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Yours truly
B. W. Noel

THE

BAPTIST MAGAZINE,

FOR

1850.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

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(SERIES IV., VOL. XIII.)

"Speaking the truth in love."—EPHESIANS iv. 15.

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1850.

its advocates with undue harshness. Thousands who are now most alarmed and indignant, will soon find that their present impressions are in some respects incorrect, and they will be led to suppose that their fear of papal machinations was altogether unfounded. Many will learn that they have been misinformed respecting some alleged facts, about which they now dogmatize fiercely, and they will then begin to regard the Romanists as victims of calumny and oppression. One step further, and the objects of vanquished prejudice will appear to them to be innocent, amiable, and worthy of admiration. It is easy to see that the classes now most vociferous in their outcry against popery and Puseyism are in a high state of preparedness for the reception of Romish doctrine. The grievous ignorance of what popery really is, which is now prevalent, and which has been prevalent the last thirty years, is that which imparts to the present crisis its most formidable aspect. We cannot suppress our apprehension that multitudes of dissenters are as little fitted for the trying scenes into which they are about to enter as their neighbours who boast of attachment to the established church.

If we are not greatly mistaken, it is especially incumbent upon us at the present time to be calm, vigilant, and prayerful. Let baptists take care to be well established in their own principles, and versed in the history of the battles that were fought by their fathers under the Tudors and the Stuarts, as well as under the Plantagenets. Let them take care also not to be betrayed into any recognition of human authority over conscience. If we are to gain the victory over surrounding evils, our trust must be in the churches' living and almighty Head, our weapons must be weapons congenial with the nature of his kingdom, our wisdom must be "the wisdom that is from above."

Hoping to witness the spread of revealed truth, and to be engaged during the remainder of his days in its promotion, the editor subscribes himself anew, the unwearied servant of Christ's churches,

WILLIAM GROSER.

Chelsea, November 25, 1850.

THE

BAPTIST MAGAZINE.

JANUARY, 1850.

THE BAPTIST MARTYRS OF 1575.

An Historical Fragment.

BY THE REV. BENJAMIN EVANS.

Every day is throwing new light upon the great events of the past. From various causes, we are able to form a more accurate estimate of the transactions of our ancestors than those who immediately succeeded them. We can in spirit mingle with them, and from the increasing light which history is shedding upon the social and moral condition of many of those early brethren in this country "of whom the world was not worthy," we can understand their difficulties, and more fully appreciate the noble triumphs many of them won. In few instances is this more remarkably the case than in that interesting company of Christian sufferers mentioned at the head of this paper. The detail in the pages of our historians is very brief; but, happily, more abundant materials are within our reach. All our writers concur in stating, that those brethren had fled from the Low Countries, to escape the misery to which the avowal of baptist principles exposed them. "We had to forsake our friends," says one of the sufferers, "our country, our possessions, on account of tyranny, and fled as lambs from a wolf; only because of the pure evangelical truth of Christ, and not for uproar's or faction's sake, like those of Munster, whose views are an abomination, of which we have been slanderously accused." Most of them settled in London, with the hope of protection, and for some time pursued their calling in peace. But this was of short continuance. Popery had altered only in name. Its spirit was rampant in episcopal bosoms, and history has given a full record of its fearful deeds. These simple-minded people soon felt its power. They had continued to meet for exhortation and prayer, and sought the edification of one another in the Lord. The morning of the sabbath had dawned, and these devoted servants of Christ sought their accustomed place of worship. Doubtless it was some retired house, or an upper room in which they

met for holy service. What elevated feelings would animate them! What a conflict between hope and fear! How pure, how tender, but how unearthly, the devotion of such a meeting! What a power of principle they would unfold! All the dignity of Christian manhood would be seen. They knew the power of suffering; they were prepared again to brave its fury, if necessary, for the truth. Imagination will realize more than this, as by an effort it tries to identify itself with this little band of Christian disciples. The hour of trial was at hand. "It happened," says a deeply interested witness of their subsequent sufferings, "on Easter, the 3rd of April, A.D. 1575,* that thirty anabaptists, of both sexes, had assembled together in a house near Alligator,† on the road leading to Spiegelzhof, for the purpose of mutual exhortation and prayer; but, being detected by the neighbours, they were nearly all taken then to prison, by so small a guard that some could easily have escaped, if they could have felt liberty of conscience to do so." Noble men! Even your mistakes proclaim your greatness. The names of five of them are preserved. They deserve to be remembered. They were, John Pieters, Henry Terwoort, Garret Von Byler, John Von Straaton, and Christian Kemels. From the custody of the sheriff they were soon transferred to the tender mercy of my lord of London. Their final examination was at the episcopal palace. Ignorant of their language, the bishop was assisted on this momentous occasion by a French and Dutch minister. Their reconciliation to the Dutch church, and the cure of their pestilential heresy, was the avowed end of this imposing procedure. The usual course was adopted here. Blandishment and terror were mingled. The episcopal smile was first exhausted, and then came the terrible frown. These sturdy confessors were assured that their recantation would have the most healthful influence upon the state of their souls, and be hailed as a special token of God's great goodness by the whole church; whilst the alternative in this world would be banishment or death, and in the future hopeless misery. The following graphic description is from the pen of Von Byler himself, and will show us the nature of the charge upon which these holy men were tried, and throw a gleam of light upon the mode of their procedings.

"When we came before the bishop, there were present, *Master Joris*,* James de Koninck, John de Rode-maker, two members of the council, and a French clergyman. We were placed before those lords, and their servants, who propounded four questions to us, to which we were to give either an affirmative or a negative.

"'1. Whether Christ did not assume his flesh from the body of Mary?'

"We replied, 'That he is the Son of the living God.'

"'2. Whether infants should not be baptized?'

"'We cannot understand matters so, for we read nothing of it in the scriptures.'

"'Whether it was lawful for a Christian to attend to, or discharge the duties of, a magistrate's office?'

"We replied, 'That our conscience would not suffer us to do so; but we considered the magistracy as a minister of God, for the protection of the servants of God.'

"'4. Whether a Christian was allowed to take an oath?'

"We again replied, our conscience would not now allow us to do so, for

* The sixteenth year of the reign of Queen Elizabeth.—Ed.

† Aldgate.—Fuller, Church Hist.

* Probably the minister of the Dutch church.

Christ said, 'Let your communications be yea, yea, nay, nay.' We then kept silent. The bishop said that our misdeeds were very gross, and we could not inherit the kingdom of God. O! Lord, avenge not! The bishop then remanded us to prison. A young brother who was first interrogated, boldly confessed the truth; and was on that account sorely accused, and led to Westminster, where he was imprisoned by himself. This caused us much grief."

Some additional information may be gathered from an interesting letter written by a countryman of these persecuted saints, to his mother, then resident at Ghent. She was a woman of great piety, and had requested her son to supply her with all the information he could procure. His name was Somers, a resident in London, a member of the Dutch church there, and subsequently, on his return to his native land, raised to the highest honours of the state.* "It is probable," he says, that I am better acquainted with the circumstances than the generality of people, inasmuch as I have had frequent intercourse with them, and have received information from all of them: so I cannot forbear giving such an account of it as accords with the extent of my information in reference to the matter. In connexion with which, I send you a copy of their confession; on account of which some died, and others are retained in prison." We have given this, that our readers may see the trustworthiness of his narrative.

On their return from their examination to their place of confinement, Mr. Somers says, "That ten or twelve of them made their escape, as they were aware of the danger to which they were exposed, and perceived the fine opportunity of escape that presented itself; the guard consisted but of one or two individuals. The whole of them, however, in the course of two or three days, returned to the prison, partly in order to acquit their bail, who were bound in the sum of £100, and partly because the bishop, as a man of honour, promised with an oath, that he would set them all at liberty in the course of five or six days if they would return; but if not, the rest should remain in prison till Candlemas."

The dreary solitude of their prison-house was soon disturbed by their officious opponents. Again and again they were visited by many Netherlanders, and twice they were summoned into the august presence of the London pontiff. To one of these visits the following extract refers,—"When we were all lodged in prison, came Master Joris, and said, if we would join the church he would set us at liberty—for these are the bishop's orders. But we contended valiantly for the truth in Christ Jesus—for he is our Captain and none else; upon him we put all our confidence."* These means, sooner or later to some extent, were successful. For soon "after this, five of the men were converted (through much disputation with these Netherlanders who belonged to the church) before they were condemned as heretics; nevertheless, they were placed before a rostrum in St. Paul's Churchyard, in a large assembly of some thousands of Englishmen, and a bundle of faggots was laid upon each one's shoulder, as a sign that they deserved to be burnt. In addition to which they inflicted many other injuries and ignominy upon them, though the bishop had promised that he would set them at liberty without any incumbrances if they would only sign the four articles; but the event proved the contrary. This transpired the 25th of May, A.D., 1575."†

* Benedict's History of the Baptists, pp. 313, 314.

* Byler's Letter. † Somers's Letter.

The form of recantation may be seen in Crosby and Ivimey.* Both say it took place in the Dutch church, Austin Friars. But the account of Somers is the more probable, and is, moreover, confirmed by Fuller.† This partial success inspired the bishop and his Dutch colleagues with hope, and they renewed their efforts to win the remainder to their faith. For the fourth time they were called before the priestly tribunal. It was, says Von Byler, "On Whitsuntide morning we were chained two and two, and led before the lords. When we were brought before them, they presented the same four questions, urging us to subscribe to them; but we told them that we would abide by the word of the Lord. We were then remanded to prison, and fettered as before; the women were confined at Newgate, together with a young brother; but they were all released, and transported. The young man, however, was tied to a cart and scourged, and afterwards whipped out of town." The statement of Mr. Somers is rather fuller, and gives us an occasional glimpse of the tenderness with which episcopal hands dealt with their erring brethren. "In the course of a few days, the bishop perceiving that the rest would not apostatize from their faith, sentenced them all to death in the ecclesiastical court-room, St. Paul's church (as was customary with the papistic bishops during queen Mary's reign, who were wont to condemn the Christians to death), and deliver them into the hands of the civil judge; then they bound the women hand to hand, and conducted them to Newgate—the prison for capital convicts—together with one of the men which was considered the youngest and most innocent among them; but the rest of the men were conducted to their old episcopal prison, for which reason it was supposed that the women would be executed first, even as persons came daily to threaten them, and to present death to them unless they would apostatize. Hence they suffered great anguish and temptation for five or six days, supposing every day that they would be burnt; nay, on the very day that sentence of their banishment came from the court—for the bailiff came with his servant at ten o'clock in the evening, unto the prison, to take an inventory of all their property, informing them, in addition, that they should prepare for death the next day. This he did, in order to see whether any of them would apostatize through fear; but perceiving that they all remained stedfast, he informed them that it was the queen's pleasure to be gracious to them, and merely banish them from the country, and have the young men whipped behind a cart. Accordingly, in the course of five or six days, about fourteen women were conveyed from the prison, which is situated in the space between St. Martin's church and St. Catherine's, to the ship by the apparitors: but the young man was whipped behind a cart, which moved on before him. Thus they were all banished from the country, on pain of imprisonment, and reside for the present in Holland and Zealand.

"A few days after, the five men that remained in the bishop's prison were likewise sentenced to death by the bishop, and conveyed to Newgate, *where one of them died of wretchedness and a load of chains;* and the rest were apprehensive that they would inflict extreme punishment upon them, because they had exercised so much severity upon the women. They were also informed that the queen and her whole council were so highly offended at them that no person would venture to present a petition for them, since an evil report arose, that they denied God and Christ,

* Crosby, i., 69. Ivimey, i., 103, 104.

† Church Hist., Cent. xvi., 164.

and rejected all government and all respect for the magistrate and civil power, as ungodly and unchristian."

Efforts, nevertheless, were made to obtain their freedom. A petition and confession of their faith were presented to her majesty; but that cruel and haughty sovereign refused to listen to it, and indignantly reprimanded those through whose influence it had been laid before her. Failing in this, they laid them before the bishop, through a noble lord, he graciously condescended to tell them how distressed he was on their account; but there was no hope of favour unless they would sign the four articles, and abjure their heresy. Hypocrisy is hateful in any form, but it is most hideous when associated with the cant of religion as seen in this pretended successor of the apostles. The substance of this confession we have, doubtless, in a document prepared by the two martyrs, as a vindication of themselves. We select a few sentences from it, and our readers will see what it was his lordship of London condemned as heresy, and for the defence of which the writers were burnt at the stake.

"We poor and despised strangers who are persecuted for the testimony of Jesus, desire that God may grant all mankind peace, so that they may live together in all godliness to the praise of the Lord, and to the advancement of their soul's salvation. Since so many, both by writing and verbal statement, do us great injustice, accusing and charging lies upon us, I am constrained to present our belief very summarily. They do not speak to us, and do not, in a mild manner, inquire of us what our religious views are, as the scriptures teach; but they speak all manner of evil of us, so that they increase our miseries and sufferings; and, besides, they have no compassion either on our distressed wives or helpless children."

"We seek no salvation in our works, as it is reported we do, but we hope to be saved alone through the merits of our Lord Christ. Nor do we boast that we are without sin, but we always confess ourselves sinners before God. But we have to refrain from voluntary sins if we would be saved; such as adultery, fornication, sorcery, sedition, bloodshed, cursing and swearing, lying and cheating, pride, drunkenness, hatred, envy; these are the sins that the scriptures declare, who do them shall not inherit the kingdom of God.

"They also say, we refuse to hear the word of God because we do not go to hear the preachers of the church. To this charge we would say, that we do not hear the preachers is, because the word of God constrains to do so; because they are people not fit to attend to the sacred callings of a gospel preacher, for Paul teaches Timothy and says, 'The things thou hast heard of me, among many witnesses, the same commit thou to faithful men,' &c. Now if the preachers were such as the apostle required, we would cheerfully hear them —we would be the first and last in church." . . .

"We are also accused of not being subject to the magistracy, because we do not baptize infants. To this we reply, we desire to submit to the magistracy in all things not contrary to the word of God. That we do not suffer our children to be baptized by the priests, is not done out of temerity, but we do it out of fear to God, because Christ commands believers to be baptized; for Christ's apostles did not baptize infants but adults only, and those on their faith and confessions of their sins. . . . If it had been the will of God that infants should be baptized, he would have commanded it to be done. Christ would have been baptized in his infancy, as well as circumcised; but as it is not the will of God, therefore did he teach them

differently, and received baptism differently himself." . . .

The German and French ministers having failed in their disputations to convince them of their errors,* and the efforts of many, both German and English, amongst whom was the celebrated John Fox,† who addressed a letter to the queen on their behalf, proving abortive, preparation was made for executing the diabolical sentence. "Orders were issued," says Somers, "from the court to the sheriff or bailiff of London, to execute the two oldest, according to their sentence. One of whom, Jan Pieters, was a poor man, upwards of fifty years old, and had nine children. His first wife was previously burnt at Ghent in Flanders, on account of her religion, and he had married a second wife, whose first husband had likewise been burnt at Ghent for his religious principles. But these two had fled into England on account of persecution, on supposition that they could live there and enjoy liberty of conscience without being exposed to any danger; which circumstance he represented to the bishop, and desired the favour of removing from the country with his wife and children, but he could not obtain it. The other, called Henry Terwoort, was a handsome and respectable man, twenty-five or twenty-six years' old; a goldsmith by trade, and had been married eight or ten weeks before he was apprehended."

On Tuesday, the 19th of July, the work of preparation for this *auto-da-fé* was commenced in Smithfield. The scenes which had been so familiar in the last reign, were about to be reacted. The massy stake soon rose in the midst, whilst the chain, heaps of faggots, and other materials, proclaimed to the passers-by that the horrid work of death was at hand. Early in the morning of Friday, the prisoners were visited by the officers of blood. The morning light had scarcely scattered the last remains of darkness, as they left their gloomy cell for ever. Pieters, as he was led in his manacles, said to those around him, "This is the way the prophets went, and Christ our Saviour, which was the case ever since the days of Abel."* It was scarcely six o'clock, when these noble confessors, being fastened to the stake, "were miserably burnt to ashes, without having been strangled, and without powder, according to the custom at Smithfield, where they used to burn the people who professed our religion."† The unhappy fate of these good men had no unfavourable influence upon their companions still in prison. They continued firm and stedfast, with the daily expectation of submitting to the same punishment. "Luke and I endeavoured, if possible, to get them out of prison four days after the execution of the others; we even prevailed upon them, through much conversation, to sign the confession, in the hope that the bishop would be satisfied with it. Having read it he found it good throughout; but he will not receive them into favour unless they sign the first four articles without contradiction, and join the Dutch church; which they are determined not to do, even if they perfectly agree with us in doctrine; since thereby they would condemn those that had been executed, and all the rest of their comrades who died or still live in the same faith, and would confess that they had been seduced by the devil, the spirit of lies and error, to this damnable heresy, of which they declare that they are by no means convinced in their own consciences, but that they are much more assured of

* Somers.

† Vide Ivimey, vol. i.

* Byler. † Ib.

their salvation in Christ, the very God and very Man; they would, therefore, as they say, provoke God in the highest, if they should speak contrary to the testimony of their own consciences.

"Hence we know of nothing else than that they will have to suffer the same punishment that was endured by their partners, the more especially as they attempted to break out of prison, having filed off an iron bar of the window, for which cause they are kept more closely in bonds than at any former time, and may consider themselves fortunate if an early and preferable death should release them from the great distress and misery of the prison—for they lie separate from each other, so that they cannot afford each other any consolation, and no one dare converse with them, on the pain of immediate imprisonment."* I will only add to this somewhat lengthy detail, that one of the prisoners, Kemels, met his fate during his confinement in his damp and gloomy cell; but that happily the others, after a somewhat lengthy confinement, were permitted to breathe the air of liberty. An ample detail of these proceedings will be found in the Dutch Martyrology, a copy of which, we hope, will speedily be in the hands of most of our readers. It will be found to throw much light on many points of our early history, and should be read by all anxious to form a correct estimate of men, who have nobly prepared the way for us. Excuse this closing allusion.

Scarborough, Nov. 6.

THE WANTS OF THE CHURCH FOR THE NEW YEAR.

BY THE REV. CORNELIUS ELVEN.

At the commencement of the new year it may not be unwise for the church to take an inventory of its wants.

The old divines were wont to deal in negatives and positives, and without imitating all their quaint formalities, albeit there were giants in those days, we may be permitted for once to follow in the well-beaten track, by attempting to show that there are three things which we do *not* want, and three which we *do* want. Not that these are all that might be adduced, but they are submitted as *suggestive*, leaving it to thoughtful readers to amplify for their own edification, and the advancement of the cause of Christ.

I. We do not want *a new bible.*

Many an old volume of human lore has been rendered obsolete by the discoveries of a succeeding age. But all true science does homage to the bible. We need not be apprehensive that the ever-widening sphere of human literature will intrench on the hallowed ground of divine revelation. We have now no misgivings lest light from that region of nebulæ — the milky way — should extinguish the beams of the Sun of Righteousness; or lest "the chemistry of the stars" should disturb the harmonious elements of inspiration. Standing on the Rock of Ages, we are conscious of no tremor from the hammer of the geologist; nor do we fear that the hieroglyphics of the archæologist may invalidate the chronology of Moses.

Exempt from the mutations which pertain to mere human philosophy, the bible, stereotyped from heaven, remains alike the glory of all lands and of all

* Somers.

times. Christians, be intreated, with the new year, to address yourselves with new and prayerful affection to that sacred volume which alone can make you wise unto salvation.

"Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss."

Neither do we want *a new ministry*.—This, indeed, may be numbered among our perils. We deprecate the attempt to transform the pulpit into a chair of philosophy and to substitute the essay for the sermon. It is quite true that the Christian ministry should seek to keep abreast with the age, and that the preacher should set as high an estimate on knowledge as the lecturer. But we must not extol reason at the expence of revelation, nor amuse our hearers with the theories of science to the neglect of the truths of salvation; nor are we to be denounced as behind our age, if we sound an alarm against the would-be philosophical transcendentalism which is threatening by its mysticisms to envelop and obscure the "truth as it is in Jesus." May the Spirit of God preserve us from a ministerial apostacy which without avowedly abandoning the "common salvation" would veil it in the drapery of human eloquence, or overlay its saving doctrines with the superincumbency of "science falsely so called."

Nor, as congregationalists, do we need *a new organization*.

Many of our churches within the last few years have been more or less assailed by "brethren," who have denounced what they designate our "one man system," as opposed to the unity of the church. They grievously lament that there are so many sections in the Christian church, and modestly propose to remedy the evil by adding another! Now we have diligently inquired touching all the boasted advantages of their new organization, and the result is, that of their most vaunted excellencies, there is not one, if really good, but may be enjoyed by congregationalists. The sincere piety of many who have been seduced from our communion, we do not question; but it is for a lamentation, that under pretence of exalted spirituality and pre-eminent charity, Christians of this *new way* have become the most sectarian and exclusive of all denominations. We, therefore, humbly submit that we "hold fast that we have received," after the manner of "the saints which were at Philippi, with the bishops and deacons." And that not merely on account of the scripturalness of our order, but because the spirituality we need is so apart from all externalism, as to be no more essentially dependent on our church polity than on our church architecture. Both alike being considerations immeasurably beneath the higher matter of the life and power of godliness in the heart.

Yet though we want neither a new bible, a new ministry, nor a new organization, there are wants of which it may be well for us to be reminded at this season.

I. We want *more of the unction of the Holy Spirit*.

We have evidence enough of the truth of revelation; for, as Pascal says, "There is light enough for those who sincerely wish to see, though there is obscurity enough to confound those who wish to oppose." We, therefore, have light enough; but we need more warmth. That is, as individual Christians we want, with the new year, such a new and large vouchsafement of divine influence as shall infuse new life into our private and public devotions. For what is prayer without unction? a solemn mockery. Continuing through the year this round of formal-

ity we may be left to our idols, and falling away from our profession be a bye-word and a mark for the scorner; or, retaining our profession, be as lifeless and as useless as an Egyptian mummy, too many of which may already be seen in the museum of the church. For as one has said, "God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."

We need not amplify to show how much we need a new unction with regard to all the other and varied exercises of piety, because if we get holy oil to the wheels of our prayers, then our reading, hearing, giving, and holy living, will all be so sublimated that we shall exclaim, "Or ever I was aware my soul made me like the chariots of Amminadib." Failing this, the end of the year will not leave us where it found us. Our coldness will be increasing with every month, and as Foster somewhere expresses it, "We shall be receding, degree after degree, from the warm and hopeful zone; till at last we shall enter the arctic circle, and become fixed in relentless and eternal ice."

May it not also be affirmed, that members of churches want *more spiritual mutual intercourse?*

And if the suggestion at the commencement of a new year should awaken attention to this desideratum, and lead to any practical measures for its observance, it is believed the result would be beneficial. It surely must be acknowledged that we are below the standard of scriptural requirement in this matter. When we read, "How good and how pleasant it is for brethren to dwell together in unity!" and are directed to "behold" it, it is not merely that we may gaze upon it with admiration, but that we may be charmed to imitation. Again, when we read, "They that feared the Lord spake often one to another," and turn to the apostolic injunction, "Speaking to yourselves in psalms, and hymns, and spiritual songs," we feel that our ordinary meetings in the house of God, or at the table of the Lord, do not realize the close and spiritual intercourse indicated in these and kindred passages of holy writ. It is quite true that the energies required in all the pursuits of professional and industrial life, in the present age, may render it difficult to multiply religious meetings. But could not a Christian church be classed out into convenient numbers and localities, and *meet once a month*, as Christians and fellow members? each one contributing a "psalm or hymn," a portion of scripture, or some remark or inquiry of an experimental kind, which would elicit observations and friendly conversation; that would awaken mutual sympathy, and "provoke one another to love and good works." It cannot be denied that in many large churches, if not in smaller ones, there is a want of reciprocity and almost of *recognition* among those who have professedly united themselves in a bond of holy fraternity, which should be the type of a world where "all the air is love." Now, just to the extent to which this defection exists, church fellowship must be confessed to be a shadow, a fiction, a delusion. Nor can it be said to realize the inspired illustration of its oneness, or its sympathy—"For the body is one, and hath many members, and all the members of that one body, being many, are one body." Therefore, "The members should have the same care one for another, and if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it," 1 Cor. xii.

If, therefore, these remarks are just,

and *more spiritual fellowship* is admitted to be among the wants of the church, let us seek to supply it, by the appointment of such meetings of the members, as, under the divine blessing, may promote so desirable an object. And the end of the year will justify the changing of our tone from that of reluctant complaint to grateful acknowledgment.

The other want to which we may briefly advert, is, *a universal recognition of the importance of individual effort.*

It really would be of no small service for many old members of our churches to learn again their nursery rhymes, which sang of "the little busy bee"—to remind them that a church of Christ should be like the active hive, in which no drones are permitted to nestle. The anatomy of the human body shows that every member and every organ has some important function to perform, and that a paralysis of any one of these will derange and impede the healthful operation of the whole. In an active church the drones must be without excuse, and our pastors should be careful, by promoting sabbath, and day, and ragged schools, bible classes, tract distribution, village preaching, juvenile missionary associations, Christian instruction and sick societies, &c., &c., to furnish work for all hearts and hands. We live in an earnest age, and the church must not be behind the world. But it will be so, if its members content themselves with saying or thinking the *church* must be in earnest, instead of saying, "*I* must be in earnest, for I am a part of the church." It is, doubtless, one of Satan's devices to turn our mental eyes away from our individual selves, and fix them upon the church; that so, both with regard to our sins and our duties, we may lose ourselves in the crowd. Henceforth, let each of us, for ourselves, say, Christ has redeemed *me;* he, therefore, claims *my* heart, *my* life, *my* all.

> "O Christ! I freely have from thee
> Thyself and all that's thine,
> And justly thou requir'st of me,
> *Myself* and all that's mine."

"For if these things be in us, and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ;" and we may then expect to enjoy, in the highest and best sense of the words, A HAPPY NEW YEAR.

Bury St. Edmunds.

THE POWER OF THANKSGIVING.

BY MR. JOHN FREEMAN.

THE power of prayer, as a means of grace, is readily acknowledged by every true Christian. But as the precept, "pray without ceasing," is immediately followed by the injunction, "in everything give thanks," a few words on the power of thanksgiving may not be amiss at the beginning of a year which, for aught we know, may be no less eventful than that just closed.

Noah, Daniel, and Job, were men of prayer; and, had they lived on the earth at the same period, their presence in a land would have done much to avert divine judgments from thousands around them. In short, it would have been an extreme case in which they would not have been a blessing to their nation; and, in that extreme case, their blessing would have returned into their own bosom. Thus in Ezek. xiv. 14, God says, "Though these three men, Noah, Daniel, and Job, were in that land, they should deliver but their own

souls by their righteousness." Yet it appears that the thanksgivings of these men were no less powerful than their prayers. Thus, numerous and fervent as Noah's prayers were, no one of them brought down from heaven a promise of seed-time and harvest till time itself shall cease. But when Noah virtually said, "What shall I render to the Lord for all his benefits?" and, in a grateful spirit, multiplied such authorized burnt-offerings as typified Christ's giving himself a sacrifice to God for a sweet smelling savour, we behold an unprecedented result. For in Gen. viii. 20, 21, it is said, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake."

A thinking man may learn from every circumstance; and a fact lately reported to the writer may set us thinking about the cause of some apparent mysteries in God's providence. A gentleman some time ago, when passing through one of the wards in St. Luke's, had his attention directed to one of the inmates of that lunatic asylum, who startled him with this question:—"Sir, did you ever bless God for your reason?" The visitor, astounded at the question, said, "No, I never did." "Nor did I," said the afflicted inmate, "and God took it from me."

Let us then believe that thanksgiving will preserve some mercies and add others. Thus let us bless God for all our mercies, and especially cherish habitual thankfulness for our recent preservation, when the arrows of death flew thick in every direction. Yea, as repentance has an essential connexion with "fruits meet for repentance," so let our thankfulness to God be acted out in suitable works of faith and labours of love.

In some cases, too, thanksgiving may be more powerful than prayer. Thus in Luke xvii. 13, we have recorded such a prayer of ten lepers as issued in a *temporal* salvation, while one out of the ten, adding thanksgiving, is addressed by the Saviour as an heir of *eternal* salvation. For though the Saviour's words in Luke xvii. 19, are rendered, "Thy faith hath made thee whole," the very same words in Luke vii. 50, are translated, "Thy faith hath saved thee." In fact, if cleansing from the leprosy had been all the Saviour intended when addressing him who added thanksgiving to prayer, the meaning would have been, "Thy faith hath made thee as the other nine." But the language of Jesus was, "Were there not ten cleansed, but where are the nine? There are none found that returned to give glory to God except this alien." And he said unto him, "Arise, go thy way; thy faith hath saved thee."

In thanksgiving, therefore, we act wisely for the future, and bring down upon the earth the days of heaven, where the redeemed cast their crowns before the throne, blessing Him whose mercy endureth for ever, and singing, "Worthy the Lamb."

Maryland Point, Stratford, Essex.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. I.—DEACON.

THE word DIAKONOS occurs in the Greek Testament thirty times. In the common English version, it is in seven instances rendered *servant*, in twenty *minister*, and in the remaining three it is merely Anglicised in form and

written *deacon*. It is used in reference to the persons who drew the water which our Lord turned into wine; in reference to a civil magistrate, when it is said, "he is the minister of God to thee for good;" in reference to our Lord himself, when he is called "a minister of the circumcision;" in reference to Paul, Apollos, Tychicus, Timothy, Phœbe, and others, who were engaged in the service of Christ and his churches. All these are, for some cause or other, described as "deacons."

The cognate word DIAKONIA is in like manner rendered, in different passages of the English Testament, by the words, service, serving, ministry, ministration, ministering, administration, relief, office. The verb DIAKONEO is rendered serve, minister unto, administer, and in two instances (1 Tim. iii. 10 and 15) "use the office of a deacon;" where, if the version had been as literal as in many other passages, it would have been, "then let them *serve*, being found blameless," "they that have *served* well purchase to themselves a good degree."

Whatever ecclesiastical associations may be connected with the meaning of the word DIAKONOS, in the minds of modern readers it is evident that its use was not confined originally to church officers, or religious persons. The epithet was applied by the Greeks to those who waited on them at table. The deacons of Satan are mentioned by Paul in contrast with the deacons of righteousness. In the parable of the wedding garment, the king is represented as commanding his deacons to bind the offending guest, and carry him away. Peter's wife's mother arose after her cure, and used the office of a deacon to our Lord, and to those who were with him; and Martha complained of Mary that she had left her to use the office of a deacon alone. A deacon, in truth, is one who serves.

Dr. George Campbell distinguishes between a DIAKONOS and a DOULOS, thus:—"In the proper and primitive sense of διακονος (DIAKONOS), it is a servant who attends his master, waits on him at table, and is always near his person to obey his orders, which was accounted a more creditable kind of service. By the word δουλος (DOULOS), is not only meant a servant in general (whatever kind of work he be employed in), but also a slave. It is solely from the scope and connexion that we must judge, when it should be rendered in the one way, and when in the other. In the passage before us"—[Matthew xx. 26, 27, which this eminent critic renders, "Whosoever would become great amongst you, let him be your servant; and whosoever would be chief amongst you, let him be your slave,"]—"the view in both verses is to signify that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. We are to judge, therefore, of the value of the words from the import of those they are contrasted with. And as desiring to be *great* is a more moderate ambition than desiring to be *chief*, we naturally conclude, that as the word opposed to the former should be expressive of some of the inferior stations in life, that opposed to the latter must be expressive of the lowest. When this sufficiently suits the ordinary signification of the words, there can hardly remain any doubt. As this is manifestly the case here, I did not know any words in our language by which I could better express a difference of degree, so clearly intended, than the words *servant* and *slave*. The word *minister* is now appropriated to the servants, not of private masters, but of the public. It is from the distinctions in private life, well known at the time, that our Lord's illustrations are borrowed."

The following is a list of the instances

in which the word DIAKONOS occurs in the Greek Testament:—

Matt. xx. 26 .....Let him be your *minister*.
xxii. 13. ...Then said the king to the *servants*.
xxiii. 11....Greatest among you shall be your *servant*.
Mark ix. 35. .....Last of all, and *servant* of all.
x. 43.....Shall be your *minister*.
John ii. 5. .....His mother saith unto the *servants*.
9. .....The *servants* which drew the water knew.
xii. 26. .....There shall also my *servant* be.
Rom. xiii. 4. .....For he is the *minister* of God to thee.
4. .....The *minister* of God, a revenger.
xv. 8.....A *minister* of the circumcision.
xvi. 1. .....Phœbe . . . which is a *servant* of the church.
1 Cor. iii. 5.....*Ministers* by whom ye believed.
2 Cor. iii. 6.....Able *ministers* of the New Testament.
vi. 4.....Approving ourselves as the *ministers* of God.
2 Cor. xi. 15 .....If his *ministers* also be transformed.
15 .....As the *ministers* of righteousness.
23 .....Are they *ministers* of Christ?
Gal. ii. 17 .....Is, therefore, Christ the *minister* of sin?
Eph. iii. 7 .....Whereof I was made a *minister*.
vi. 21.....And faithful *minister* in the Lord.
Phil. i. 1.....With the bishops and *deacons*.
Col. i. 7 .....A faithful *minister* of Christ.
23 .....Whereof, I Paul, am made a *minister*.
25 .....Church whereof I am made a *minister*.
iv. 7.....A faithful *minister* and fellow servant.
1 Thess. iii. 2.....Our brother and *minister* of God.
1 Tim. iii. 8 .....Likewise must the *deacons* be grave.
12.....Let the *deacons* be the husbands of one wife.
iv. 6 .....A good *minister* of Jesus Christ.

POPERY, AS IT IS IN LONDON.

IT has long been the policy of Romish teachers to present their dogmas and practices to the inhabitants of this country in so mild and attenuated a form as to cause them to appear but little different from opinions and modes of worship with which the auditors were familiar. This has been so far successful that to multitudes of our intelligent countrymen it seems uncandid to describe the services performed as idolatrous, or to maintain that popery as it now exists is ruinous to the souls of men. Dr. Wiseman represents it as the universally received doctrine of his church "that it is sinful to pay the same homage or worship to the saints, or to the greatest of the saints, or the highest of the angels in heaven, which we pay to God: that supreme honour and worship are reserved exclusively to him, that from him alone can any blessing possibly come, that he is the sole fountain of salvation and grace, and all spiritual or even earthly gifts,—and that no one created being can have any power, energy, or influence, of its own, in carrying into effect our wishes or desires." Such is the language of the controvertist; but how awfully are the authorized services of his church adapted to draw away the heart from the fountain of all goodness, and fix the hope, the confidence, the attachment, on frail creatures, who themselves needed a Saviour, and who possessed no real excellence but that which they derived from Emmanuel's fulness. It may be useful then to give a specimen of idolatrous worship as now practised openly by adherents of the church of Rome in the metropolis of England.

CHRONOLOGICAL PAGE FOR JANUARY, 1850.

		SUN RISES & SETS.		FAMILY BIBLE READING.	MEMORANDA.
1	Tu	8	9	Genesis i., ii. 1—7.	Moon sets, 1 min. past 10, morning.
		4	0	Luke i. 1—25.	Baptist Irish Committee, half-past 5.
2	W	8	9	Gen. ii. 8—25, iii. 1—19.	Moon sets, 33 min. past 10, morning.
		4	0	Luke i. 26—56.	Moon rises, 23 min. past 9, evening.
3	Th	8	8	Gen. iii. 20—24, iv. 1—24.	Moon sets, 2 min. past 11, morning.
		4	1	Luke i. 57—80.	Moon rises, 38 min. past 10, evening.
4	F	8	8	Gen. v., vi. 1—8.	Moon sets, 26 m. past 11, morning.
		4	2	Luke ii. 1—20.	Moon rises, 49 min. past 11, night.
5	S	8	8	Gen. vi. 9—22, vii.	Moon's last quarter, 37 min. past 8, morn.
		4	3	Luke ii. 21—39.	Mars in east, after sunset.
6	Ld	8	8	Psalms.	Sunday School Union Lessons,
		4	4	Psalms.	Isaiah lxv., John viii. 21—50.
7	M	8	7	Gen. viii., ix. 1—17.	Jupiter in south and south-west, early.
		4	5	Luke ii. 40—52.	1840, Penny Post established.
8	Tu	8	7	Gen. ix. 18—26, Job i.	Moon rises, 11 min. past 3, morning.
		4	7	Luke iii. 1—20.	Fraternal meeting of Ministers, at 4.
9	W	8	6	Job ii., iii.	Moon rises, 14 min. past 4, morning.
		4	8	Luke iii. 21—38.	Moon sets, 36 min. past 1, afternoon.
10	Th	8	6	Job iv., v.	Moon rises, 14 min. past 5, morning.
		4	10	Luke iv. 1—32.	Moon sets, 11 m. past 2, afternoon.
11	F	8	5	Job vi., vii.	Moon rises, 11 min. past 6, morning.
		4	11	Luke iv. 33—44, v. 1—11.	Moon sets, 52 min. past 2, afternoon.
12	S	8	5	Job viii.	Moon rises, at 7, morning.
		4	12	Luke v. 12—39.	Moon sets, 40 min. past 3, afternoon.
13	Ld	8	4	Psalms.	New Moon, 19 min. past 11, morning.
		4	14	Psalms.	S.S.U., 2 Kings vi. 1—23, John ix. 1—25.
14	M	8	3	Job ix., x.	Moon rises, 23 min. past 8, morning.
		4	15	Luke vi. 1—19.	Moon sets, 30 min. past 5, afternoon.
15	Tu	8	2	Job xi.	Baptist Home Mission Committee at 6.
		4	17	Luke vi. 20—49.	Moon sets, 32 min. past 6, evening.
16	W	8	1	Job xii., xiii. 1—16.	London Baptist Association,
		4	18	Luke vii. 1—23.	New Park St., at 3, afternoon.
17	Th	8	1	Job xiii. 17—28, xiv.	1840, Moses Fisher (Liverpool) d., æt. 65.
		4	20	Luke vii. 24—50.	Moon sets, 43 min. past 8, evening.
18	F	8	0	Job xv.	Moon rises, 18 min. past 10, morning.
		4	21	Luke viii. 1—21.	Moon sets, 50 min. past 9, evening.
19	S	7	59	Job xvi., xvii.	Moon rises, 40 min. past 10, morning.
		4	23	Luke viii. 22—40.	Moon sets, 57 min. past 10, evening.
20	Ld	7	58	Psalms.	Sunday School Union Lessons,
		4	25	Psalms.	Ezekiel xxxiv., John x.
21	M	7	57	Job xviii., xix.	Moon's first quarter, 40 min. past 9, morng.
		4	27	Luke viii. 46—56, ix. 1—6.	1793, Louis XVI. of France beheaded.
22	Tu	7	55	Job xx.	Moon sets, 22 min. past 1, morning.
		4	28	Luke ix. 7—27.	Stepney Committee at 6.
23	W	7	54	Job xxi.	1820, Duke of Kent died, aged 52.
		4	30	Luke ix. 28—45.	Young Men's Missionary Prayer Meeting.
24	Th	7	53	Job xxii.	Moon sets, 51 min. past 3, morning.
		4	32	Luke ix. 46—62.	Moon rises, 14 min. past 1, afternoon.
25	F	7	52	Job xxiii., xxiv.	Moon sets, 4 min. past 5, morning.
		4	33	Luke x. 1—24.	Moon rises, 6 min. past 2, afternoon.
26	S	7	50	Job xxv., xxvi., xxvii.	Moon sets, 10 min. past 6, morning.
		4	35	Luke x. 25—42.	Moon rises, 5 min. past 3, afternoon.
27	Ld	7	49	Psalms.	Sunday School Union Lessons,
		4	37	Psalms.	Psalm xc, John xi.
28	M	7	48	Job xxviii.	Full Moon, 9 min. bef. 1, morning.
		4	39	Luke xi. 1—28.	1547, Henry VIII. died, aged 55.
29	Tu	7	46	Job xxix., xxx.	1820, George III. died, aged 82.
		4	41	Luke xi. 29—54.	Quarterly Meeting of Baptist Board.
30	W	7	45	Job xxxi.	1649, Charles I. beheaded, aged 48.
		4	42	Luke xii. 1—21.	Moon rises, 13 min. past 8, evening.
31	Th	7	43	Job xxxii., xxxiii.	Moon sets, 27 min. past 9, morning.
		4	44	Luke xii. 22—48.	Moon rises, 30 min. past 9, evening.

REVIEWS.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-law, the Rev. WILLIAM HANNA, LL.D. *Vol. I.* 8vo., *pp.* 514. Price 10s. 6d.

Posthumous Works of the Rev. THOMAS CHALMERS, D.D., LL.D. *Nine Volumes.* 8vo. Price £4 14s. 6d.

No theologian has arisen this century who has exercised a more important influence on his contemporaries than the late Dr. Chalmers, or whose character it is more desirable that readers of all ranks and denominations should thoroughly understand. While he remained in connexion with the Scottish ecclesiastical establishment, there was no section of the Christian church whose chiefs did not honour him as an effective preacher, and an able teacher of the rising ministry; even then, the magnanimity of his purposes, the energy of his intellect, and the comprehensiveness of his charity, rendered him an object of general esteem and confidence among presbyterians and episcopalians, independents and baptists. The circumstances which devolved on him the leading part in the heroic procedings of that memorable May in which four hundred and seventy-four ministers of the church of Scotland resigned their offices and emoluments in compliance with the dictates of conscience, and the admirable manner in which he conducted himself amidst the difficulties of that crisis, invested him with additional interest; and now, his course having terminated, he cannot fail to be regarded as a specimen of human nature which intelligent men of every class will desire to study closely.

It affords us pleasure to announce the publication of the last volume of that interesting posthumous series which has been two years in progress, and, at the same time, the first volume of a detailed Memoir of his Life and Writings, by the well-furnished member of his domestic circle to whom the work was delegated. The volume is peculiarly acceptable, as it includes the history of his early life. Comprising the first thirty-three years of his course, it exhibits the preparatory processes by which he was fitted for the services he was afterwards to perform, and discloses particulars respecting his mental history which could not with propriety be published while he remained among us, but without a knowledge of which we could have but inadequate views of the wisdom and goodness displayed towards him. Some glances at his mental history, as pourtrayed in this volume, will we doubt not be pleasing and profitable to our readers.

It was not till he was nearly thirty years of age that Mr. Chalmers underwent that great change which is described in the apostolic writings as passing from death unto life. This is sometimes effected so gradually, and preceded by so much apparent conformity to spiritual habits, that it is not easily perceptible to bystanders; but in the case of Mr. Chalmers, it was his becoming obviously, to all his acquaintance, a new creature. He had been from his youth open-hearted, benevolent, discerning, and energetic; he had been trained to observe the forms of religion, and he had taken upon himself the responsibilities of a parish minister. His pastoral duties were discharged with professional regularity; mathematics and chemistry were

his favourite pursuits, but literary celebrity was the object of his most ardent desire. This portion of his life is, however, instructive. His aspiring temperament and inadequate success show us a man of superior powers and attainments restless and uneasy, dissatisfied with the present and without definite aim in regard to the future. Anxiously seeking for opportunities to distinguish himself, he found one in accordance with his official predilections, when in the General Assembly of 1809 he delivered a brilliant speech, advocating such advancement in the temporal circumstances of the clergy as might increase their "importance," and give "splendour and efficacy to their exertions." But, soon after this, it pleased his heavenly Father to commence a course of operations on his heart, by which he was drawn towards a Redeemer whom he had served nominally, but whose love he had never known. A pious uncle died suddenly, leaving him one of his trustees, and this was the commencement of a series of events which will be described best in the words of Dr. Hanna:—

"The state of his health did not admit of Mr. Chalmers leaving Kilmany till the beginning of August. He returned to Anstruther at the close of September, and it was some exposure in coming home from that second visit, which threw him into that long, severe, and most momentous illness, during which the first stage of a great and entire spiritual revolution was accomplished in him. For four months he never left his room; for upwards of half a year he never entered his pulpit; it was more than a twelvemonth before all the duties of his parish were again regularly discharged by him. His illness, which was an affection of the liver, was such as to require the application of the very strongest medicines. 'I visited him,' says Professor Duncan, 'at Fincraigs, where he was under the medical treatment of Dr. Ramsay of Dundee, and I certainly never saw any person so much altered in the same space of time, being then greatly attenuated, while formerly he was corpulent. He was scarcely able to walk across the room. It was a year or two before he recovered, and during that period he had much the appearance of an old man, of one who would never be able again for much exertion.' But although the body was thus weakened and reduced, the mind was left in untouched vigour; and into it, now left to its own profound and solitary musings, there sunk the deepest and most overpowering impression of human mortality.

"For upwards of twenty years death had never entered his family circle. Perhaps the first time that he had ever stood face to face in presence of the last enemy, and seen the last stroke given, was when he witnessed the death of his brother George. But death was now to be no stranger: already had he borne away two of the family in his cold embrace; and two of his sisters were at this time threatened with the same fatal malady. Mr. Ballardie had passed into eternity in a moment. It seemed as if, once begun, the quick succession was to go on unbroken. A panic seized the family, as if one after another they were doomed to fall. Partaking fully of that panic, Mr. Chalmers believed that he was about to die. For days and weeks he gazed upon the death brought thus so near, with eye intent and solemnized. 'My confinement,' wrote Mr. Chalmers, 'has fixed on my heart a very strong impression of the insignificance of time—an impression which I trust will not abandon me, though I again reach the heyday of health and vigour. This should be the first step to another impression still more salutary—the magnitude of eternity. Strip human life of its connexion with a higher scene of existence, and it is the illusion of an instant, an unmeaning farce, a series of visions and projects, and convulsive efforts, which terminate in nothing. I have been reading Pascal's Thoughts on Religion: you know his history—a man of the richest endowments, and whose youth was signalized by his profound and original speculations in mathematical science, but who could stop short in the brilliant career of discovery, who could resign all the splendours of literary reputation, who could renounce without a sigh all the distinctions which are conferred upon genius, and resolve to devote every talent and every hour to the defence and illustration of the gospel. This, my dear sir, is superior to all Greek and to all Roman fame.' pp. 151, 152.

"Contemplated from the confines of eternity, his past life looked to Mr. Chalmers like a feverish dream, the fruitless chasing of a shadow. Blinded by the fascination of the things seen and temporal, he had neglected the things unseen and eternal. He had left undischarged the highest duties of human life, and he had despised that faith which can alone lend

enduring value to its labours, and shed the light of a satisfying hope around its close. How empty had all these bygone years been of God! True, he had not been wholly forgetful; many an adoring thought of the Almighty, as the great Creator, Upholder, Governor of the universe, had filled his mind, and many grateful feelings towards his heavenly Benefactor had visited his heart. But that, he now felt, was not enough. The clear unchallengeable right belonged to God over the full affection of the heart, the unremitting obedience of the life; but no such affection had been entertained; and it had been but seldom that a distinct regard to the will of God had given its birth or its direction to any movement of his past history. In name acknowledged, but in their true nature and extent misunderstood, he felt that his Creator's claims over him had been practically disallowed and dishonoured during his whole career. The meagre and superficial faith of former years could no longer satisfy him. It could not stand the scrutiny of the sick-room; it could not bear to be confronted with death; it gave way under the application of its own chosen test; for surely, even reason taught that if man have a God to love and serve, and an eternity beyond death to provide for, towards that God a supreme and abiding sense of obligation should be cherished, and to the providing for that eternity the whole efforts of a lifetime should be consecrated. Convinced of the fatal error upon which the whole scheme of his former life had been constructed, Mr. Chalmers resolved upon a change. He would no longer live here as if here he were to live for ever. Henceforth and habitually he would recognize his immortality: and remembering that this fleeting pilgrimage was a scene of trial, a place of spiritual probation, he would dedicate himself to the service of God, and live with the high aim and purpose of one who was in training for eternity. It was a kind of life which had already been realized by countless thousands of his fellow men, and why not by him? It had been realized by Pascal in making the sublime transition from the highest walks of science to the still higher walk of faith. It had been realized by those early Christians whose lives and testimonies he was now engaged in studying. Surrounded with such a cloud of witnesses, a new ambition, stronger and more absorbing than that which had thirsted so eagerly for literary fame, fired Mr. Chalmers' breast. Every thought of his heart, every word of his lip, every action of his life, he would henceforth strive to regulate under a high presiding sense of his responsibility to God; his whole life he would turn into a preparation for eternity. With all the ardour of a nature which never could do anything by halves, with all the fervour of an enthusiasm which had at length found an object worthy of its whole energies at their highest pitch of effort, he gave himself to the great work of setting himself right with God. The commencement of such an enterprise marks a great and signal epoch in his spiritual history. It sprung out of his profound sense of human mortality; his vivid realising of the life that now is in its connexion with the life that is to come; his recognition of the supremacy which God and the high interests of eternity should wield over the heart and life of man. It did not originate in any change in his speculative belief, induced by his studies either of the contents or credentials of the bible. In the course of that memorable transition-period which elapsed from the beginning of November, 1809, till the close of December, 1810, important modifications in his doctrinal views were undoubtedly effected. His partial discovery of the pervading and defiling element of ungodliness, gave him other notions of human depravity than those he had previously entertained, and prepared him not only to acquiesce in, but to appropriate to himself representations from which a year before he would have turned away with disgust. And with his altered view of human sinfulness, there came also an altered view of the atonement. He was prepared now to go farther than he had gone before in recognizing the death of Christ as a true and proper sacrifice for sin. Still, however, while looking to that death for the removal of past guilt, he believed that it lay wholly with himself after he had been forgiven, to approve himself to God, to win the Divine favour, to work out the title to the heavenly inheritance. The full and precise effect of Christ's obedience unto death was not as yet discerned. Over that central doctrine of Christianity which tells of the sinner's free justification before God through the merits of his Son, there hung an obscuring mist; there was a flaw in the motive which prompted the struggle in which Mr. Chalmers so devotedly engaged; there was a misconception of the object which it was possible by such a struggle to realize. More than a year of fruitless toil had to be described, ere the true ground of a sinner's acceptance with God was reached, and the true principle of all acceptable obedience was implanted in his heart." pp. 153–155.

Some years afterwards, reviewing this part of his life, Dr. Chalmers expressed himself thus, in a letter to a friend:—

"'I stated to you that the effect of a very

long confinement, about ten years ago, upon myself, was to inspire me with a set of very strenuous resolutions, under which I wrote a Journal, and made many a laborious effort to elevate my practice to the standard of the Divine requirements. During this course, however, I got little satisfaction, and felt no repose. I remember that somewhere about the year 1811, I had Wilberforce's View put into my hands, and, as I got on in reading it, felt myself on the eve of a great revolution in all my opinions about Christianity. I am now most thoroughly of opinion, and it is an opinion founded on experience, that on the system of—Do this and live, no peace, and even no true and worthy obedience, can ever be attained. It is, Believe in the Lord Jesus Christ, and thou shalt be saved. When this belief enters the heart, joy and confidence enter along with it. The righteousness which we try to work out for ourselves eludes our impotent grasp, and never can a soul arrive at true or permanent rest in the pursuit of this object. The righteousness which, by faith, we put on, secures our acceptance with God, and secures our interest in his promises, and gives us a part in those sanctifying influences by which we are enabled to do with aid from on high, what we never can do without it. We look to God in a new light — we see him as a reconciled Father; that love to him which terror scares away, re-enters the heart, and, with a new principle and a new power, we become new creatures in Jesus Christ our Lord.'" pp. 185, 186.

External indications of the momentous change which had taken place within were speedily perceptible.

"His regular and earnest study of the bible was one of the first and most noticeable effects of Mr. Chalmers' conversion. His nearest neighbour and most frequent visitor was old John Bonthron, who, having once seen better days, was admitted to an easy and privileged familiarity, in the exercise of which one day before the memorable illness, he said to Mr. Chalmers—'I find you aye busy, sir, with one thing or another, but come when I may, I never find you at your studies for the sabbath.' 'Oh, an hour or two on the Saturday evening is quite enough for that,' was the minister's answer. But now the change had come, and John, on entering the manse, often found Mr. Chalmers poring eagerly over the pages of the bible. The difference was too striking to escape notice, and with the freedom given him, which he was ready enough to use, he said, 'I never come in now, sir, but I find you aye at your bible.' 'All too little, John, all too little,' was the significant reply." p. 262.

Of course the change affected his preaching, and his intercourse with his flock. Previously, his ministry had been unpopular, his church was poorly attended, and his exertions were ineffective; but afterwards he set himself earnestly to his work, and could no longer be content with perfunctory services.

"The opening months of 1811, as they brought tranquillity and establishment to his own heart, so they gave a new character to his sabbath ministrations. It was not, however, till the close of that year that the complete re-establishment of his health, and the fulfilment of his engagements with Dr. Brewster, enabled him to give full time and strength to his compositions for the pulpit. The result was a series of discourses, a goodly number of which, delivered almost verbally as originally written, were listened to in after years by congregated thousands in Glasgow, and Edinburgh, and London, with wondering and entranced admiration. I have been able to trace to this period so many of the sermons afterwards selected by their author for publication, and have found so few alterations made on the original manuscripts in preparing them for the press, as to be satisfied that the three final years of his ministry at Kilmany supplied as many, as elaborate, and as eloquent discourses, as any other three years in the whole course of his ministry. It was not the stimulus of cultivated audiences, and an intellectual sphere —it was not the effort to win or to sustain a wide-spread popularity—it was not the straining after originality of thought or splendour of illustration, which gave to these discourses their peculiar form and character. They were, to a great extent, the spontaneous products of that new love and zeal which Divine grace had planted in his soul; the shape and texture of their eloquence springing from the combined operation of all his energies — intellectual, moral, and emotional—whose native movements were now stimulated into a more glowing intensity of action by that controlling motive which concentrated them all upon one single and sublime accompaniment—the salvation of immortal souls." pp. 417, 418.

"The discovery that pardon and full reconciliation with God are offered gratuitously to all men in Christ, had been the turning point

in Mr. Chalmers' own spiritual history; and the most marked characteristic of his pulpit ministrations after his conversion was the frequency and fervour with which he held out to sinners Christ and his salvation as God's free gift, which it was their privilege and their duty at once and most gratefully to accept. Most earnest entreaties that every sinner he spoke to should come to Christ just as he was, and 'bury all his fears in the sufficiency of the great atonement,' were reiterated on each succeeding sabbath, presented in all possible forms, and delivered in all different kinds of tones and of attitudes. He would desert for a minute or two his manuscript, that with greater directness and familiarity of phrase, greater pointedness and personality of application, he might urge upon their acceptance the gospel invitation. 'He would bend over the pulpit,' said one of his old hearers, 'and press us to take the gift, as if he held it that moment in his hand, and would not be satisfied till every one of us had got possession of it. And often when the sermon was over, and the psalm was sung, and he rose to pronounce the blessing, he would break out afresh with some new entreaty, unwilling to let us go until he had made one more effort to persuade us to accept of it.'" pp. 417—420.

And what was the result of this, in regard to the hearers?

"It was not long till the whole aspect of the sabbath congregations in Kilmany church was changed. The stupid wonder which used to sit on the countenances of the few villagers or farm-servants who attended divine service, was turned into a fixed, intelligent, and devout attention. It was not easy for the dullest to remain uninformed; for, if the preacher sometimes soared too high for the best trained of his people to follow him, at other times, and much oftener, he put the matter of his message so as to force for it an entrance into the most sluggish understanding. Nor was it easy for the most indifferent to remain unmoved, as the first fervours of a new-born faith and love found such thrilling strains in which to vent themselves. The church became crowded. The feeling grew with the numbers who shared in it. The fame of those wonderful discourses which were now emanating from the burning lips of this new evangelist spread throughout the neighbourhood, till at last there was not an adjacent parish which did not send its weekly contribution to his ministry. Persons from extreme distances in the county found themselves side by side in the same crowded pew. Looking over the congregation, the inhabitant of Dundee could generally count a dozen or two of his fellow townsmen around him, while ministers from Edinburgh or Glasgow were occasionally detected among the crowd.

"All this told distinctly enough of the popularity of the preacher; but within the parish, and as the effect of such a ministry as has been now described, what were the spiritual results?—Too delicate a question this for any full or satisfactory reply; but of one sabbath's service we shall tell the fruits. It was in the spring of 1812, and the preacher's text was John iii. 16,—'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Two young men heard this sermon, the one the son of a farmer in the parish, the other the son of one of the villagers. They met as the congregation dispersed. 'Did you feel anything particularly in church to-day?' Alexander Paterson said to his acquaintance, Robert Edie, as they found themselves alone upon the road. 'I never,' he continued, 'felt myself to be a lost sinner till to-day, when I was listening to that sermon.' 'It is very strange,' said his companion, 'it was just the same with me.' They were near a plantation, into which they wandered, as the conversation proceeded. Hidden at last from all human sight, it was proposed that they should join in prayer. Screened by the opening foliage, they knelt on the fresh green sod, and poured out in turn their earnest petitions to the hearer and answerer of prayer. Both dated their conversion from that day. Alexander Paterson went shortly afterwards to reside in the neighbouring parish of Dairsie, but attended regularly on the sabbath at Kilmany church. His friend, Robert Edie, generally convoyed him part of the way home. About one hundred yards from the road along which they travelled, in the thickly-screened seclusion of a close plantation, and under the shade of a branching fir-tree, the two friends found a quiet retreat, where, each returning sabbath evening, the eye that seeth in secret looked down upon these two youthful disciples of the Saviour on their knees, and for an hour their ardent prayers alternately ascended to the throne of grace. The practice was continued for years, till a private footpath of their own had been opened to the trysting-tree; and when, a few years ago, after long absence on the part of both, they met at Kilmany, at Mr. Edie's suggestion they re-visited the spot, and renewing the sacred exercise, offered up their joint thanksgivings to that God who had kept them by his grace, and in their separate spheres had honoured each of them with usefulness in the church. Mr. Paterson has now laboured for

twenty-two years as a missionary in the Canongate of Edinburgh, not without many pleasing evidences that his labours have been blessed; and I have reason to believe that by his efforts in behalf of bible and missionary societies, through means of sabbath schools and prayer-meetings, and by the light of a guiding and consistent example, Mr. Edie's life, while one of active industry, had also been one of devoted Christian usefulness." pp. 427—430.

The surrounding clergy, however, proclaimed that he was mad; and this was believed and reported, even after he had entered upon another scene of labour.

"A gentleman and his wife, one sabbath, going to church in Glasgow, met a friend who spoke to them, and inquired where they were going. They said, 'To hear Dr. Chalmers.' He said, 'What! to hear that madman?' They said, if he would agree to go with them, and hear Dr. Chalmers for once, and if after that he persisted in talking in such a manner of him, they would never dispute the matter with him again. He accompanied them; and, singular to relate, it happened that, when Dr. Chalmers entered the pulpit that day, he gave out as his text, 'I am not mad, most noble Festus, but speak forth the words of truth and soberness;' and the gentleman, who I rather think was a medical man, became from that day a changed man,—a convert to evangelical Christianity." pp. 504, 505.

A few sentences descriptive of the effects of his ministry in the two different periods into which it was divided, as given by himself in his Farewell Sermon at Kilmany, deserves to be read again and again, especially in a time of religious languor.

"And here I cannot but record the effect of an actual though undesigned experiment which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostula-
got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me, that all this might have been done, and yet the soul of every hearer have remained in full alienation from God, and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved; even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformations of honour, and truth, and integrity, among my people; but I never once heard of any such reformations having been effected amongst them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him was set before them as the unceasing object of their dependence and their prayers; in one word, it was not till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time,

the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population. pp. 430—432.

We hope to have other opportunities of directing attention to the career of this honoured servant of the Redeemer, as subsequent portions of the memoir appear. Of the successive volumes of his Posthumous Works we have spoken repeatedly, and were we now to add anything it would be to renew our cordial recommendation of that which seems likely to be the most permanently useful of all his publications—the Institutes of Theology. Our attachment to works of this class is not strong, and our expectations from these two volumes were not sanguine; but we have found in them such an avoidance of the evils with which systematic theology is generally combined, so much humility connected with spiritual discernment, and such warm effusions from a heart steeped in New Testament influences, that we should be sorry to neglect a fair opportunity of mentioning them to any fellow Christians who value our opinion.

BRIEF NOTICES.

New Polyglott Bible. The Holy Bible: containing the Old and New Testaments, according to the Authorized Version. With Marginal Readings, and upwards of Fifty Thousand Verified References to Parallel and Illustrative Passages. The Historical Connection of the Old and New Testaments, to which is added a series of Useful Tables, intended to illustrate the Sacred Text. Glasgow: W. R. M'Phun. 1849.

The Psalms of David, imitated in New Testament Language, together with Hymns and Spiritual Songs. In three Books. By the Rev. Isaac Watts, D.D. London: Printed and Sold by J. Haddon, Castle Street, Finsbury. 1849.

A Selection of Hymns for the use of Baptist Congregations: intended as a Supplement to Dr. Watts's Psalms and Hymns. The Forty-third, being an improved and Enlarged Edition of the New Selection. London: Printed and sold for the Trustees, by J. Haddon, Castle Street, Finsbury, and by all Booksellers. 1849.

These three books bound together so as to make a handsome and yet portable volume, as now kept for sale by Mr. Haddon, have, to our personal knowledge, caused young eyes to glisten. We have seen the effect produced and can fully account for it, there being an obvious convenience, as the purveyors for the young people of other denominations have found, in having in one pair of covers, all the chapters, hymns, and psalms, that are needed at the place of worship to which we are attached. The type, even for the bible, which is smaller than that used for the hymns, is sufficiently clear for the purpose; though for much continuous reading, a larger would be preferred by seniors whose sight has begun to decay. A few maps are inserted, on thin paper, which, like the tabular matter, add to the usefulness of the volume without making any perceptible addition to its bulk.

The Comprehensive Pocket Bible, containing the Old and New Testaments, Translated out of the Original Tongues, and with the former Translations diligently compared and revised: With Explanatory Notes, &c. By D. Davidson. *Author of the Pocket Commentary, Biblical Dictionary, &c. &c.* Edinburgh: Printed and Published by James Brydone, South Hanover Street. 1848.

This is a highly respectable work, though

less adapted to the use of young persons belonging to our congregations than that which we have just noticed, the poetic supplement consisting of the Psalms and Paraphrases according to the version approved by the Church of Scotland and used in its worship. The editor has, however, brought into a small compass a great deal of information which a large portion of the public will value. There are several preliminary dissertations, which though brief, will be found instructive; and foot-notes are appended throughout, intended "to remove the principal difficulties of the text—to clear up those obscurities which occur to minds not familiar with biblical criticism and theology—to reconcile apparent contradictions—to ascertain the signification of parables, figures, and symbols—and to point out the aptitude of the allusions to the customs, manners, costume, and general pursuits of those to whom the scriptures were first addressed, also to the history, productions, climates, and natural features of the countries which they inhabited."

יואל *The Book of the Prophet Joel.* London: Samuel Bagster and Sons. 8vo., pp. 20.

The prophecy of Joel being throughout poetical and well adapted to show the advantages of a poetical arrangement of the prophets, has been selected for this purpose, and printed in parallelisms. It is justly observed, that it is only custom which hinders us from seeing how much we lose in not having the Hebrew prophets poetically arranged. The printing is beautifully executed, presenting the points and accents to the eye quite legibly; the text is that of Van der Hooght, with a few of the more important readings from Kennicott and De Rossi at the foot of each page. This small publication cannot fail to be acceptable to Hebrew students; may we hope that it will be followed by the other prophetical books in similar style?

The Bible of Every Land; or a History Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made: with Specimen Portions in their own characters, and Ethnographical Maps. Parts VI and VII. London: Bagster and Sons. 4to.

As this work proceeds, the extent of the resources on which the editor has to draw becomes increasingly apparent. His materials are abundant, and he knows where to find them when they are wanted. Information so various and comprehensive, illustrative of the diffusion of scriptural light among the nations, could not have been given at an earlier period of the world's history had it been attempted, and the effort now being made will satisfy all reasonable expectations. The portion before us includes the Celtic and Teutonic families, comprising the Welsh, Gaelic, Irish, Anglo-Saxon, English, Gothic, Danish, Dutch, Flemish, German, Icelandic, and Swedish versions, many specimens of which are given, with much interesting information respecting the circumstances in which they have appeared, and the countries through which they have circulated.

The Tabernacle of Israel: its Holy Furniture and Vessels. Drawn on a Uniform Scale; with Coloured Metallic Illuminations of Gold, Silver, Brass, &c. To represent as nearly as possible the costly materials of the original. London: Bagster and Sons. Folio. Part I.

The thought of such ornaments for a drawing-room table as are here furnished, calls to remembrance the prediction, "In that day shall there be upon the bells of the horses 'Holiness unto the Lord.'" Ability to pourtray beautifully magnificent utensils is consecrated in this case to the holiest uses. Representations first of the ark with its coverings, and secondly of the brazen altar with its accompaniments, executed in the first style of art upon the finest drawing paper, are accompanied by letter-press observations which evince a conviction of the immeasurable superiority of new covenant blessings and the ministration of the Spirit.

The Faithful Servant Rewarded. A Sermon preached in St. Andrew's Chapel, Cambridge, August 19, 1849. *By* ROBERT ROFF. *Occasioned by the Death of the late Mr. William Adams. Published by request.* Cambridge: Johnson. 8vo. p. 30.

A serious, devout, and evangelical discourse, on the Character and the Reward of a Servant of Christ. Having shown that true Christians are servants of Christ, that the ground of the Redeemer's right to the service of his followers is laid, first in their redemption and regeneration, and then in their own voluntary choice, and illustrated the ways in which fidelity will display itself, Mr. Roff observes that three things are included in the faithful servant's reward as described in the text. 1. Approbation of past devotedness. 2. Elevation to higher services. 3. Introduction to present blessedness. These prospects are made the basis of suitable counsels and consolations.

The Eclectic Review. December, 1849. London: Ward and Co.

With sorrow we contemplate these sheets as the last of the series to which they belong. It seems but a little while since we were eager to receive the first number that was to appear under the superintendence of the beloved friend who had undertaken the editorship; thirteen years have elapsed, it appears, and now the state of his constitution requires that he should step into retirement and give place to a successor. May his remaining days be spent in the peaceful enjoyment of those principles which he has laboured to promulgate! What may be the abilities or the achievements of the man that is to come after him we know not, and at present his name must not be mentioned; but of this we are persuaded, that the readers of the Eclectic will never have to congratulate themselves upon an editor of more benevolence, integrity, and directness of purpose, than Thomas Price. He anticipates for it, however, a continuance in the same course as he has pursued. "In relinquishing my post," says our friend, "it is some consolation to reflect, that the circulation of the 'Eclectic' is considerably greater than when the journal came into my hands, and that its future con-

duct will maintain all its distinguishing principles, theological, ecclesiastical, and political. To its future editor I cordially invite the confidence and friendly support of my readers."

The Appeal; a Magazine for the People. Vol. III. July to December, 1849. Leeds: 12mo., pp. 72. Price Fourpence-halfpenny.

This little periodical is published expressly for readers who do not make a profession of religion. The short pieces of which it consists are evangelical, simple, and lively, adapted to attract the attention of persons who are not much accustomed to thinking, and to make a beneficial impression on their hearts We know of nothing better fitted for the purpose, or worthy of more cordial and unhesitating recommendation. We should be glad to know that every church in the kingdom made systematic exertions for its circulation. It is issued in two forms: a number is published on the first day of every month, price one halfpenny; and the numbers for the half year are sold together, in stiff covers, a form very suitable for lending.

Memoirs of Eminent Sunday School Teachers. With Two Essays: I. On the Importance of Sunday Schools. II. On the Office of Sunday School Teaching. By the Rev. THOMAS TIMPSON, *Author of "The Companion to the Bible," "The Youth's Key to the Bible," "British Ecclesiastical History," &c. Second Thousand.* London: Snow. pp. 376.

In our number for May last, we had the pleasure of giving to the former edition of this work a warm recommendation, which we now cordially renew.

Plants and Trees of Scripture. London: R.T.S. Monthly Series. Sixpence.

The design of this work is to furnish a description of the trees, shrubs, and other vegetable productions referred to in the sacred volume, rectifying misapprehensions arising from the limited acquaintance with oriental botany of the translators and interpreters of former days. The style in which it is written is clear and neat; the author is evidently familiar with the best books on the subjects of which he treats, and he has furnished much valuable illustration of scripture in a form sufficiently popular for general use.

British Fish and Fisheries. London: R.T.S. Monthly Series. Sixpence.

A descriptive account of the fish in our rivers and around our coasts, the manner in which they are caught, and the purposes to which they are applied.

A Voice to the Churches on the Present Condition of those who have been Pupils in our Sunday Schools: with Suggestions to Pastors, Sunday School Teachers, and Committees, as to the methods best adapted to Preserve or Revive their Sympathies in the Sunday School Cause. By JOHN MORISON, D.D., LL.D. London. pp. 27. Price 3d.

The active zeal of the writer on behalf of Sunday schools is well known to their friends, and we have pleasure in certifying that his pastoral experience and habits of observation have led him to make suggestions on behalf of young people who have ceased to attend in these institutions, which may be turned to excellent account.

A New Sacred Ode for Christmas, Composed with an Accompaniment for the Organ or Piano Forte. By WILLIAM BIRD, *Author of "Original Psalmody," &c. &c.* London: Cocks and Co. Sold by the Author, 64, White Lion Street, Pentonville.

The author of this piece, who is also the editor of "The Beauties of Psalmody," has long been known in some parts of the country and in the metropolis as a singer and composer of congregational tunes. This ode, and an anthem from the 133rd Psalm which is appended to it, partaking of the same spirit as his earlier productions, will call to the minds of his friends some of the pleasures of past days, and diversify agreeably their musical enjoyments.

RECENT PUBLICATIONS

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Sabbath School Teacher's Reward. Written by J. S. FEATHERSTONE. Composed for Four Voices, arranged with a Separate Accompaniment for the Organ or Piano Forte, and Dedicated to Sabbath School Teachers. By JOHN KING. *London. Price 2s. pp. 6. Folio.*

The Philosophy of Food and Nutrition in Plants and Animals. By the Rev. EDWIN SIDNEY, M.A., Author of "Electricity," and "Blights of the Wheat and their Remedies." *London: R.T.S. 16mo., pp.* 192.

The Sabbath a Day of Rejoicing. A Discourse, by the Rev. A. RENNISON, A.M., Minister of the Laigh Parish, Paisley. *Price* 6d.

The Church. Vol. III. 1849. *Leeds: John Heaton, 7, Briggate.*

The Appeal; a Magazine for the People. January, 1850. *Leeds: Heaton.*

The Mother's Friend. A Monthly Magazine, to Aid and Encourage those Mothers who have Little Time to Read and Little Money to Spend on Books. Edited by ANN JANE. Vol. II. *London: B. L. Green. pp.* 244.

The Teacher's Offering for 1849. *London: Ward and Co. pp.* 280.

A Volume for All. The Family Economist, containing Original Articles by the Best Writers on Domestic Economy, Education, Sanitary Reform, Cottage Gardening and Farming, also Social Sketches, Moral Tales, and Valuable Household Receipts. Vol. II. 1849. *London: Groombridge and Sons. pp.* 236.

INTELLIGENCE.

CANADA.

THE STATE OF RELIGION IN CANADA.

The Rev. F. Bosworth, M.A., whose services as Classical Tutor in the College at Montreal have often been mentioned, being on a visit to this country, we have requested him to furnish us with a bird's-eye view of the state of religion in Canada, and he has favoured us with the following paragraphs:—

Many causes concur in rendering the position of Canada, in a religious point of view, somewhat an anomalous one. The difficulties to be surmounted in the dissemination of the truth are either peculiar to the province, or more formidable than in any other country, perhaps, where the English language is spoken.

To the pressure of these difficulties is it owing that the state of religion there must be pronounced to be anything but encouraging. A reference to some of the most powerful of these hindrances will, doubtless, serve best to exhibit the present posture of affairs in Canada.

Within the province *ignorance and fanaticism abound* to a most alarming extent. In no country in the world, perhaps, where the facilities for acquiring information are as great, is there so slight an acquaintance with the standard literature of the age and so great a distaste for mental effort. The country is deluged with the cheap, trashy publications which daily issue from the presses of the United States. Every week's express brings large quantities of novels to the exclusion, almost, of any works of lasting interest and value. They are to be found in the hotels and on the steamers in all parts of the province, silently yet surely producing their pernicious effects, unrestrained by any taste for higher literature, or by that safeguard against the morbid excitement of the imagination which a thorough course of mental training supplies. Indeed, so great is the demand for these publications that the booksellers hesitate not to regard this branch of their business as necessary to their success.

Nor is this all. The schools throughout the country, with some pleasing exceptions, are wretchedly inefficient. In many sections the choice of a schoolmaster does not depend on the possession of sufficient information for the discharge of his responsible duties and on an aptitude to teach, but on the smallness of the sum for which his labours can be ensured. Teaching thus becomes too often the *dernier resort* of the indolent and the worthless.

With mental powers undeveloped, and habits of indolence in the exercise of the thoughts induced, it cannot be surprising that even professors of religion must not, at least in the country parts, be exempted from the charge of ignorance. The Canadians are not a reading people, nor are Canadian Christians in general deep and prayerful students of the bible. Their religion is one rather of feeling than of intelligent assent; hence their attainments are superficial, not profound.

Need it be wondered at then that the wildest notions to which an unrestrained and excited imagination can give rise, find in Canada a congenial soil? The vast extent of frontier (and, in new countries at least, such districts are pre-eminently the abodes of ignorance and fanaticism) renders the introduction and transmission of the crudest dogmas and the most licentious doctrines peculiarly easy. Thus in some parts of the eastern townships the "Millerite" delusion reached its height some few years since in acts of extravagance almost surpassing belief. In almost every corner of the province universalists are found insidiously and zealously propagating their fearful doctrines, and frequently, with honesty at least, practically exhibiting their belief in the salvation of the vilest, irrespective of faith in Christ. One of their preachers once affirmed to a missionary, that were the parricide to terminate at once his career and his crimes by taking his own life he would immediately be "received up into glory." Then there are the Campbellites, *Christians*, Mormons, and sceptics of every shade, from the deist to the infidel, unsettling the minds of men too little fortified, alas, by solid information of any kind.

This craving after excitement rather than instruction manifests itself in the fondness which is frequently exhibited for religious services of a more exciting nature than those of a stated ministry, and for a style of preaching abounding in anecdotes and in harrowing appeals to the feelings, in a word, for sound rather than sense.

The sad want of liberality in the maintenance of stated worship is another hindrance to the progress of the truth. The emigrant part of the population having left their native land to better their circumstances, too often slight the public services of religion, and with reluctance contribute to their maintenance. Whereas the natives and old settlers knowing well the scarcity of money in the province

are careful to keep it. These remarks apply too often, alas! to the professors of religion. Besides this, it must be borne in mind that numbers of the founders of churches in the country were farmers, whose ministrations were entirely gratuitous—that very many such preachers are now zealously and disinterestedly labouring in various parts—and that several religious bodies foster, not intentionally perhaps, this spirit of illiberality by fully sustaining their ministers or missionaries. In Canada generally preaching must be cheap in order to be enjoyed. Of course there are very many pleasing exceptions, but this is the prevailing sentiment. A few instances of the want of Christian liberality will not be improper. An excellent missionary with deep gratitude wrote home to his society informing them that his people had engaged to raise him £70. Years have passed away since then, but thirty of the seventy only have been received. A laborious pastor once confessed that all the money he had received during the year was £2. Another, as the pecuniary result of a year's labour—during which six or seven services were held weekly—obtained a horse and forty dollars. As their pastor had been ill some of his church engaged to pay the doctor's bill, and how? The grain with which payment was to be made was so utterly worthless that respect alone for the minister prevented the medical man from throwing it into the road. The plan is to pay the pastor, not in money, but in pork, butter, apples, firewood, hay, &c. And frequently is it the case that the articles sent are not only very bad, but the prices exorbitant. Any conduct, nay, even trickery, seems to be allowable, by which the pastor's claims can be most easily met.

Under these circumstances the duty of the missionary becomes very trying, and want is often severely felt. If he does not complain his people will half starve him. If remonstrance be made offence is taken, for there is nothing respecting which men's minds, throughout the province, are more susceptible than that which relates to the pocket. If full support be obtained elsewhere the evil is, and ever will be, unredressed. The only plausible plan is *partially* to support an indefatigable ministry whose chief aim shall be to engage the affections of the *young*, and make them the objects of his prayerful solicitude and untiring efforts. In the young is the hope of Canada.

The third and the greatest hindrance to the progress of the truth in Canada, to which reference will now be made, arises from its *mixed population*.

There are to be found the natives of various climes not as yet amalgamated. The names American, English, Scotch, and Irish, are not yet merged into that of Canadian. National antipathies and manners are very strong. A dispute arising from such a source led to the exclusion of all the British members from a church in the province. Another was rent asunder because while the American members insisted on females and males sitting in separate parts of the house of worship, the old-country members indignantly opposed the measure. It is often the case where Scotch members predominate in a church, no minister is regarded with much favour whose birth has not taken place north of the Tweed. Should, on the other hand, Americans outnumber, a minister from the States must be procured.

A still greater evil arising from such a mixed, disunited population is the great diversity of religious belief and practice. Few see alike, few act alike. Hence religious bodies are very numerous and very small. In Montreal, for instance, there are upwards of twenty protestant places of worship to perhaps fifteen thousand protestants. Guelph, with a population of two or three thousand, has nine separate churches. In Paris, whose inhabitants are scarcely more than fifteen hundred, there are five resident ministers and six churches, when two might amply discharge all the duties required. And what is worse still, not only are denominations numerous, but even these are subdivided. Thus in a town of three thousand persons there are three presbyterian ministers, two methodist, and two independent. Under these circumstances united efforts for the common cause are scarcely to be looked for. Petty quarrels and jealousies exhaust the energies required for far more important objects. And still further, in churches thus necessarily small, the varieties of belief, manners, &c., are so great, that but little unanimity is enjoyed, and if peace prevails the elements of disorder are at hand. Of course in the country, and especially in the back townships, this superabundance of preaching is not enjoyed. On the contrary, a lamentable deficiency is felt.

Many of these evils time will cure. National antipathies will soon subside, and with the increase of population, churches will become more harmonious and numerous. Yet it must not be concealed that the present is a period of momentous import to Canada. The youthful energies of a rising nation *must* now be directed. The characteristics of a great people *will* now be formed. To no higher or holier mission can the energies of the pious be turned. In no field of labour, perhaps, may success, with self-denial and hard labour indeed, be expected with greater probability. The yearnings of a Briton's heart cannot, must not, but be felt towards the adopted country of Britain's sons—a country which, with others, is destined to perpetuate the name of our fatherland, and to exert a powerful influence in the civilization and evangelizing of the world when we are no more.

NOVA SCOTIA, &c.

A deputation from the friends of religious and secular education in the lower provinces of British North America, viz., Nova Scotia, New Brunswick, and Prince Edward Island, now in this country, have requested the insertion of the following statement.

"In the year 1828, a few persons, deeply deploring the lamentable destitution of their country, in regard to the means of mental culture, commenced, under many disadvantages, a seminary of learning, designed for the masses of the people, alike open to all, without reference to sect or party. This institution, situated in a new country, has had to contend with many obstacles, but, notwithstanding, it has gradually expanded into a college, of an enlarged and most useful character, designated, 'Acadia College,' having for its object the preparation of young men to take charge of the primary schools of the country, the mental improvement in the higher branches of science of such as design to enter upon the learned professions, and theological training to candidates for the Christian ministry; all of which has been done to an extent highly creditable to the institution, and exceedingly beneficial to the people. In pursuit of these objects, the governors of the college have been sustained by voluntary contributions from the old as well as from the new world.

"In order to show the present financial position of the institution, it may be necessary to make the following statement of account, viz.:

	£	s.	d.
Cost of college and academy, buildings, land, &c., from the commencement in 1828, to the present period, 21 years	5,000	0	0
Expenditure during that period for maintaining the institution	14,123	0	0
	£19,123	0	0
The total receipts during that period, for liquidation of cost of buildings, and to meet the annual expenditure, including £800 collected by the Rev. John Pryor, in Great Britain, in 1844-5, have been	16,504	0	0
Leaving a balance now owing by the institution of	2619	0	0

And which shows an average annual expenditure of £909, and income of £786.

"The deficiency of income here exhibited has gradually accumulated, and is easily explained, the main cause being the failure of the crops of the country for a number of years, impoverishing the ability, but by no means the interest, of its supporters. The governors and friends of the college have painfully witnessed this increase, and while since its commencement the most rigid economy has been observed, it is intended in future to practise still further that frugality of expenditure which it is hoped will place same on a level with its income. To accomplish this, the collegiate department is now separated from the academical, and in future will be sustained for about £500 sterling per annum, to meet which there is a yearly income from subscriptions and other sources, of £450, leaving a small balance which will be made up by extra efforts. The academical department, it is expected, will in future be self-sustaining.

"It may be here stated that, independently of hundreds who have received the advantages of instruction at the collegiate academy, 89 students have graduated; 11 of whom are now successful preachers of the gospel, 11 others, of pious character, are designed for the same elevated calling, 30 are devoted to the important business of instructing the youth of the country, and the remainder of the number are engaged in various professional and other vocations in life. During the present year, 28 students have attended the college classes, and about 75 the academical department. The population of the three provinces, viz, Nova Scotia, New Brunswick, and P. E. Island, is not far short of 500,000, at least one fifth of which number is deeply interested in the prosperity of this Institution. In fact, the civil and religious well-being of that large section of British North America, is identified to a great extent with its success.

"To finish the college buildings, now in progress, and to render it efficient in all its departments, £1,500 are required; which, added to the amount of debt above stated, £2,619, makes £4,119 sterling.

"To raise this amount, efforts are being made in Great Britain, the United States, and the British Provinces in North America. The deputation to Great Britain is now here, for the purpose of making an appeal; in support of which, in addition to what has already been stated, they may observe, that among many disadvantages to which the colonies are subjected, none have more materially retarded their improvement than their inadequate and defective means of education. Affected by this consideration, aged ministers of the gospel, themselves without the benefit of a scholastic education, but who, in the infancy of these colonies, had been the honoured instruments of spreading the gospel through the wilderness, about twenty years ago aroused their brethren to the duty of meeting the necessities of an advancing state of society, by placing the means of education within the reach of their youth. Hence arose the institution, whose claims are now presented to the friends in Great Britain. No country was ever in circumstances that more imperatively demanded for its advancement the means of extended education, than the British North American Provinces, and the great object of those who have engaged in the cause has been, to offer the benefits of instruction to the body of the people throughout the

country, in a manner calculated to secure their confidence and affection, and to meet their limited pecuniary means. Again, when we look at the asylum which the western world affords to thousands of wandering emigrants, who annually flock from Britain to its shores, and there find a home, the founders and supporters of the institution do conceive that the influence diffused therefrom will be deeply appreciated by all who love education, not only for its own sake, but who value it in its connection with the extension of civil and religious liberty, and appreciate it in its power to aid the church of God in her exertions, instrumentally for the salvation of the world."

Letters of commendation from the Rev. E. A. Crawley, D.D., Hon. J. W. Johnston, and other gentlemen of the provinces, addressed to different societies and individuals in the United Kingdom, are in possession of the deputation.

ORDINATIONS.

CHELSEA.

It was announced a little more than twelve months ago that the editor of this Magazine was making an effort to revive the congregation at Paradise Chapel, Queen's Road, Chelsea, which had become very small and was greatly dispirited. During the year for which he undertook the pastorate a few were baptized, and others were received by letter from different churches, the number of hearers meanwhile gradually increasing. At the expiration of the period, the church, consisting then of fifty-eight members, unanimously and earnestly requested him to take the office permanently. Two brethren who had recently been added, and had previously sustained the deacon's office elsewhere, and two who had acted as assistants to the deacons formerly, consented to take the deaconship now in conjunction with one who had been for some time sole deacon; and this having been done harmoniously, Mr. Groser thought it his duty to accept office as pastor. On the 15th of December a special meeting was held to implore the divine blessing on these arrangements. Dr. Morison of Brompton had engaged to address the deacons on the occasion, and Dr. Cox of Hackney the church; but the former being disabled by illness, the latter kindly performed both services, and Mr. Brown, Wesleyan minister of Chelsea, Mr. Soule of Battersea, and Mr. Leechman of Hammersmith, united in offering appropriate and fervent prayers.

BURSLEM.

The Rev. W. Barker late of Cradley, Worcestershire, has accepted the invitation of the baptist church, Burslem, and commenced his stated labours among them on the 25th November, 1849.

RECENT DEATHS.

MRS. JOHN STOCK.

The subject of the following brief notice was born at Spalding in Lincolnshire, on the 15th April, 1822. From her childhood she was carefully instructed in the religion of Jesus, nor were her anxious parents left without early evidence that their labours for her soul's benefit were effectual.

While yet very young, she appears to have exhibited great tenderness of conscience, combined with "a meek and quiet spirit." Indeed, so early and gradual was the work of grace upon her soul, that she could never refer to any particular period at which she was conscious of its commencement. This, in after years, often occasioned her considerable uneasiness. Yet, all who witnessed the loveliness of her character, the devoutness of her spirit, and the blamelessness of her life, were compelled to admire the grace of God in her.

She enjoyed the benefit of a thorough and liberal education, which, in the position that she afterwards occupied as a minister's wife, she turned to the best account. The Creator had endowed her with an attractive person; and this, combined with the sweetness of her disposition, and the accomplishments which she possessed, gained her many admirers; so that, before she had reached the age of nineteen, she had received several offers of marriage, all of which, however, she declined. It was the privilege of the writer to win her young affections, and afterwards to call her his wife. And devoutly would he thank the Father of mercies for the benefit which he derived from his seven years' association with her in the matrimonial relation. Miss Harrison's union to the object of her choice was solemnized at the Independent chapel, Chelmsford, Oct. 12th, 1842. Her husband had at that time been recently ordained pastor of the baptist church meeting in Zion chapel, Chatham. Among that people Mrs. Stock was permitted to labour for nearly six years, and gained their universal affection and confidence. The delicate state of her health, however, precluded her from engaging so fully as she desired in laborious efforts for the good of the cause; yet to the extent of her physical capabilities she was ever ready to serve the church of God.

In May, 1848, Mr. Stock was removed by divine Providence to Salendine Nook, Huddersfield, and was accompanied to that important sphere of usefulness by his beloved companion. But, alas! the fearful malady —the seeds of which had been sown in her delicate frame many years previously—there

developed itself with affecting rapidity; so much so, that after living among her new friends sufficiently long to obtain a high place in their esteem, it was found necessary to remove her to the more genial air of the south. This placed her in a position peculiarly painful, inasmuch as she was unavoidably separated from her husband during a great portion of her last illness. Nevertheless, she never murmured, but quietly submitted to what was manifestly the will of God. Had there been the slightest hope of her recovery, her husband would have resigned his charge in the north, and sought a sphere of labour in a milder region; but as the highest medical authority asserted that it was utterly vain to indulge in any such hope, he felt it his duty to retain his existing pastoral connexion. However, through the kindness of his flock, he was permitted frequently to visit the dear sufferer, and to spend the last month of her sojourn on earth in her society. And gratefully would he adore the Divine goodness which permitted him thus to perform the part of a spiritual instructor to the wife of his youth, amid her conflict with sickness and death. His mind, too, was relieved of much anxiety during his weeks of separation from his suffering companion, inasmuch as he knew that she was sheltered beneath the roof of her affectionate parents, whose attention to her comfort was tender and unremitting.

At the commencement of her last illness, Mrs. Stock was deeply and painfully exercised in her mind. She often mourned over the opportunities of doing good which she had neglected; and was but little comforted, when reminded that her delicate health had not permitted to her greater activity. She was overwhelmed with her perceptions of the divine purity, and once said, "I am about to appear before a Being of such infinite knowledge, that I fear he will find in me sins which I have overlooked and failed to mortify; and he hates sin with such an unutterable intensity, that he cannot fail to reject the subject of one unmortified transgression." This state of mental distress continued for several weeks; but prayer was made to God on her behalf without ceasing, by her pious relatives, and by the church at Salendine Nook; and graciously did the Lord hear and answer these petitions.

Saturday, October 20th, was the most painful day which the invalid had yet passed, as to her physical sensations; but it was memorable as the period of her release from her spiritual darkness and depression. She felt that the blood of Jesus could and would cleanse her from her sins, and again rejoiced in hope of the glory of God. She expressed a wish, at the close of this Saturday, that the next day (the sabbath) might be spent by her with Jesus. From this time her peace was never disturbed, but continued to flow as a river until her last sigh was heaved.

Many were the solemn charges which she gave to her beloved relatives, and to the servants in her father's family, and precious were the encouragements which she addressed to her weeping friends. So perfect was the tranquillity of her spirit, that she gave directions with regard to arrangements to be made subsequently to her death, without the least repugnance. The surrender which she made of herself, and of all her beloved relatives (not excepting her only living child), to the care of God, was unreserved and cheerful. Those beautiful hymns commencing—"Rock of ages, cleft for me," &c., "Jesus, lover of my soul," &c., "To Jesus, the crown of my hope," &c., were often read to her, and fragments of them repeated by her. Among her dying sayings may be recorded the following:—"I can now give up everything, that I may but be with Jesus." "I am not afraid of eternity." "I shall soon eat of the fruit of the heavenly Canaan." "I know that He is able to keep that which I have committed unto him until that day." "I long to be gone;" and then bursting into tears, "yet I hope I am not impatient." "That text, 'My times are in thy hand,' is very precious." "All my hope centres in my Saviour."

On the morning of Monday, the 5th of November, a change took place in the sensations of the patient, and in the aspect of her countenance, which plainly indicated that the mortal struggle was soon to terminate. The king of terrors stood brandishing his dart at the bedside of the sufferer, prepared to strike the fatal blow; yet the happy saint could look upon the fearful weapon without alarm, for on it she discovered the stains of Immanuel's blood.

From one until two o'clock of this day, her dying pains were great. When they were at their height, she exclaimed, "This is hard work;" but immediately added, "Yet it is nothing when compared with what my Saviour endured for me." At two o'clock her agonies abated, and from that time she suffered but little. When speech had nearly failed, she fixed her piercing gaze upon the domestic who was in the room, and with difficulty exclaimed, "Sarah," but could not say more. Again she tried to speak, and with great difficulty uttered this weighty and comprehensive charge, "Sarah, meet me in heaven!" The expiring saint then kissed her beloved husband and all her other relatives who were in that solemn chamber, and bade them "adieu" with an imperturbable serenity. On being asked, some few minutes after, if she still found her Lord with her, she could only faintly articulate "Yes."

At five minutes to three o'clock her happy spirit took its departure to the Saviour, so gently, that for some moments her attendants

were unaware of the fact. Thus she died, as she had lived, "in perfect peace."

Her remains were interred on Saturday, the 10th of November, in the vault in front of Zion chapel, Chatham, in the presence of a large assembly of weeping friends.

Of Mrs. Stock's character the writer will not attempt any elaborate description. Her excellencies were too well known to those who had the privilege of enjoying her friendship, to render such details necessary for their information, and it is for them principally that this memoir is composed. The writer cannot, however, forbear stating, that, during the ten years of his acquaintance with the dear deceased, he never once saw her betrayed into a passion, or even into the exhibition of feelings bordering upon such a state. And yet he has often seen her brought into circumstances which were peculiarly trying. Would that all ministers and ministers' wives more closely resembled her in this particular! In the social and domestic virtues she peculiarly excelled; and in the guidance of her household affairs ever manifested a spirit of prudence and economy. It was from the first her determination to "owe no man anything," and from this principle she never deviated. Happy would it have been for some ministers of Jesus, if their companions had practically carried out the same determination! May the writer be permitted to add another statement? Mrs. Stock never brought her husband or any other individual into trouble by an imprudent use of her tongue. She knew when to be silent. And should this memoir be read by a youthful minister of the cross, who is looking round him for a suitable companion, let him take this friendly caution,—Above all things beware of uniting yourself to a gossip, for be sure such a wife would utterly ruin your usefulness. But we must not further enlarge, but will close this brief notice by ascribing to the grace of God all the honour of the excellencies of the departed; and by exhorting our readers to be "followers of them who now, through faith and patience, inherit the promises."

Salendine Nook. JOHN STOCK.

REV. T. SCOTT.

Died, October 31st, 1849, Thomas Scott, pastor of the baptist church, Brabourne, Kent, much beloved by the church and congregation, and greatly esteemed by a large circle of friends. The deceased was blessed with pious parents, to whose beneficial training he made special reference at his ordination in 1837, in these words, "It was my privilege and happiness to be born of Christian parents, whose anxious care was to bring me up in the nurture and admonition of the Lord. For me daily prayer was presented to the throne of grace, and by them I was regularly led to the house of God." But still he remained a stranger to that faith which worketh by love. He soon endeavoured to throw off parental restraint, and disregard parental admonition. Thus he went on in the forwardness of his heart for a season, when it pleased God to stop him in his career of sin and folly. Speaking of this, he says, "But God who is rich in mercy did not give me up to an impenitent heart; he caused me to feel that the way of transgressors is hard; by the operation of the Spirit through the ministry of the word he was graciously taught to know and feel the evil of sin, and by prayer and supplication to seek for salvation through faith in the Lord Jesus Christ; nor did he seek in vain. In due time he was admitted into the baptist church at Eythorn, Kent, under the pastoral care of the late Rev. W. Giles. He was then about eighteen years of age. It pleased the wise Disposer of all events to remove him from his birthplace (Canterbury) to Ashford, where he lived many years much respected; was honourably and affectionately dismissed from the church at Eythorn to the church at Ashford. They soon ascertained he possessed talents for usefulness, and called him to the work of the ministry. He laboured in the neighbouring towns and villages with acceptance, and frequently supplied the vacant pulpit at Brabourne; and ultimately, by the unanimous call of the church, settled among them as their minister. His labours were greatly blessed; many were added to the church. He was indeed made a blessing to the people. He continued their pastor until it pleased his Master to call him to that house where there are many mansions, after a pastoral service of rather more than twelve years. His end was peace. His public labours were distinguished with earnestness and fervour. His statement of evangelical truth was clear and practically enforced; he knew the worth of souls, and endeavoured to show them the way of salvation, by pointing to the Lamb of God that taketh away the sin of the world. As a father, master, and friend, he was greatly esteemed.

The pastor of the independent church at Hythe, to whom the reader is indebted for the preceding sketch, adds, "The writer, in his removal, has lost a fellow labourer and excellent friend, in whom he could confide. We often took sweet counsel together, our friendship of more than forty years' duration was never interrupted. But my brother is no more seen among men, he is gone—not lost—but gone before, he rests from his labour. At the earnest request of his family I endeavoured to improve the death of my brother, on the 11th of November, to a very crowded and afflicted congregation, from these words, "What I do thou knowest not now, but thou shalt know hereafter." May the Lord sanctify this bereaving dispensation to the family, church, and congregation!"

MR. T. WREN.

Died, on the 20th of November, 1849, Mr. Thomas Wren of Breachwood Green, King's Walden, Herts, aged eighty-three years, for more than sixty of which he had been a consistent follower of the Saviour. The last twenty-four years of his life were spent in connexion with the baptist church at Breachwood Green, he having received his dismission from the church at Hitchin (then under the pastoral care of the late venerable John Geard, but now of the excellent Rev. J. Broad), for the purpose of uniting with and strengthening this cause, then in its infancy. For some years he sustained the office of deacon with other beloved brethren; which office he continued to hold unto his death. "He was a good man, and feared God above many."

He was confined to the bed of suffering and pain for several weeks previous to his dissolution; during which the promises of God were to him a source of the richest consolation; one of which he especially mentioned repeatedly, with much heart-felt delight, that in Isaiah liv. 10, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." His confidence in the Redeemer did not forsake him; and when the symptoms of his disorder indicated the approach of his latter end, he expressed himself as perfectly submissive to the will of God, either to live or to die; saying, "I know whom I have believed, and that he is able to keep that which I have committed unto him against that day," adding, with much emphasis, "*I know he is.*" For many months previous to his illness, his mind had become familiarized with the prospect of his removal. He was waiting for the coming of his Lord; and often did he repeat the interesting lines of Dr. Watts—

"My flesh shall slumber in the ground,
Till the last trumpet's joyful sound,
Then burst the chains with sweet surprise,
And in my Saviour's image rise."

He was accustomed to read the hymns for singing in public worship; and some favourite verses with which his memory was stored afforded him the sweetest consolation on his sick and dying bed, especially one in the seventy-fifth hymn, second book, Dr. Watts—

"Millions of years my wondering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The glories of thy love."

His physical sufferings were sometimes great; but amidst them all his mind was constantly cheered with the joyous prospect before him, until the hour of his dismission arrived, when he sweetly fell asleep in Jesus. His remains were interred in the burial ground belonging to the baptist chapel at Breachwood Green, on the 23rd of November. An attempt was made to improve his death on the following sabbath, in a sermon founded on Psalm xvii. 15; a passage selected by the departed, in prospect of his removal, many months ago.

MR. J. ROWLANDS.

Died, on December 5th, at Old Dole Farm, near Cheltenham, Mr. John Rowlands, in the seventy-eighth year of his age. His life was characterized by eminent piety, and his death was peaceful and happy. His remains were interred in the burying ground attached to the baptist chapel at Naunton, Gloucestershire, and his death improved by a sermon by the Rev. J. Teall, from the words, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness," on December 13th, in the presence of a numerous congregation.

MRS. DOBINSON.

Died, at Norton, aged 67, in the faith of the gospel of Jesus, Mrs. Dobinson, a member of the Stockton baptist church for nearly half a century, widow of the late Mr. Wm. Dobinson of Cornsay, in whose house the glad tidings of mercy were proclaimed for upwards of thirty years, in the midst of a dark and benighted neighbourhood, so that it may verily be said of them, that they were set for the defence of the gospel.

MISCELLANEA.

BAPTIST BUILDING FUND.

The committee of the Baptist Building Fund at its last meeting having taken into consideration the draft of a model trust deed, recently published by the baptist union resolved:

"That the constitution of the Baptist Building Fund requires that the churches assisted shall be of the particular or Calvinistic baptist denomination; that no church has hitherto been assisted without the place of worship being secured by its trust deed to that denomination; and that the committee feel themselves bound in their future gifts or loans to adhere to the same practice."

LONDON MATERNAL ASSOCIATION.

At the regular meetings for 1850, on the first Friday in every month excepting July, at the vestry of New Broad Street Chapel, Bishopsgate, which will be always open to ladies from the country, the following are the subjects for conference:—

Tuesday, January 15th, at 12 o'clock. Address to children, by Rev. J. Harrison, of Camden Town.

Friday, February 1st. How may children be brought to feel that divine truth can only be studied with success by dependence on divine aid?

Friday, March 1st. Parental anxieties.

Friday, April 5th. How may the Christian mother best attain and preserve a high degree of piety amidst the numerous duties which daily and hourly devolve upon her?

Friday, May 3rd. Consider the directions given to parents in Deuteronomy vi. 6, 7.

Friday, June 7th. Sins of the tongue to which the young are peculiarly disposed.

Friday, August 2nd. Lessons to be derived from the history of Rebekah as recorded Genesis xxvii.

Friday, September 6th. How can we best induce young people to be interested in the study of the word of God?

Friday, October 4th. How far is it practicable and desirable for boys and girls to be educated together?

Friday, November 1st. In what way may the sympathy of children be so drawn to the abounding objects of sin and misery at home and abroad, as will most effectually qualify them to carry out the great purposes of divine love?

Friday, December 6th. How can we account for the indifference to religion manifested by many young persons who have been piously educated?

RYDE.

An account of the formation of the baptist church here in January, 1849, having been inserted in this Magazine last year, the writer has forwarded an account of its subsequent history and present prospects.

"Our church," he says, "has increased from eighteen to thirty baptized members. Beside these we have several who commune with us who have not yet put on the Lord Jesus by baptism. Since our commencement we have been supplied by Mr. W. Newell, the first student under Dr. Godwin, educated by the Baptist Theological Institution, to whom in the last month the church gave a unanimous call to the pastorate which he has accepted; though the only salary our present circumstances warrant us to offer was £52, we of course hope to increase this as the cause advances, the only obstacle to which is our present confined and otherwise unsuitable place for worship, which being long since too strait for us, the cause is no doubt suffering considerable injury for want of a more commodious and respectable place. To obtain this has been the object of our anxious solicitude, but in a thriving town like Ryde building land in a public situation is very difficult to obtain; yet we trust that God in his gracious providence has at length answered our prayers by directing us to a site in the most populous part of the High Street; this land we have secured by an agreement for a lease for 999 years at an annual rent of £15. We have room for a good chapel fronting the High Street, and land for a minister's house in John Street: the outlay for these premises is estimated at £1500."

RESIGNATION.

The Rev. G. W. Rodway having resigned the pastorate of the baptist church at Bingley, on account of frequent interruptions in his health, on Friday evening, Nov. 23rd, a special meeting was held of the church and congregation, when a very handsome service of plate was presented to Mr. and Mrs. Rodway, consisting of teapot, sugar basin, and cream jug, and a memorial to the Rev. G. W. Rodway, expressive of gratitude that God had enabled him to labour so long, earnestly, faithfully, and diligently amongst them; that separation would be deeply felt; of best wishes for his future health and welfare, and earnest hope that, still remaining one in heart, his course may be useful, his end peace, and his welcome to heaven, "Well done good and faithful servant, enter thou into the joy of thy Lord." Mr. W. Pickard engaged in prayer; Mr. Thomas Tetley presided, and Mr. Beauland read and presented the memorial.

COLLECTANEA.

THE BAPTISMAL REGENERATION QUESTION.

The arguments before the Judicial Committee of the Privy Council, in the case Gorham *v.* the Bishop of Exeter, were resumed on Monday and Tuesday, and were brought to a termination by the reply of Mr. Turner; when Lord Langdale intimated, that the Court would take time to consider the judgment. Mr. Badeley's main argument in his pleading on Monday, was, that the articles and the formularies of the church are of equal force and validity; that, so far from the former controlling the latter, the Book of Common Prayer ought rather to control and correct the articles. As a code of faith, the articles, he maintained, are far from complete. Mr. Gorham rested his case solely upon the articles, while he, (Mr. Badeley) contended, that to dissent from the doctrines of the Prayer Book was, if possible, a greater departure from the doctrines of the church, than even any difference about the articles might be. On Tuesday, when the council took their seats, Lord Campbell informed Mr. Badeley, who had stated his inability to find any such words as "prevenient grace," that the words "*gratia prevenions*" occur in

Thomas Aquinas, and that Milton, speaking of our first parents, says:

> "*Prevenient grace* descending had removed
> The stony from their hearts, and made new flesh,
> Regenerate grow instead."

Mr. Badeley, after proceeding for some way with his citation of patristic authorities in favour of the dogma of baptismal regeneration, was questioned by Dr. Lushington, the bishop of London, Lord Campbell, and Mr. Pemberton Leigh, as to the precise doctrine he was aiming to establish; which drew from him the explanation, that "he contended that the grace and the regeneration were tied to the sacrament." He was then allowed to go on without further interruption for an hour or more, when the bishop of London interposed with, "Do you deny that the stipulation of sponsors is necessary?" Answer: "I do." A series of questionings followed on the part of Dr. Lushington and Lords Campbell and Langdale. The most important interlocution, however, was occasioned by Mr. Badeley's "indecorous" remark, that he laboured under some disadvantage, inasmuch as he saw before him two most reverend prelates, who had committed themselves more or less, on the opposite side of the question. On being called upon by the archbishop of Canterbury to explain himself, the learned advocate referred to his Grace's having preferred a gentleman in the church, (the Rev. Mr. Goode,) who had taken a very violent part in this matter. The archbishop explained, that he gave the preferment to that gentleman, in consequence of his valuable work, entitled, "The Rule of Faith and Practice," published five or six years ago, and that his book on "Infant Baptism" had not been published at that time. Mr. Badeley expressed his thankfulness for his Grace's explanation, and apologized for his improper observation. Shortly afterwards, he concluded his argument; and the Court adjourned for an hour. On resuming, Mr. Turner commenced his reply, in the course of which he said, he had heard nothing to displace the argument he had urged, that the Prayer Book is the book of devotion, while the articles are the code of doctrine. Lord Campbell: "They may be *pari materiâ*, but passed *alio intuitu*." Mr. Turner: "Exactly so." And all doubt, he contended, was determined by the fact, that the prayer-book was in the articles of 1552; but was *struck out of the articles of* 1562. Another long series of questions, on the part of the Court, ensued. Lord Langdale said, it must be considered, as Dr. Addams and Mr. Badeley both admitted, that, as to infants, the *opus operatum* applied; but not so as to adults. Mr. Turner concluded with saying, that "the doctrines of Mr. Gorham were *within the limits* which were to be allowed in construing the doctrines of the church; and that, if they were not contrary to those doctrines, their lordships would decree in his favour by reversing the judgment of the Court below." The sort of cross-examination to which the learned advocates were subjected, strikes us as rather a novel feature of such proceedings, although it was certainly not uncalled for; and, from the tenor of some of these interrogatories, we might infer a considerable difference of opinion, or of *leaning*, among the noble and learned personages constituting the Court, which renders their ultimate decision the more doubtful. Our contemporary, the *British Banner*, says: "There seems some reason to suppose that it will take a very unexpected turn. From gentlemen who are attending professionally, and carefully watching the arguments, noting, at the same time, those significant hints dropped by their lordships, which are as notes sounding afar, and giving sign of something to come—we have learned, that it is not improbable, that the judgment of Sir Herbert Jenner Fust will be reversed. It is rumoured that Henry of Exeter is willing to have it so, it having been distinctly understood that, in the event of a confirmation of the judgment of the Court below, the government will interfere and deal somewhat liberally with the rubrics and the articles, which would have the effect of tying up the hands of Henry and all his successors; and it seems that the right reverend father in God prefers to be the subject of a little temporary humiliation to having the fabric of his hot idolatry mutilated. Such is the rumour—we can say no more."—*The Patriot*, Dec. 20.

"Like begets like" is a truism; but it is no less undeniable that every abuse begets its opposite, and gives birth to an antagonism that, like the monster of Frankenstein, will not rest till its creator is destroyed. Excess of luxury begets extremity of wretchedness; and the loud revels of the palace are ever answered by deep curses from the hovel, which grow louder and louder in their dreadful earnestness till their sound is like the thunder of heaven above the puny voices of men. The licentious parent finds his children growing up around him only to blast his sight and wither his heart with that most sad and mysterious of all spectacles, the innocent suffering for the guilty. Every vicious system warms into life and fosters in its own bosom the snake that will sting it to the death.

Few instances of this, whether historical or contemporary, could be adduced more satisfactory than the trial now pending before the Privy Council of "Gorham *versus* the Bishop of Exeter." We have there two zealous adherents of the same church pursuing each other to the utmost extremity, because of a difference of opinion in the construction of the same words and the performance of the same ceremony. Two Christian brothers

differ in judgment, and the more powerful does his best utterly to ruin the weaker, who, in his turn, seeks protection from the highest Court of Appeal in the kingdom. What state of things must exist to give rise to such a disgraceful proceeding as this! and what must be the condition of that church which, taking for its text-book the gospel of peace, thus breaks out into fierce contention at the slightest diversity of sentiment! All that we can say of it is this, that it is a monstrous contradiction, a consecrated inconsistency, a ruinous device of the father of lies. In it, as a great man once said, are to be found "a Calvinistic creed, an Arminian clergy, and a popish prayer-book"—elements so utterly hostile, that nothing but a cement of gold could have held them together for a single year. The wonder is not, then, that disagreement should arise, but that any agreement should exist for a day. We can only compare it to a noisy and discordant crowd, kept in humour by the liberal distribution of good cheer. The cause of quarrel will be forgotten, and politics sunk during the absorbing process of mastication; but, alas! the appetites and passions of men are unstable, and the peace of undeserved plenty is ephemeral. The strong man seizes on the portion of the weak; the weak cries out against the strong, and the very cause of contentment becomes the fruitful source of discord. And so it will ever be, as long as property is unjustly distributed, whether it be to an indigent and idle crowd, or to a rapacious and incapable clergy. Let men *work* for their bread, and their work will prevent their strife; but once make their title to public money accidental, without reference to qualification or desert, and you lay a foundation on which a building shall be erected, splendid it may be, but rotten as the grave and unsubstantial as a dream.

The decision in the case of "Gorham *versus* Phillpotts," whatever it may be, will be one which, but for the "patent cement" we have alluded to, would rend the church of England from end to end. The question of baptismal regeneration has given rise to more bitterness and caused the perpetration of more horrors than almost any other. The thumb-screw, the iron boot, the rack, and the gibbet, have been enlisted on its side. Men have been skinned and salted alive, burnt, sawn asunder, hung, drawn, and quartered, for denying it. With the exception, perhaps, of the consecrated wafer, we know of no more prolific source of dissension than the question, "Does or does not the child become regenerate in baptism?" "Yes!" says the papist, bishop Phillpotts, and the rubric. "No!" say common sense, Mr. Gorham, and the articles. Who shall decide? Shall the court of arches? The court of arches has already decided, and Mr. Gorham is non-suited. But there is yet a higher court, and if it should say "No," who shall then decide? Will the bishop of Exeter and all honest men "of this gentleman's way of thinking" evacuate? Will they stick to their principles? A question to be asked. Will they give up their livings? A question not to be asked. But, seriously, will the matter be so decided that all those who have been solemnly initiated into the Christian church, and made heirs of eternal life, will be, as it were, excommunicated by that decision? Must they indeed doff the lion's hide of the bishop, and put on the calf-skin of the vicar? If so, we shall tremble for the consequences; and shall begin to cry out with the loudest, "The church is in danger!"—*The Nonconformist, Dec. 19th.*

Leaving, therefore, entirely the question of fact, and looking merely at the circumstance that such things are *spoken*, let us see how matters would stand in respect to *all* the courses which the judicial committee of the privy council might, by possibility, adopt.

Supposing, in the first place, that the judgment should be in favour of the bishop of Exeter, by the confirmation of that of the Court of Arches; in this case, it would be felt to be secure and absolute, as being in opposition to the supposed bias and wishes of the government. Nothing but the most obvious and unavoidable reasons for the decision, would be possible to account for it. The issue would be felt to be unalterable, and the Anglican party would achieve a triumph.

But, in the second place, supposing the judgment to be in favour of Mr. Gorham, it could have no real weight with thinking men. It would save, indeed, the *status* of the evangelical clergy, and confirm them, legally, in their position; but doubts and suspicions would rest upon it; while the men who exulted in the advantage it might confer, would be thought of as shielded and saved by a manœuvre.

Again, taking the third course, and supposing the sentence to heal the breach by some tranquillising and liberal interpretation, by which neither party should be pronounced wrong, or both parties be authenticated and endorsed; this, surely, instead of a triumph to our evangelical friends, would be "a heavy blow and great discouragement." It would deprive them for ever of their exclusive pretensions as the only legitimate sons of the church, and would rob the church of the character they attribute to it, of being the "great witness for, and the great defender of the evangelical faith." After all their assertions, and all their boasting of the purity of the articles and formularies of the church—after all their denunciations of the "poisonous," and "destructive," and "soul-destroying errors" of the Anglican party—they would be obliged to confess, in the language of the *Record*, in April last, that the church had always "*tolerated, embraced, and availed*

herself of the services of both classes;" those, that is to say, who "raised their hearers to the gates of heaven," and those "that led them down to the chambers of death." Evangelicism, in the Church of England, would sink down into one of the forms of opinion which it permitted to be professed; it would cease to be the profession of the institution itself. "Another gospel" would be legalised along with it, and the one or the other would equally and authoritatively be ruled as acceptable and approved in her sons! Mr. Bickersteth says, that, by the confirmation of Sir Herbert Jenner Fust's judgment, "our beloved church would be placed in a false position;" but we ask, and we ask with confidence, on the issuing of a decision which should legally authenticate evangelical and anti-evangelical alike, would not the former party be *then* placed in a false position too? And if, as he says, that the doctrine of the latter "flatters the sinner, deadens the conscience, and deludes the soul;" and "is the grand error of the *perilous* times of the last days;" and that from such as hold it "*we are to turn away*;" and, if he means what he says, when he feelingly asks, "What faithful minister but will testify against such a false position?"—*we* ask, Will he carry this out in the circumstances we have supposed? will he either "testify" against *his own* "false position," or "turn away" from the erring brethren with whom he would be identified?

In all these reasonings, and those of our last and previous papers, we proceed on the principles and protestations of our evangelical friends themselves. We take them according to their own showing, and appeal to them out of their own mouth. For ourselves, we like and admire latitude of opinion. We rejoice in the liberty which is practically enjoyed in the English church. We can see everywhere, and on all sides, how the sects are enslaved, and men are made "offenders for a word." There is no tyranny like the tyranny of the people—generally the ignorant, the forward, and the prejudiced,—who, in political and religious republics alike, crush and restrain the free utterance of the oracles they should reverence. But liberty in the church is purchased too dear; it has to be bought at the expense of promising at the threshold to repudiate it for ever; and it can only be exercised by the violation of vows; while, on the evangelical hypothesis, to *enjoy* liberty on a principle which awards it, *at the same time, and in the same church*, to those teachers who "flatter the sinner, deaden the conscience, and delude the soul,"—this, surely, is something which the conscientious and "faithful minister" ought to find it somewhat difficult to accept! "Who,"—in the language of Mr. Bickersteth—"who would not testify against so false a position?" But how? Quakers give their "testimony" by suffering wrong; nonconformists gave theirs by secession from the church; in what way will *Mr. Bickersteth* "testify?" By continuing, he says, even on the worst supposition—the confirmation of the judgment of the Court of Arches—*in* the church, and seeking redress, a reversal of the sentence, by applying to the "highest ecclesiastical and CIVIL authorities of the country!" Asking, we suppose, such an assembly as parliament to decide and pronounce on the scriptural doctrine of regeneration!!—*Christian Times*, Dec. 21.

THE LATE REV. JAMES HARRINGTON EVANS.

"The Rev. J. H. Evans, M.A., pastor of the baptist church in John-street, Doughty-street, for nearly thirty years, died on Saturday, Dec. 1, 1849, at Stonehaven, in Scotland, in his 65th year, after a lingering and painful illness, occasioned by being thrown from a carriage. The deceased gentlemen had not preached since August, 1848. It is pretty generally known that most of his relatives were connected with the establishment. His father, the Rev. Dr. Evans, was prebend of Salisbury Cathedral; and Mr. Evans, at a very early age, became the minister at Milford, in Hampshire, a small village about five miles from Lymington. Here he continued for a time; but his opinions upon several doctrines having altered, he felt he could no longer conform. Mr. Evans continued in the village of Milford, where a small chapel was built, which still remains, and, by the assistance of the present church in John-street, has been continued, it being a cause always near his heart. On one of his visits to Taunton, where he occasionally preached, Mr. Drummond, who was in that locality, was induced to go and hear Mr. Evans. From this circumstance a friendship sprung up between them, which ultimately led Mr. Drummond to build the chapel in John-street, and present it entirely free to Mr. Evans for life. He has left behind a widow, two sons, and one daughter (by his first wife). Mr. Evans's remains were brought to London. The funeral took place on Thursday, Dec. 6, at Highgate Cemetery, and was attended by about four hundred members of his church and congregation."

The preceding paragraph is appended to an address delivered in the chapel of the Highgate cemetery by the Rev. C. A. M. Shepherd, on Thursday, December 6, 1849, at the interment of the late Rev. J. H. Evans, as it appears in The Pulpit of December 15th. In that address Mr. Shepherd referred to Mr. Evans's last illness in the following terms.

"As he glorified God in his life, so he was permitted to glorify him by his death. Although a great sufferer for three months, both

bodily and mentally his sun did at last go down without a cloud, and he passed out of time into eternity without a struggle. Jesus was to his soul as a morning without clouds, and gave him a peaceful end. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Being asked on one occasion how he felt, he said, 'At peace with God.' But subsequently to this, and on the Sunday (November 25) previously to his death, he was enabled to speak sweetly of Jesus, whom he had so much honoured in his life and in his ministry; and the expressions he used show the deep views he had of the pollution of his nature, and the clear perception the Holy Spirit vouchsafed to him of his acceptance in the person of the Lord Jesus. The following extract from a letter written by his beloved wife to one of the deacons of John-street church, November 26, will show that the glorious truths he preached so powerfully to others were the food of his own soul in a dying hour.

"Yesterday morning I said to him, that I felt sure much prayer was made for him that day; that I had written to you to tell you he was worse, as I felt the church ought to know it. 'You should tell them the state of my mind,' was his reply. I then asked him if he had any message; and he answered, 'Tell them I stand accepted in the beloved, notwithstanding all my sin, and infirmity, and hellishness.' In a minute he proceeded, 'I never felt more than I do now my sin and hellishness; but in Jesus I stand—Jesus is a panacea.'" (In the light of God's holiness we see the exceeding sinfulness of sin, and feel ourselves worthy of death; but by faith in Christ we see ourselves worthy of heaven.) "I had previously remarked how soon he would be with Jesus, and had spoken a little on that subject; and as his mind began to wander, I left the bedside, and sat down by the fire; when, in a few minutes, he said, 'And am I so near eternal glory, and not rejoicing in it?' I replied, 'But I think you do.' To which he answered, '*In a measure.*' He was, however, then exhausted, and could not speak more. This morning I read to him parts two and three of the three hundred and sixty-third hymn in our selection, which, from his manner, he much enjoyed, though he did not speak; nor did he when I read some passages of Scripture; but, some time after, when I expressed some sympathy and tenderness, he said, 'But soon to be with Jesus, whom I love; who loved me before I loved Him.' After this, (Nov. 26,) it may be said, he scarcely spoke at all; but, when released from a body of sin and death, (Dec. 1,) his voice was heard in heaven singing, 'Salvation unto our God, who sitteth upon the throne, and to the Lamb.'"

— On the following Lord's day morning, the Rev. Octavius Winslow delivered a sermon on the occasion in John Street Chapel, from the words, "Be ye followers of me, even as I also am of Christ." "Mr. Evans," said the preacher, "entered upon the office of the Christian ministry—as alas! many have done—while yet a stranger to the converting grace of God. For some years he preached, but preached as a man upon whose spiritual eyes the seal of darkness was impressed. It pleased God, however, to remove this seal, and to open his blind eyes to see the truth, and him who is the substance, the glory, and the sweetness of the truth. And from the moment that it 'pleased God who had called him by his grace to reveal his Son in him,' to the day of his death, his one and earnest aim was to follow Christ, as the light of Christ shone upon his way. There are two periods or points in his history which justice to his memory, a regard for the honour of truth, and the glory of our Lord, demand should not be passed over in perfect silence, and to which with all tenderness and humility would I allude.

"There was a period in the early part of his ministry in this place—why should I conceal it?—when his views on two essential doctrines of the gospel underwent a mournful change. Losing sight, for a moment, of his Model, guided and ensnared by the teaching of man—for this, my brethren, was the secret of his error,—he ceased for a moment to hold fast the profession of his faith without wavering. Need I say that it was a mental and not a moral defection from the truth? For during the whole of the period that he walked beneath this cloud, his single and honest aim was to know and to do the will of God. But what, my brethren, were the effects upon himself of the views which he adopted, preached, and published?—a drying up of all unction, a withering of all power, a thinning of his congregation, and an end of all success—indeed, an entire paralysis of his ministry and usefulness. Beware how you tamper with the Godhead of the Saviour, and with the divine personality of the Holy Spirit! But it pleased God to recover his servant from these views; and from the moment that he emerged from this temporary cloud, the Sun of Righteousness shone forth in him, and through him, with greater effulgence than ever, nor ceased to shine, but increased in its lustre until he arrived at the perfect day. Oh! what true contrition of heart, what sincere repentance, what deep self-abasement marked his return to the truth! With what touching, heart-melting language—his eyes often suffused with tears—was he wont to advert to the period of his error. You are witness how earnestly ever after was he both by his pen and his pulpit to repair the injury he had done, and to establish the doctrines he had impugned. He entirely bought up and destroyed every copy of his work; and on every occasion

exalted the Lamb of God in the essential deity of his nature, and in the atoning character of his work; claiming at the same time on behalf of the Holy Spirit an equality with the Father and the Son. Never did he appear greater, never did his whole soul kindle with truer eloquence than when his subject led him to touch upon the essential and absolute deity of the Son of God, and the consequent atoning character of his work.

"I am aware that the idea was at one time prevalent in some quarters, and even found its way into the public prints, that he regretted his secession from the establishment, and would gladly, could he have evaded a three years' silence, have retraced his steps, and returned to the bosom of the English church. I stand here to vindicate the honour of my friend and brother for sincerity and consistency of principle, and do most solemnly affirm, upon the strongest evidence, that he never for one moment faltered in his course, or regretted the step he had taken. That he still loved and associated with many of his ministerial brethren who yet ministered within the pale of the church which from the most conscientious conviction he had left, was natural, lovely, and proper: but he declared to me most solemnly on one occasion, that if the alternative were offered to him of the largest church in London, or a couch of sickness, and suffering, and silence, he would choose the latter rather than yield the principles which he had avowed. I speak not this to wound the feelings of any dear brother who differs from me—and many such there are whom I yet tenderly love, and with whom I cordially labour,—but to vindicate my friend's character as a holy, consistent man of God, who, in the spirit of Caleb, desired, be the opinions of others and the consequences what they might, to follow the Lord fully."

In the evening, Mr. Noel addressed the congregation from the words, "That ye be not slothful, but followers of them who through faith and patience inherit the promises." At the conclusion of the discourse, the preacher introduced the following anecdote:—"It is just now twenty-three years ago," writes an estimable minister of Christ, the pastor of a church in the country, "since I first entered John-street, an avowed infidel and a bold blasphemer. Our late dear pastor was in the pulpit. His text was, 'Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.' I can see his countenance now, beaming with a peculiar expression of holy feeling that rivetted my attention, while the great Spirit of God so took possession of every faculty of my soul, that before I reached home I for the first time prayed in real earnest, 'God be merciful to me a sinner!'" Go, brethren, and do the same. Again the tares and the wheat are gathered—they are not severed yet—they are not gathered in bundles yet to be burned; there is time yet, hope yet. Oh! if you did not listen to many awful appeals, to many solemn warnings, to many affectionate entreaties, while he lived, think of a voice that is now dead, and that you shall hear no more, and go to the God that lives, that like this reclaimed blasphemer, this converted infidel, you too may be the trophies of redeeming love, added to the church of Christ on earth, and meet triumphant with your departed friend, in the kingdom of God's glory!

THE PAST AND THE FUTURE.

The year that is just closing upon us has been less prolific in startling events than that which preceded it. But, if we judge aright, the lull which has come over the nations is rather the precursor of a still fiercer storm, than the incipient quietness of a permanent peace. It is impossible that the elements which are fermenting in the bosom of European society should not work disturbance. Nothing will neutralise them but that antagonistic and divine element which is the *salt of the earth*. Civilisation and the arts of social life, commerce and the intercourse of nations, science with her almost miraculous control of the elements, and the marvellous facility with which she seizes the vapour and the lightning and bids them obey the will of man, political revolutions, the achievement by long-oppressed nationalities of civil and religious freedom, the multiplication of books, the circulation of knowledge, the spirit of inquiry,—these and similar means may contribute to ameliorate the temporal condition, and supply the physical and even the intellectual wants of man; and no lover of his species but will rejoice in the pre-eminence of the present times, in all these respects, over every preceding period of history. But the malady of human nature lies deeper than to be touched by any of these. Give him knowledge — give him science — give him civilisation — give him freedom — give him commerce—and man will be an unhappy and a hopeless creature still, without an object, or an end suited to his nature, or worthy of it. He may yet live to be miserable, and die to be lost. But give him the gospel, make him acquainted with the cross of Christ, and in that he will find the cure of the most inveterate evils, and the spring of whose healing waters if he drinks he shall live for ever. The dignified and the lovely, the just and the benevolent of human character are the fruit, not of philosophy, but of the gospel —not of reason, but of faith. Nor until

faith in the gospel lies at the foundations of society, and its influence is diffused through all its ramifications, will the period arrive when the weapons of war shall be converted into implements of husbandry, and on earth there shall be peace, good will to men, and glory to God in the highest.

Christians, therefore, must still be at their post, as the lovers and benefactors of their fellow-men. But let them form their expectations wisely, that their efforts also may be judicious. Their hopes will assuredly be realised, but perhaps the end is not yet. What scenes may be witnessed first, who shall tell? Shall they not be scenes of terror and dismay? — *Evangelical Christendom.*

ROME.

As the year approaches its close, the period of the pope's return appears more remote. The bigoted party by whom he is surrounded persuade him that a *coup d'état* will shortly be struck in France which will alter all present relations, and materially ameliorate his position. In the meantime, the Spaniards have departed, and the Castle of Spoleto which they held is occupied by Roman infantry. Rome is in a state of entire tranquillity, but in every point it is in the full and visible possession of the French troops. Pio Nono would be a bold man to enter a fortress so garrisoned, but if he does not return their tenure will evidently be permanent.—*The Christian Times, Dec.* 21.

DR. ACHILLI.

The case of Dr. Achilli requires now to be approached with decision and energy. He was seized by night by the familiars of the Holy Office, acting under the protection of the French authorities, and thrown into the prison of the inquisition under false charges. A corporal and six men of a regiment of French *chasseurs* accompanied the *sbirri*, and waited below while he was arrested. The fallacy of the charges on the strength of which they obtained French permission to take him is now admitted. "*Il est absous.*" As soon as Achilli's English friends instituted a determined inquiry on the spot, the accusation was given up, and it is now stated that they never made any such charge against him, and that they hold their prisoner purely on the ground of ecclesiastical offences—that he is prosecuted for religious opinions, professions, and acting. And this has been accomplished and is perpetuated by French authority. There is on the part of the French a want of straightforwardness. They protest against religious persecution, but they do not open the prison door. They say by way of excuse, "We do not interfere with the acts of the Roman government." Why are they there then? Why did they go there? Why did they take military possession of the city? Who are masters of Rome if they are not? At this moment the French troops stand sentry over the dungeons of St. Angelo. If the pope is in power why do they not obey him and go out? The fact is, they can and will do just what they please in Rome; and as they have known all through the case that Dr. Achilli was unjustly apprehended, and as they have had it in their power at any moment to have released him, they lie under the imputation of not dealing fairly with the prisoner and honestly with his friends. The power by which they retain the military tenure of Rome is power enough to redeem their character if they will for republican political consistency, and honest impartial adherence to liberal principles.—*The Christian Times, Dec.* 21.

CORRESPONDENCE.

THE AGED AND INFIRM BAPTIST MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

This truly benevolent society has never received from the Christian public that sympathy which it merits. The feeble list of subscribers which accompanies its report for 1849, fully proves this fact, for £26 6s. 6d. is all it receives under this head. Annual collections are made by several churches in aid of its funds; but these evidently testify that its claims have never been fully appreciated; or else congregations which can raise £20 or £30 for a popular society, would never send *twenty shillings* to this! And yet twenty shillings is the *average sum* of the sixty-five churches which make collections on its behalf! For example, a wealthy church which raised £110 for the Foreign Mission this year, sent 30s. to the Aged Ministers' Fund! Not because it was penurious in the cause of God—it is celebrated for its liberality; but on account of that devoted people being wholly unacquainted with the wants of our brethren.

If the baptist denomination will take up the case in earnest, and make an annual collection as a new year's gift, though it were only sixpence each member, this would raise a very large income, and place the society in a position which it ought to enjoy.

The means now at the disposal of the committee of the society, enable them to give to the aged ministers connected with it, a pension of only about £9 or £10 a year; a sum obviously and altogether inadequate to meet the necessities of the case, while they have no power to assist ministers who may not have subscribed, however deserving or necessitous.

It is, therefore, recommended by the following ministers and brethren to the various churches of the baptist denomination, that the subject be brought before their congregations on the first Lord's day in January next; or to those to whom that time may be inconvenient, on the first sabbath in February, when a sum amounting to *a thousand pounds*, at least, *may be* realized. But should the case be generally taken up, most likely two thousand pounds would be poured into the treasury of the Lord; and this at the small sacrifice of sixpence for each member, exclusive of the congregations and some larger donations from the rich. Surely none would feel this a loss, but all would enjoy the pleasure.

It is also proposed, that a public meeting be held in London, in April or May next, to enlarge and strengthen the operations and benefits of this society; when it is earnestly requested, that all those who feel an interest in the promotion of a pastor's comfort, at a time when the infirmities of age have disabled him for the work of the ministry, will be present, to give their counsel and support to an undertaking which cannot fail to approve itself to every man's conscience in the sight of God.

It is also proposed, that the committee shall be empowered to dispose of the funds raised by voluntary contributions from persons who are not beneficiary members, or by churches which may make an annual collection, in the relief and assistance of any aged or infirm minister who, in their opinion, shall be thought deserving of the same. But that all contributions by beneficiary members and their churches, as well as the income of the funded property, shall be applied as heretofore.

Windsor. S. LILLYCROP.

"Without pledging myself to all the proposals and expectations above mentioned, I beg to say, I think their full consideration highly desirable, in such way as shall seem best to the committee.

"J. RUSSELL.

"*Blackheath Hill, Dec.* 5, 1849."

"With great pleasure I subjoin my earnest recommendation of the extended plan for relieving our aged and necessitous ministers in general which is here proposed.

"F. A. COX.

"*Dec.* 6, 1849."

"I think it highly desirable that more ample and general provision should be made for aged and superannuated pastors of our churches.

"JAMES HOBY."

"The subject of assisting the ministers of Christ, when suffering from age or infirmity, is so important, that though I do not at present see how the last paragraph of the foregoing statement (drawn up by the Rev. S. Lillycrop), can be carried into effect by the Aged and Infirm Baptist Ministers' Society, as at present constructed, without the proposed alterations being sanctioned by two successive annual meetings of the society, according to Rule 19.

"Yet, I am so great an advocate for making the society known, and enlarging its beneficial operation, that I cordially approve the proposal of the public meeting in London, in April or May next, and also *earnestly recommend the general appeal* to Christian churches for their assistance to so valuable an object in the early part of 1850.

"The sum to be raised by the proposed special appeal should, in my opinion, be distributed amongst ministers who are incapacitated by age or infirmity, *whether belonging to the present society or not*, in which case it would follow that the members of the society, when recipients, would receive their share of the special fund, in addition to their present incomes.

"I beg to refer to the Baptist Magazine for December, 1849, p. 786, for information as to the staff of the present society. The Rules will be sent to any one who may apply for them.

"J. L. PHILLIPS,

Treasurer of the Society for the relief of Aged and Infirm Baptist Ministers.

"*Melksham, Dec.* 12, 1849."

"The benefits of the society for the relief of aged and infirm baptist ministers, have hitherto been restricted to those ministerial brethren, who, by its rules, have been regularly constituted members, and who have annually subscribed to its funds. The above proposal of Mr. Lillycrop, being for the assistance (as far as possible) of *all* necessitous baptist ministers in age, or infirmity, might in its general objects be expected to

secure the *most extensive co-operation of our various churches and congregations.*

"Very happy shall I be, if by any means, the claims of our infirm and superannuated pastors may receive the effectual and early support of the denomination.

"CHARLES DANIELL,
"Secretary of the Society for the relief of Aged and Infirm Baptist Ministers.
"Melksham, Dec. 12, 1849."

THE NEW YEAR BRIEFLY COMPARED WITH THE COMMENCEMENT OF THE CENTURY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER.—The year 1850, upon which by the divine goodness we are now entering, will complete the first half, or the first jubilee of the nineteenth century. This has led me to revert to one of my earliest communications to a religious periodical, entitled, "Reflections on the close of the year 1801," which appeared in the Gospel Magazine for December in that year. The Baptist Magazine was not then commenced, Dr. Rippon's "Baptist Register," which had been published at irregular periods since 1790 was being discontinued. The Evangelical Magazine, which had the assistance of Mr. Fuller, and others of our brethren, was started in 1793, but, while I heartily desired its success, I hailed with particular joy the prospectus of the Baptist Magazine, and procured for it full a dozen subscribers in Woolwich, where I then resided, before the appearance of its first number, January 1st., 1809; and notwithstanding all the multitude of competitors for the public favour which distinguishes the present day, it is pleasant to observe that its vitality continues unimpaired; and it is still enabled to contribute, a modicum of gratifying assistance to a portion of the necessitous widows of our deceased ministers, many more of whom might indeed be very materially aided from its profits, if our brethren and friends more generally imitated the painstaking of the methodists for the circulation of their magazine throughout their connexion.

The year 1801 was particularly noticeable for a most abundant harvest, after years of very afflicting scarcity; and the preliminaries of peace were also signed in it with France, after a most destructive conflict of nearly eight years continuance. Things appeared to promise the restoration of order amongst our neighbours, after the fearful horrors of their frenzied revolution. The extraordinary political character, the wonder of modern times, in comparison with whom the butchering monsters called heroes of antiquity sink almost into insignificance, had now succeeded in planting for himself over the republican volcano a chair of sovereignty, which was presently metamorphosed into a mushroom ephemeral empire, the sun of which most frightfully scorched the nations, until it became shorn of its fiery beams amidst the snows and frosts of Russia, and soon afterwards went down for ever, in midnight, in the Atlantic ocean! In 1801 this was not contemplated, but appearances being favourable for the restoration of tranquillity, the British cabinet ventured upon the experiment, and never probably were illuminations more heartily exhibited in London than when the preliminaries of peace were publicly gazetted. A worthy quaker near where I then resided, even exhibited a transparency, with the following most appropriate scriptural inscription, "He maketh peace in thy borders, and filleth thee with the finest of the wheat!" and through the divine mercy, notwithstanding all our painful intermediate experience to the present hour, no portion perhaps of the divine oracles is more suitable to set forth the immediate circumstances of our beloved and highly favoured country. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

What may be the events of the remaining half century must of course be left for the period itself to develope. We are certainly living in peculiarly eventful times; but the sceptre of universal sovereignty being in the hands of our Redeemer, his true servants cannot but experience security and consolation. We have indeed now particularly to adore the divine goodness for our individual preservation, and the relief our country has experienced from the recent awful visitation of cholera; but it is most certain, that very few that witnessed the commencement of the century will also witness its termination. Happy indeed are those that through trusting in Jesus are scripturally prepared for all the events in providence, in life, and in death, whether it may come earlier or later, suddenly, or by lingering disease; and though, if we do not misapprehend the instruction of the scriptures, there is every probability that a season of most afflicting darkness is before both the world and the professing church, we have no reason to be painfully apprehensive for the final consequences; "weeping may endure for a night, but joy cometh in the morning:" and next to our individual spiritual acquaintance with the gospel, there is nothing probably from which we may more reasonably encourage hope, than from our zealously carrying forward, both at home and abroad, our beloved Christ-glorifying missionary operations.

The year 1801 brought us acquainted with the first ripe fruits of our denominational efforts. The Baptist Missionary Society was formed in 1792; but it was not until December 28, 1800, after the scriptures had begun to be circulated in Bengalee, that a single Hindoo could be prevailed upon to lose caste for the gospel. Five more were baptized in

1801; but at the close of 1818, when Mr. Ward left India to revisit England, he informs us in his "Farewell Letters," that from six hundred to seven hundred native converts had been baptized; the chief portion of whom were the fruits of the labours of *native brethren*, of whom about fifty were become in some degree missionaries! And now, through the divine blessing upon the labours of the missionaries of the different Christian denominations, the evangelization of the world is delightfully going forward in a great number of places; and in proportion as Christian servants act in character, and are diligent and prayerful in fulfilling his commission, he will beyond all question communicate the Holy Spirit, until we shall behold with joy, not merely the dawning, but the full blaze of the glorious long promised happy millennial day.

It has been the privilege of the writer to be engaged during thirty years of the last half century, from 1816 to 1846, in extensively ministering the gospel, and procuring funds, in the service of our society for Ireland; and although he is now from necessity become superannuated, others, younger in life, and with pre-eminent qualifications, have entered into his labours, and the cause is happily still progressing; nor can any hindrance that is existing, or may hereafter arise, be effectual to prevent eventually the complete regeneration of the whole human family; for to Jesus "every knee must bow, and every tongue confess." "He must increase," and he is to see "the travail of his soul," until not only himself, but his holy Father, and the Holy Spirit, and his whole redeemed church shall be most abundantly satisfied; and the reign of sin being terminated for ever, the reign of righteousness shall then become both universal and perpetual. Lord hasten the blessed period, Amen, and Amen.

I am, dear brother,
Yours truly,
STEPHEN DAVIS.

Trafalgar Square, Peckham, Surrey.

THE STATISTICS OF THE BRISTOL BAPTIST COLLEGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you permit me to correct an error of some importance which appears in the Magazine for December relative to the statistics of the Bristol Baptist College. It is there stated, that the income of the college for the year ending June 26, 1849, was £2042 18*s.* 3*d.*; and the expenditure £2270 14*s.* 3*d.* The income is correctly given as to amount, but your readers are nevertheless likely to receive an erroneous impression from the statement. Any one who will refer to the Report will find that of this sum £1049 0*s.* 6*d.*, was derived from legacies, so that the actual amount received from ordinary sources was under £1000. Of these legacies, two smaller ones amounting to £150, were applied as part of the funds of the year, whilst the generous legacy of Mr. Caddick of Tewkesbury, amounting to £1000 5 per cent. cons., was after payment of duty transferred into the name of the trustees, and added to the capital stock of the society. All this is clearly stated in the Report. In the treasurer's account, the net proceeds of this legacy, £899 0*s.* 6*d.*, appear on each side, and of course are included in the totals. This sum has to be deducted, therefore, from both the income and the expenditure, in order to present a fair account,—from the income, because it has not been considered as available income and therefore has not been employed as such, much more from the expenditure, since in fact it has not been expended, but is still the property of the society. This deduction is not, however, the only one that is to be made from the expenditure. The compiler of the statistical account has no doubt intended to deduct from the total casting the balance due to the treasurer at the beginning of the year, viz. £104 6*s.* 4*d.* But he has forgotten the £100, and has deducted only the odd money. The true account of income and expenditure will stand thus:—

	£	*s.*	*d.*
Total receipts as by treasurer's account	2042	18	3
Deduct net proceeds of Mr. Caddick's legacy which has been funded.....	899	0	6
Available income	1143	17	9
Total on the Dr. side of treasurer's account	2275	0	7
Deduct balance due to the treasurer.....	104	6	4
	2170	14	3
Deduct also transfer of 3 per cents.	899	0	6
Expenditure of the year	1271	13	9

It would, perhaps, be hardly worth while to occupy so much time and space in pointing out this error, were it not that the statistics given in the Magazine may hereafter be referred to as authoritative with regard to a question about which much has been said and written, the great expense of our collegiate institutions. According to the statement in the Magazine, the expense per student would be more than £103. The real state of the case, however is that the expense of each student to the institution was under £58. This will be immediately seen by any one who will take the trouble to divide the expenditure as given in the Magazine, and as I have stated it above, by twenty-two, the actual number of students in the college during the last session. The mistake is the more unfortunate, inasmuch as the expense per student

was far less during the past session than it has been for several preceding years, owing in great part to the larger number of students.

I am, dear sir,
Yours very sincerely,
Bristol, Dec. 17, 1849. F. W. Gotch.

MINISTERIAL ATTENDANCE AT MIXED MARRIAGES.

To the Editor of the Baptist Magazine.

Dear Sir,—As a pastor called by divine providence to labour in a retired village, and prevented by my lone situation from much intercourse with beloved brethren, consequently hindered from obtaining their aid and counsel in solving some of my pastoral difficulties, allow me to entreat the favour of your opinion, as well as any of your excellent correspondents, as to my path of duty in the following case:—

Our chapel is registered for the celebration of marriages, my expressed views are very decisive as to its being scripturally wrong for believers to marry unbelievers, I have reason to expect before long, I shall be solicited to conduct a religious service, and to be one at the festive table, in celebration of the marriage of a young lady, a member of the church, with a gentleman of moral character, but no evidence that he is "A new creature in Christ Jesus." Shall I by conducting the religious service on the occasion, and joining the social party, be guilty of conniving at what I consider a violation of scripture truth, or having clearly taught, and plainly stated to the member concerned her duty, is the sin *her's* and *not mine;* or in one word, am I right in being one of the party, or a party to the marriage consummation?

Entreating an early notice of this in your much-loved magazine.

I am, yours very truly,
Dec. 10, 1849. A Country Pastor.

EDITORIAL POSTSCRIPT.

The Baptist Annual Meetings will be held this year rather earlier in the month of April than usual. The Annual Meeting of the Bible Society, by which the days for other societies making use of Exeter Hall are regulated, is always on the first Wednesday in May. That happens this year to be the first day of the month. The Annual Meeting of the Baptist Missionary Society will in consequence be on Thursday, the 25th of April. The Thursday evening sermon, which the Rev. F. Tucker of Manchester has engaged to preach, will be on the 18th of April; the Lord's day for the simultaneous sermons for the mission will be the 21st of April; and the Wednesday morning sermon, which the Hon. and Rev. B. W. Noel has engaged to preach, will be on the 24th of April.

We have again afforded to our friend Mr. Lillycrop opportunity to say in our correspondence department all that his benevolence dictates respecting aged and infirm ministers, and the society for which he pleads. It is incumbent on us, however, in doing so, to take care that his proposal shall not be misunderstood. If a collection were made on the first Lord's-day in the year, in conformity with his suggestion, and the thousand pounds to which he refers were realized, it would be a delightful thing; but it is right that the public should remember that no worn-out minister would derive any advantage from it, however necessitous he might be, unless he happened to be one of the hundred and eight who are beneficiary members of the society commonly called, "The Bath Society," and then only in case it appeared that he was permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity. There are but twenty-seven brethren, we believe, in these circumstances; but twenty-seven therefore to whom the proposed collection would be available, and nothing would be farther from their wishes, we are sure, than that collections should be made for aged and infirm baptist ministers generally, of which they alone should receive the benefit. The treasurer and secretary of the society referred to have carefully marked the distinction between aged and infirm ministers generally, and aged and infirm ministers who have secured to themselves the privileges of members of that institution, and our own desire in making these remarks is only to prevent mistake, and second their judicious observations.

The Rev. F. Bosworth, M.A., from Canada, arrived in London a few days since. As it is not likely that his services will be required again in the college at Montreal, at least for the present, it is not improbable that he may accept an engagement at home.

The most recent intelligence respecting Dr. Achilli affords no brighter prospect than previous statements of his deliverance from the pontifical grasp; but in one respect it is highly satisfactory. It is now acknowledged by those who hold him in bonds that no evidence can be adduced against him of any but religious offences. The other accusations are entirely abandoned. The story about a nun who lived at Viterbo twenty years ago turns out to be a vile fabrication for which there was not even a shadow of pretence. All that he is now charged with is the violation of his canonical duties as a Romish priest; he is therefore, in the face of all Europe, a living demonstration of the unabated intolerance of popery.

The Rev. C. Stovel is about to deliver a course of lectures on the nature and beginning of spiritual life, its sacred recognition, its privilege, its aim, its cultivation, its fruits, its conflict, its resources, its fellowship, its present joys, its hope, and its duration. The lectures will be delivered in Little Prescot Street meeting-house, commencing on Lord's-day evening, January 6th, 1850; and they will be continued on the following sabbath evenings, providence permitting, until the series has been completed, commencing at half past six o'clock.

Proposals have been issued by Messrs. Johnstone and Hunter which deserve the attention of ministers who are able to purchase books, and of those friends of ministers who take pleasure in making additions to their pastors' libraries. The whole works of Dr. Owen, exclusive of the exposition of the Epistle to the Hebrews, are offered in fifteen octavo volumes for the sum of three guineas, to be advanced at the commencement of the three coming years, five volumes per year being received in return by each subscriber. The respectability of the publishers is a sufficient guarantee for the fulfilment of all their undertakings; and, as we appreciate the works of Dr. Owen very highly, we shall be rejoiced to learn that the response to their offer, which they request immediately, equals their most sanguine expectations.

The Statistics of three or four Societies, as given in our Supplement, were but a reprint of those of 1848, as we had not been able to procure Reports for 1849. The Report of the Directors of the Protestant Union for the benefit of the Widows and Children of Protestant Ministers of all Denominations has since been kindly forwarded, and we are now able in consequence to say that on the 30th of April, 1849, the Income for the preceding year, including dividends, had been, £2,041 15s. 11d.; and the Expenditure £1,104 1s. 9d.; that £641 7s. 6d. had been laid out in the purchase of Stock; that the balance in the Treasurer's hands was £652 13s. 2d; that the number of annuitants was twenty-seven, and the number of members one hundred and sixty-eight. Several others have been admitted, we are informed, since the Annual Meeting.

The chapel in John Street, Gray's Inn Lane, so long occupied by the late Rev. J. H. Evans, who had a life interest in it, has been purchased by the church worshipping in it, now under the care of Mr. Noel. The arrangement was concluded a very few days ago. The price to be paid is, we believe, £6,250.

Specimens of the works which the Committee of the Sunday School Union has prepared for the use of the teachers and children according to its custom at this season of the year have just reached us. It will be a convenience to those of our readers who are engaged in this important department of service, if we mention without delay the assistance thus provided for them.

The Sunday School Teacher's Class Register and Diary for 1850. 12mo., pp. 128.

The Sunday School Teacher's Class Register for 1850. 12mo., pp. 24.

The Union Tune Book, a Selection of Psalm and Hymn Tunes, for Use in Congregations and Sunday Schools. Treble Part.

Notes on the Scripture Lessons for 1849. 12mo., pp. 146.

The Bible Class Magazine. Vol. II. 1849. 12mo., pp. 332.

The Sunday School Union Magazine. Vol. VI. 1849. 12mo., pp. 332.

The Child's Own Book. 1849. 32mo. pp. 192.

RECENT PUBLICATIONS

Approved.

Continued from page 25.

Characters, Scenes, and Incidents of the Reformation; from the Rise of the Culdees to the Times of Luther. *London: R.T.S. Monthly Series. pp.* 192. *Price* 6*d.*

England in the Eighteenth Century; or, a History of the Reigns of the House of Hanover, from the Accession of George I. to the Peace of Amiens. *London: Religious Tract Society.* 12*mo., pp.* 438.

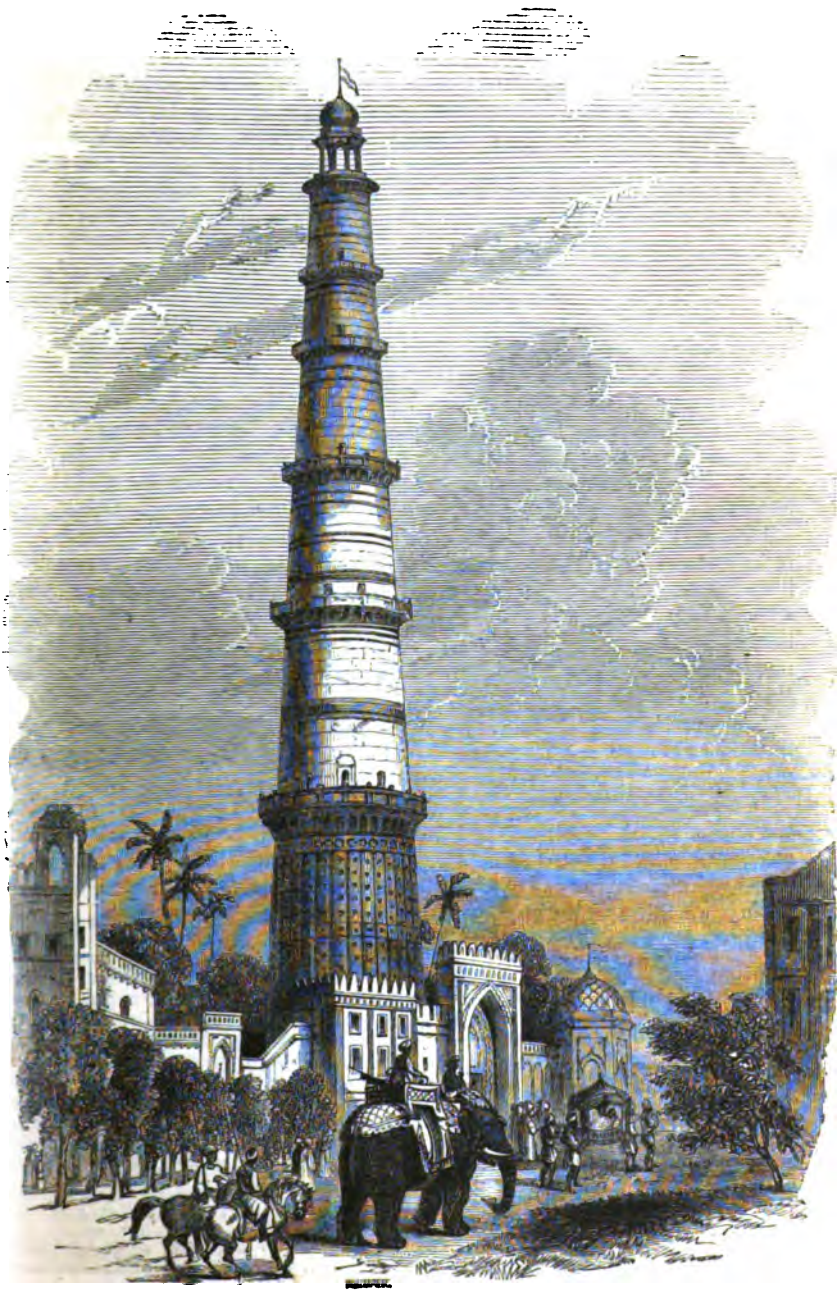
Christ's Second Advent. The Funeral Oration delivered at the Grave of Dr. Gifford, in Bunhill Fields, on Friday Morning, July 2nd, 1784. By JOHN RYLAND, A.M., of Northampton. Also, Extracts from Dr. Rippon's Funeral Sermon for the Rev. John Ryland, A.M. Third Edition. Revised by J. A. JONES. *London: Paul. pp.* 24.

Sketches of the Crusades. By G. E. SARGENT, Author of "The Philanthropist of the World," "The White Slave," "The Bedfordshire Tinker," "The Jamaica Missionary," "The Young Working Man," "Trades Described," &c., &c. *London: Partridge and Oakey.* 16*mo., pp.* 204.

The Happy Family; a Picture from Life. By THOMAS WALLACE, Author of the "Heavenly Home," "Intellectual Cultivation," "The Student's Manual," &c. *London: W. F. Ramsay*, 11, *Brompton Row, Brompton. Sold also by Ward and Co.*

Cyclopædia of Moral and Religious Anecdotes: a Collection of nearly Three Thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the first of the kind in most former collections, and some Hundreds in Addition, Original and Selected. The whole Arranged and Classified on a New Plan, with copious Topical and Scriptural Indexes. By the Rev. K. ARVINE, A.M., Pastor of the Providence Church, New York. No. IV. *London. Price* 1*s.* 12*mo.*

THE MISSIONARY HERALD.



CUTTUB MINAR, NEAR DELHI.

CUTTUB MINAR.

DELHI.

This very remarkable pillar stands about twelve miles south of the modern city of Delhi, and is arrived at through a dismal field of tombs, and innumerable ruins of the ancient city. Its base is a polygon of twenty-seven sides. The exterior part is fluted into twenty-seven semicircular and angular divisions. At various heights are five balconies, which are reached by a dark staircase numbering in the whole to the top 384 steps. The height of the pillar is 242 feet.

This structure is unrivalled in Hindostan for its great size, profusion of ornament, and solidity of construction. For three hundred years it has resisted storm, earthquake, and time.

The village of Cuttub itself, the ruins of which surround the pillar on every side, is famed for the possession of the shrine and relics of Cuttub ud Deen, a celebrated Mahommedan saint. The devotees of Islam resort thither in crowds, mutter their prayers at the tomb, and depart, as they think, favourites of heaven.

Cuttub ud Deen was the first of the Afghan and Patan dynasty of sovereigns, and took possession of Delhi, wresting it from the hands of the Hindoos, in the year 1193. The pillar, however, was not erected till the reign of his successor, Shum ud Deen Altumsh, about 1230, A.D. The place was the scene of very hard fighting between the Hindoo sovereigns and their Patan invaders. The Mussulmans say that 5000 martyrs to their religion lie interred in the neighbourhood.

Bishop Heber thus describes his approach: "Our route lay over a country still rocky and barren, and still sprinkled with tombs and ruins, till on ascending a little eminence, we saw one of the most extensive and striking scenes of ruin which I have met with in any country. The Cuttub Minar is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. These Patans built like giants and finished their work like jewellers."

In the neighbourhood of this remarkable monument, at Delhi, labours our aged missionary brother, Mr. THOMPSON, often embracing in his preaching tours this favourite resort of Mohammedan devotion.

In a recent number of the *Oriental Baptist* we have an instructive example of the missionary's labour. Availing himself of the failure of rain, our brother wisely attempted to lead the excited people to a consideration of the claims of Him who is the Ruler of heaven and earth. May the Spirit of God render permanent the feelings which were then awakened!

Sufferings of the people.

August 1st, 1849. Our "rains commenced rather favourably, but a sudden stop was put to them, and for seventeen long days and nights (the dry, hot, and parching west winds blowing uninterruptedly for fifteen days of that time), the whole population suffered very much, and man and beast were panting, restless, and uncomfortable, to a degree never known to have been experienced in former years. Brahmins were consulted: their calculations failed; offerings were made, but to no purpose. The first half of the (otherwise) rainy month of Shrában was passing away without a drop of rain. Muhammadans went out of the city to their Eedgá every morning in clusters of from ten to twenty to pray. Trains of poor families came in great numbers every morning from Márwár, and countries where no rain had fallen at the ploughing season, for their hopes of a harvest were gone. The picture altogether of universal suffering was dismal; and the worst anticipations of all, that to such a season of unexampled drought, a famine would succeed, were, by a kind of wish not to know the worst, concealed.

The people directed to God.

In this state of general feeling, zemindárs and cultivators came flowing in every morn-

ing to learn something of the opinion of the learned astrologers of Delhi, as to whether there would be any rain, and when. Seeing me surrounded by attentive numbers, listening to something, they have stopped, and in the midst of the reading asked me in a half frantic manner, "Is there to be rain? We are dying: we and our families, and young children must perish." I have stopped and reasoned with them on the Lord God of the gospel being the ruler of the universe; his having the day of one's birth and death, which he reveals to no one, in his hands; and the time when it shall, and when it shall not rain. That he is Sovereign in all he does, and does not impart his counsels to men. That his mercy, however, may be implored by us, pleading what his love and mercy have done for our souls, in giving his Son to shed his blood for our guilt, and beseeching him to have mercy upon our suffering bodies; and leaving to his wise and gracious will when to show that mercy. This was done from morning to morning regularly for a number of days; and partaking of the general feeling of distress and anxiety, I had copied out and handed to the people (who eagerly and with joy on their countenances accepted them) a paper containing three hymns; in the first, stating the misery and universal suffering of man and beast from the want of rain, and beseeching God for Christ's sake to bestow the anxiously looked-for blessing: in the second, the promise in Genesis is pleaded that as long as the earth lasts, seed time and harvest shall not cease; and deploring that our sins and unworthiness had caused the rain to be withheld, intreating for the Redeemer's sake, the blessing might now be granted: in the third, blessing God for the gift of his Son for the salvation of a guilty world, trusting that no minor good would be withheld, and praying that He who had not withheld his Son for man's salvation, would be pleased to vouchsafe the blessing of rain for man's bodily or temporal wants.

Good effects produced.

These hymns and suitable addresses, appeared greatly to impress the minds of the people, both of the city and the country, and led a great many of them to hear statedly what I read or said to them, and to desire the hymns might be given them to read at home. The reading of the ten commandments, with application to the circumstances of all, produced a quickening effect, and under its salutary effect an aged Hindoo, who could not read, begged he might have a copy which he would get another to read to him, "as," he added, "it makes me inwardly fear when I hear that tract." The reply to the frequently asked question, What is sin? excites fixed attention, and fifty to eighty every morning stand in silence to hear it. One man, on going away, said, "Of the many stripes laid upon the mind, a single one may some day take effect." The above two tracts, and that "For all Classes," now for the first time fix the attention of Muhammadans also, and they appear equally attentive with the Hindoos; one man, however, yesterday morning went away murmuring, "Is there no other Saviour!" This arose from the frequent mention of the Lord Jesus Christ as the only Saviour, to whom every individual addressed, of every occupation and caste, is referred, and called upon to believe in, and implore salvation from. The season of drought was thus happily improved by a great accession of hearers, and a more fixed attention. At length, on the seventeenth day, the rain fell, and most heavily, and through much mercy, dissipated every fear, and made every face to smile. The hymn, thanking for rain, now sounded most grateful to every ear, and gave an appropriate close to the feeling of the season.

I should add about the blessing of the rain, that for six days consecutively we had most copious showers, and after two days' recess, clouds are still hanging over us, day and night. Bless the Lord, O my soul, and forget not all his benefits!

SAGOR.

In a communication to the secretary, dated September 7th, 1849, Mr. MAKEPEACE informs us that he has had the happiness of baptizing fourteen persons. Three others have been received as candidates, and may be baptized on the first sabbath in October, and there were several inquirers. From the *Oriental Baptist* we take a more detailed account of these additions to the church of Christ, and of the prospects of the mission at this station.

July 4th, 1849. It is my pleasing duty again to communicate to you intelligence of baptisms at Ságor. On the first sabbath of the present month I baptized two young men, who are under instruction in our sabbath school. Their awakening and conversion, however, must, I believe, be attributed, under God, to the instrumentality of one of our brethren in the church. *Fourteen* individuals have thus, through the abounding goodness of our God, been admitted to the fellowship of the church; and others, I am thankful to

add, are standing at the threshold. One of our number has recently been removed by death—an aged brother who was formerly connected with Mr. Williams' church at Agra. His end was peace. Though one has fallen, yet our ranks again appear unbroken and entire, for the place of the veteran has been more than filled up by the stepping forth of others with the dew of their youth fresh upon them. The church triumphant in heaven has received an accession to its glorified legions, but the church militant upon earth has in point of numbers, been doubly compensated for her loss.

The Sabbath School.

The attendance at the sabbath school has lately been more numerous than usual, and the teachers have been meeting together to deliberate on measures whereby to secure more effective and systematic operation. Into details I need not enter. Suffice it to say that among the objects proposed, and in the carrying out of which a commencement has been made, is the establishment of a library for the benefit of the elder scholars and of those parents who may be disposed to avail themselves of the advantages it will undoubtedly afford.

The English residents.

You will naturally suppose that our operations here must be telling upon the character of the residents. I mention it with gratitude to God, that I have been told on unquestionable authority, that since my arrival a great change has come over a certain portion of the community. There is less of unbecoming comment upon the character of others, and a manifest improvement in respect of religious conduct and feeling. The doctrine and precepts of the gospel have been freely discussed, the claims of religion have been enforced and *felt*, the theatre has been denounced as a place of evil, and the bible has been made the companion of the pillow. Prejudices likewise have been rapidly on the wane; expressions of goodwill towards us have been uttered in the higher circles of society; whilst amongst the various members of the church an unbroken harmony prevails. In our congregation, aye, and at our communion table, you will see not only baptists, but also friends belonging to the Wesleyan, Independent, and Episcopalian bodies, and yet there has been no clashing of parties. These various shades of religious belief appear to have harmoniously blended like the diverse colours in the rainbow. Remember us now and again in your prayers, that the operations thus auspiciously commenced may be vigorously prosecuted and sustained—that our infant community may be augmented rapidly in numbers, and be beautified with every heavenly grace—and that our "peace may flow like a river, and our righteousness as the waves of the sea."

Native service and chapel.

It remains for me to write a few lines regarding our native service on Lord's day, and in reference to which I desire to make an appeal for aid to the friends of missions in India. The average attendance at the service has, in favourable weather, been encouraging. About eighty natives have assembled, but I wish to make it known that for their accommodation we have nothing more than the open verandah of a private dwelling. Efforts have been made to procure assistance towards the erection of a chapel, and in a few cases the call has been handsomely responded to. About 1200 rupees will be required, of which amount about 300 rupees only have been realized. Our venerable brother from Tehri told a friend the other day in private conversation, that if he could recover the sum due to him from Tehri he would give 500 rupees in aid of the building. It was of course a noble resolve, and eminently worthy of that Christianity for which he has, to a great extent, "suffered the loss of all things." He is debarred the privilege of helping in a manner commensurate with his wishes; but if *each* reader of the *Herald* would kindly forward the small sum of two rupees in furtherance of the object, the work would be done and the claim abundantly satisfied. And who can draw back, and say the set time to favour Ságor has not yet come?

JESSORE.

In the last Herald our brother PARRY intimated that he was hoping to baptize other converts to the faith of Christ. In the following extract he gives the fulfilment of his hopes.

August 10th, 1849. You will be delighted to hear that I have again been baptizing a few believers. On the first Lord's day of this month four disciples made a public profession of Christianity by undergoing the sacred rite of baptism in Kusha Sahib-ganj. Three of these renounced Mohammedanism many years ago, but were content in being merely nominal Christians. They attended my ministry for about a year, and by the grace of God they were awaked to feel a concern for the salvation of their souls some

months ago, and were observed to be diligent in attending on the public means of grace, and to manifest an earnest endeavour to walk in conformity to the commandments of God. One of them, I am happy to add, can read the scriptures in Bengali. Another of the said number, the daughter of Christian parents, can also read. She is a young disciple, being about thirteen years of age. It is truly delightful to see young people following the Lord Jesus Christ. Her husband has been a member for several years. She came here some time ago, on a visit to her mother, and it pleased the Lord to make his word instrumental to her conversion. I hope and pray, that by the grace of our Lord Jesus Christ each one of these disciples will continue to glorify God to the end, and at last obtain eternal life.

DACCA.

Our brother ROBINSON, under date of July 31, 1849, gives the following account of the labours of the native preachers, and the opening prospects of the gospel in India. In his desire we most fully sympathize, and would cordially urge it upon the disciples of Christ, "Oh! that our frinds at home could be persuaded to push on the work." Let this cry for help be heard by all who love the cause of their Redeemer.

July 31st, 1849. Just after I had written at the beginning of this month, Mr. Atherton called on me, and having seen how weak I was in the pulpit on the preceding sabbath evening, offered me his boat for four days to go on the river. This was a very kind offer, and the river air was just what I needed. The next day, therefore, I was on the Sukheya, and, on the evening of the second day, I reached Kapashya-ganj, a village which I had visited only once before. The next morning, before sunrise, Chand and I went into the bazar, and collected a few people round us. I spoke to them for a little time, but I had neither energy nor strength, and was soon obliged to desist. Chand then commenced, and gave them a rather long address, to which they became increasingly attentive, and he concluded by praying with them. We returned to the boat, and Chand soon went out again, and was well received. After breakfast, as our time was short, we were obliged to leave the place on our return. In the afternoon, we reached a place called Sumbadarit, just at the time the market commenced. Chand spent about three hours in the market in preaching and distributing books. He was well received; the people were much pleased both with his preaching, and the books which he gave them. Gladly would I have joined him, but I was so weak that I was obliged to remain the greater part of the time on my bed.

Return home.

How much things are changed! Almost every where now our preaching and books are well received. There will be a harvest; in due time we shall reap if we faint not. On the next day, Saturday, I reached home, and being a little refreshed by the trip, I engaged in two services on the following sabbath. The labour, I fear, was too much for me, for fever followed, and I was kept at home on the two following sabbaths. Last sabbath I preached in the evening; I did not feel much fatigued, but I got a slight return of fever in the night. I am better to-day, but, of course, weak. I hope I may continue better, but my hope is mixed with fear.

Seed time and harvest.

Ramjibam returned from Tippera after being absent more than two months. He has much to say of an encouraging nature about the people among whom he has been. Some of them have said that they will be Christians, and I hope that they will eventually prove a people prepared for the Lord. I mean to send him again this month; and I wish him, if he can, to bring over two or three of the best of them, that I may see and converse with them. I cannot go to see them; the expense would be too great, and I am wanted here at Dacca.

Chand and Jaynarayan have been to Bikrampur. They speak well of their reception. God is working a change in the native mind. Oh that our friends at home could be persuaded to push on the work! They helped us heartily to clear the forest; but now the time is come for ploughing and sowing, they seem to faint. The fields are not white to harvest, but if you have passed through the Sunderbans, you must have been struck with the difference between the dense forest, and the lands which have been cleared and subjected to the operations of the plough. Such is the state of things here; the forest, once so dense and formidable, has disappeared, and we can drive the plough now—the gospel plough—just where we please. I may not live to see the harvest, of which I

feel assured; but let me, while I do live, bear my testimony to the present encouraging state of things; let me tell our friends at home, that in due time they will reap if they faint not. My fear is, that they will live to mourn that they have sown so sparingly.

SERAMPORE.

In the November Herald we gave an interesting narrative of the awakening and death of a youth who had for some time been receiving the instructions of Mr. DENHAM, and promised to give an example of the class exercises he was accustomed to prepare for his tutor. The paper we now present to our readers, displays no common power of thought and expression, and at the same time exhibits his knowledge of the great features of God's plan of redemption. His heathen extraction, and consequent early initiation into Hindoo idolatry, must not be forgotten in its perusal, nor the fact that it was written, not in his native tongue, but in the language of Britain, which he had acquired.

ON THE MERCY OF GOD.

Mercy is an attribute of God, distinct from goodness, and opposed to justice. The distinction between mercy and goodness is, that the former consists in pardoning, the latter does not; the goodness of God alone is not enough for the salvation of man, for he is a sinner. Many, even among good and learned men, mistake in treating of this subject; they confound goodness with mercy, consequently they have an imperfect idea of the grounds of salvation; but there are some who err still further, in professing that they can be saved by the performance of various duties, and affirm that mercy is not necessary to salvation. True, God is a just God; if there be nothing blameworthy in them, certainly they will neither incur, nor will He inflict, punishment on them; but the question is, are their deeds blameless, perfect, such as God can acknowledge? Take the best of them,—instance their love to that God in whom we live, move, and have our being. Should not the love wherewith we love *Him* be perfect? Ought we not to love him with the whole heart, and soul, and strength? But those men fail to love God even as they love the world; how much more to love Him with a love corresponding to his goodness?

Man, moreover, is a sinful creature; no works of his own can be the meritorious cause of his salvation; surely, *sinners* need mercy. But in what way can God show his mercy, without violating the harmony of his other attributes? If a man be brought before a judge, and his crime be fully established by the testimony of competent witnesses, should the judge forgive, instead of decreeing sentence to the criminal,—nay more, set him free,—would not justice be outraged and violated? If man, sinful man, feel it to be a sin, how must God, who is a holy Being, regard it? The great difficulty, how can God be just and yet merciful, exercised the minds of the sages of the earliest times. They failed to solve the question satisfactorily. But is there no way of solving it,—no way of reconciling these apparently conflicting attributes? None but the plan laid down in the scriptures of truth—He who is sent of God, and is able to stand in the place of sinners, and endure the penalty due to them. This he did when he died for them. The justice of God is seen in Messiah's obedience and sufferings, Jehovah's mercy in his being sent.

The mercy of God, though pure mercy, is yet consistent with justice. God is righteous in showing mercy to the most guilty, and appears as unimpeachably just in receiving sinners of the human race who were polluted with sin, as in conferring happiness on the highest archangel, or confirming the blessed spirits in their standing, because the debt of justice, if not paid by the saved sinner, has been fully paid by Jesus the Saviour.

When the necessity of Divine mercy is distinctly declared, some persons, though fully convinced of its truth, will rise in hostility against it, and will declare it cannot be mercy unless extended equally to all. This is one of the misconceptions arising from an improper view of the nature of Divine mercy, to which we before adverted; they want to bring those who reject the word of God to stand on the same level with those who are accepted by Him. Men naturally wish that kind of mercy in God, which they imagine will allow a portion of human merit to be blended with Messiah's obedience, or their sincerity. This cannot be. Others would have God all mercy. These should look around them; how often do they see their fellow-creatures suffering, and the sufferings they undergo beyond the reach of human control. There are many ills of life which arise not from the imprudence of those who are the sufferers; nor are they ascribable to the individual, but to causes above and beyond him—the cholera, the pestilence, hereditary sufferings, and the

like. If God be all-merciful, why are such things permitted to exist? Neither do these agree with Divine justice abstractedly. Tell the man who has violated God's laws by folly or constant dissipation—tell such people that God is all-merciful, and mark the reply. It is not because their sins are too great to be forgiven by God, but because of their unbelief and impenitence. Faith is the medium through which sinners approach God; by faith in the Redeemer they obtain mercy; all deserve to die, but mercy declares he who believes shall be saved.

Fellow-traveller to eternity, a Hindoo asks you what are your views of God's mercy? It is as far above the mercy that could be anticipated by the human mind, as heaven is above the earth. But how wonderful is it that the mercy of God may be obtained, even at the last moments of the life of the most guilty; still none can guarantee a single day or hour; none therefore should delay. "Behold, now is the accepted time; behold, now is the day of salvation; to-day, if ye hear His voice, harden not your hearts." My earnest desire for myself, and all my fellow-creatures, is, that they trust not to themselves, but entertaining a lowly opinion of themselves before God, and being deeply humbled with a sense of their need of his grace, seek after that satisfying blessing which can be had without money and without price. C. P. C.

Died April 20th, 1849, aged 19, or 20. *Serampore College.*

It is with great pleasure we announce that the Government of India has issued the draft of an Act, designed to extend the just and humane principle that no man shall be deprived of his rights and property on account of any change in his religion. Native converts to Christianity, whether Hindoos or Mohammedans, will not therefore, as hitherto, be called upon to sacrifice their earthly possessions in making a profession of attachment to the gospel of Christ. This anomaly under a professedly Christian government has too long been suffered to prevail. The abrogation of the laws of Menu and Mahomet will be hailed by all the friends of the missionary cause with gratitude and joy, as another obstruction removed to the prevalence of the gospel in Hindostan.

CEYLON.

COLOMBO.

The following letter, dated November 8th, addressed to Mr. Angus, from our esteemed missionary, Mr. DAWSON, conveys the very afflicting intelligence of the departure into the rest of God, of our worthy, tried, and excellent brother, Mr. DAVIES. He has long delivered his Master's message of peace with fidelity and zeal, and not without many tokens of that Master's approbation. Now, his labours ended, he is for ever with his Lord. But, who shall take his place?

You will, I am sure, be exceedingly grieved to hear the intelligence which it is my painful duty to communicate. Our greatly esteemed brother Davies is no more. His long affliction, after baffling all available medical skill, had led him to determine on going home, but infinite wisdom ordered otherwise, and removed him to his home above. In connexion with the late reduction in the grant to Ceylon, arrangements had been made for brother Allen to come to Colombo. He arrived about a month ago, and in consideration of brother Davies's weak state of health undertook at once the principal part of the duties of the station. Brother Davies hoped to be able to do a little, but finding himself get worse, he was reluctantly compelled to give up the idea of remaining any longer in the island. Dr. and Mrs. Elliott, with their usual kindness, invited him, with Mrs. Davies and the children, to spend the last month at their house. They went on the 27th ult., but on the same day our lamented brother was attacked with dysentery, or rather the symptoms of that disease, under which he had for some time been labouring, then became very decided, and soon assumed so severe a form that it became evident his end was near. Brother Allen informed me of his danger, and I went down to Colombo just in time to have the mournful satisfaction of attending him in his dying hours. You will not be surprised to hear, that through the whole of his affliction his confidence in the Redeemer never for a moment forsook him. He was "strong in

faith, giving glory to God," looking for complete redemption as the result of his free grace through Christ Jesus. His sufferings, under the disease of which he died, though short, were more than ordinarily severe; yet he manifested great patience, and perfect resignation to the will of God. On the 2nd of November, about two o'clock, P.M., his sufferings terminated, and his spirit joined "the spirits of the just made perfect."

Mrs. Davies has keenly felt the trying dispensation, but is, I am happy to say, enabled to bear her heavy loss with much Christian fortitude. At her desire, I write to you. Mrs. Davies is thinking of leaving, with her two little ones, in the "Garland Grove," which will sail for England in a few days. Her failing health has long made it necessary, in the opinion of medical men, for her to leave the island.

You will hear from other sources of the high estimation in which our deceased brother was held by a very large portion of the community, who are now anxious to testify their regard by making some provision for his surviving family. Need I say, that we all feel the deepest interest in their welfare, and that the case of Mrs. Davies especially calls for our keenest sympathy.

WEST INDIES.

BAHAMAS.

RUM CAY.

Our laborious missionary, Mr. LITTLEWOOD, gives the following interesting general view of the extent of his labours, and the difficulties and discouragements of the work, especially with regard to schools, in a letter dated Sept. 22, 1849.

Connected with the Rum Cay station under my supervision, are more than twelve islands, and a great number of sub-stations. These islands are far removed from each other, the means of reaching them irregular and expensive. In the absence of the missionary the public services are conducted by the deacons, men of good character, but totally destitute of any advantages except piety, and the ability to read very imperfectly. Sabbath schools are established wherever we can obtain the services of a few able to teach; but in some places little more than the alphabet is known by the instructors. Hundreds of children on these sea-girt islands are growing up without the means of education. We had connected with this station till lately six native agents supported by the Missionary Society; those funds failing, they were thrown upon the people with whom they were located, who from their poverty and a want of a proper appreciation of mental and spiritual advantages, took but little interest in them after the first few months. At Rum Cay, my principal station, we have one day school; we had two, both well attended for a time. One failed a year ago, the other is fast declining, and the teacher fears he will be obliged to close in a few weeks this, the only school on the island. The public services here are better supplied than at any of the other islands, the missionary making this his head quarters for three or four months of the year. The island is left to Baptist influence, with the exception of an occasional visit from the clergy, who are exerting their every power to establish themselves.

San Salvador.

San Salvador, above eighty miles long, has several large settlements, and is entirely under Baptist control, with the exception of the late interference of the establishment. We had four day schools there; they have been closed, and the teacher thrown upon his own resources. This is a very important station, comprising eight churches. A man of active habits might be kept itinerating here with very great advantage.

Other islands.

Crooked Island has several good settlements and three churches, but is without a school. Could we establish a good native preacher at Long Cay, twenty miles distant, he could supply the church there, and command an influence over Crooked and Acklin's Islands. Grand Bahama is an extensive island, surrounded by others, where we have several stations. Our schools have been closed, and the teacher recalled. At Andros Island we have been uninterrupted in our engagements till the rage of proselytism. Here we have several stations under the charge of an African youth trained by Mr. Capern; he is, however, badly provided for.

Eleuthera is committed to the charge of a worthy native preacher, who is labouring

amidst great discouragements temporarily. Long Island has the advantage of the services of a zealous native preacher, who has been the means of doing much good, but is inadequately supplied with the common necessaries of life. Exuma, celebrated for clerical persecution and intolerance, is under the care of a worthy brother, but, like the rest, ill rewarded. Ragged Island, a poor place, and very difficult of access, has a large settlement and a public school. Our two churches are superintended by the deacons, men unadorned with the wisdom of this world.

Their necessities.

Here is a field of labour of the most inviting nature to the truly benevolent, and any philanthropic effort would meet with ample encouragement. The hearts of many would be made glad, whose harps are now hung upon the willows; coming generations would rise up to call their benefactors blessed, and the unconverted would present themselves at the Saviour's feet as trophies of mercy. Thirty or forty pounds annually would support a schoolmaster or a native preacher, whose time might be divided between the schools and the public services. If a few friends, a school, or a church, would support one or more of the above stations, they would do an incalculable amount of good. Unless something be speedily done to regain our lost ground, we shall be driven from this interesting field, and the labour of years be rendered ineffectual. Our prayer is, "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted; then shall not our teachers be removed into a corner any more, but our eyes shall see our teachers."

Our brother desires that we should "urge the claims of his station;" the above account given by himself will speak far more effectually than any words of ours.

TRINIDAD.

SAVANNA GRANDE.

The following interesting passages relative to schools, are from a letter from Mr. Cowen, under date of October 17, 1849.

In Trinidad our schools have not a very large attendance, especially in this part of the island, where the population is scattered, and during the rainy season the roads impassable for children.

You can have no idea of the deplorable state of ignorance that prevails in these parts; among the adult population scarcely one in a hundred can read at all, and not one in five hundred so as fully to understand and be improved by it. We, as a body, ought to be doing more in the way of education than we have hitherto attempted. Our strength in the future mainly depends upon our efforts to render the rising mind scripturally intelligent. At this moment I have a small chapel, in which there might and should be a school through the week, closed, and nothing doing where so much is needed, all for want of a little means. On visiting this place a few sabbaths back, I was greatly pleased to meet before worship a class of scripture readers, young persons who voluntarily meet on sabbath mornings, first to read among themselves, and then to teach any younger children that may be found. Had we a regular Christian teacher located here to aid and direct the efforts of these young people, the most beneficial results might follow. At best I can visit them but one Lord's day in three, and very often not so frequently; so that you see it is absolutely necessary, if these people are to be instructed at all as they should be, that something more be done for them. A teacher, such as would answer our present purpose, might be sustained for about £30 per annum.

Sherring Ville.

Our little school at *Sherring Ville* is still in operation, and though the attendance is but small—from twenty to thirty, yet it is an interesting little group, not one of whose parents, I believe, know a letter in a book. If we be instrumental in dragging from the depths of their hereditary ignorance and darkness a few of these dear children, and convert them into agents of usefulness in their day and generation, will it not be a great work? Last sabbath I visited this place, met twenty of them at the sabbath school, some of them, eight or ten, reading the scriptures, and all reading something; while the old people, who hitherto thought education of little use, sat listening and passing their remarks as the children read, sang, recited their hymns, and answered questions. Several adults have also profited by this school, by receiving occasional instruction, and in very many families have the scriptures and other good books been from time to time read by the teacher, of which

the people themselves have made mention to me with delight.

Little Victoria.

Our little school at my own house is not destitute of some interest. When first it was commenced the children had to learn their letters, among whom was little Victoria, whose parents live not far from our house. They are nominal Roman Catholics, and on that ground the priest claimed the little girl as the property of his church, and did his utmost to prevent her attendance at our school, by designating it as the "devil's school," and that if she attended it she would become "crazy," &c. But her parents, though ignorant people, were not so soft or timid as the priest supposed, and without giving him any satisfaction one way or the other, continued to send the child, with two or three others, regularly to school. They now see the advantage of it in the rapid improvement she has made in a very short time. I had the great pleasure a day or two since to present her with a Testament, which she can read tolerably well after about three months' instruction, commencing with her letters. I told her to read it at home to her parents, and last sabbath her father attended our worship, paying the greatest attention.

The Abbé, the boy and his Bible.

A few weeks back a lad about fourteen years of age presented himself to the teacher for admittance to the school, with his slate, paper, and bible under his arm. The teacher told me afterwards he came from the Abbé's school. I took occasion in a few days to speak to the lad on the subject, when he said "he left the priest's school because the Abbé told him one day he must not bring his bible there any more, or if he did he (the Abbé) would take it from him." The lad, though a catholic, did not like either to leave behind him or to lose his bible, so he took himself off, and has been with us ever since, daily reading the lessons of divine truth. Since he came he has also induced three or four other lads to attend with him. Now, had we no school in operation, they would not have had this refuge.

RETRENCHMENT.

Under this head we give a few additional extracts from the letters of our toil-worn brethren. They need no comment. They appeal to every Christian's attachment to his Lord. *Must* the lack of means compel the Committee, in face of these urgent and affecting necessities, to persist in their contemplated reductions?

Mr. WILLIAMSON of Sewry, under date of October 3, 1849, thus writes to Mr. Angus:—

Your letter, under date of the 27th June last, inclosing the resolutions of the Committee respecting a very considerable reduction of expenditure in our Indian mission, has elicited many anxious thoughts. I am sorry you are about to resign the secretaryship. It is grievous, too, to think of contracting, instead of enlarging our operations. Nor is it less so, to hear of the necessity which has compelled the Committee, however unwillingly, to resolve on so painful a measure. And most of all it grieves me to say, that in my case it will be impossible to comply with the resolution of the Committee to the extent required. I believe you are already aware that there are no items of expenditure at this station, on account of which I draw from the Society's funds, besides that of my salary, which, about four years ago, I was enabled, by the aid of our auxiliary society, then formed, to reduce from 200 to 175 rupees per mensem. Our native preachers, orphan children, and infirm widows, together with our schools, being all supported by funds collected on the spot. Both myself and my wife (who is a very good economist) have all along adopted the most economical plans we could think of; and have hitherto, I believe, been enabled, by the help of God, to expend as little of the Society's precious funds as any European, with so large a family, could probably do. You are, doubtless, well aware what an expensive country this is for a European to live in. The subject has often been a very painful one for me to contemplate; but I trust I have done my best to save the Society all unnecessary expenditure at this station, and therefore fear I cannot go much further in the work of reduction, unless I were to adopt the native mode of living, which seems out of the question, especially at my time of life.

We mean, however, to try to do something, and are already at work reviewing every item of expenditure, and applying the scissors wherever necessity does not forbid their use. I cannot as yet say, however, the exact

amount of reduction we may be able to effect, but I much fear it cannot be done to the full extent required by the Committee; who, however, may rely on our putting forth every effort in order to comply with their necessary requirements.

Present condition of mission.

I have the pleasure to say, that our little church has received some considerable additions this year. It contained thirty-two members last year. We now number thirty-six. Indeed, five persons have been received, but one has been dismissed to another church. Of those admitted, one was by dismission, two by baptism, and three by restoration. There are, at present, in our English school forty-five boys in regular attendance. From the commencement of the year, however, until June, there were not less than seventy, the school having suffered a considerable reduction in consequence of an unusually severe visitation of cholera (in which the Lord mercifully preserved us) in the months of June and July, during which period it was almost entirely deserted. Our Bengalee school contains about fifty, having also suffered, though proportionably less, from the same cause. Both heathens and Mohammedans, and Christians, have been addressed once, and often twice a day, and we trust not without effect, though, as usual, no decisive results have followed, yet we doubt not that the work of God is progressing, and will be crowned with ultimate success. May the Lord hasten it in his time.

Our missionary at Howrah, Mr. MORGAN, under date of October 5th, writes as follows:—

During a period of ten years' service in the mission no communication has produced so much perplexity, anxiety, and pain, as your last. With me the mission is the centre of all my ideas, therefore any diminution of strength, whether of men or of money, is a cause of deep sorrow.

It has been my maxim from my arrival here to be always at my post, able to work. This cannot be done without the cultivation and the preservation of health. To preserve health artificial means are necessary, such as punkahs in the hot weather. The government have ordered punkahs for the common European soldiers. This means has kept my wife in India, and myself in working order. In ten years I was absent but one month, on account of fever. For the last two years I have gone through four services every Sunday, in two languages. Who beside me has done that? Without the punkahs I could not do it. However, they cost money. From January till now, I have not failed one Sunday. There are but few, if any, that can say that. Some think punkahs not necessary; yet, according to their own account, they cannot sleep at night, therefore they cannot work by day.

I have always considered that my time is the property of the mission, therefore, though I have had many offers from respectable parties to teach an hour in the day, and good pay, I have always indignantly refused every such offer. I have not accepted one invitation to dinner since I have been in Howrah, thus much valuable time has been spared.

Now for money. I have never received one penny from the Society except my regular salary. No children, no extra expences whatever. It cost me £10 to go on the river last year, but I did not send in a bill.

My first convert was a Brahmin. I supported him for one year at my own expense. I have had Bengalee schools, native preachers, and an English school for little Christian vagabonds, who, according to their own account, never had a father, only a mother. The money I had here, from the English congregation, sometimes more at other times less.

There is none of the Society's money under my control except my own salary. You will ask, can you reduce that? No; without endangering my health, and lessening my usefulness. There are two things that I fear, the undermining of my constitution, and any temptation to engage in any secular affairs. The latter will destroy the fine moral tone which a missionary ought to possess and to cultivate, and it will also injure his character. What would be gained in money would be lost in character.

In this letter I have written much about myself, and am almost ashamed, but what can be done?

At Dinagepore our brother, Mr. SMYLIE, labours. Under date of September 11th, he says:—

Your letter, bearing date 27th June, 1849, was received on the 6th September. It contains heavy tidings; but we bow to the will of an all-wise, just, and merciful God, trusting he may yet hear our prayers, and send us better days.

The salary of the European missionary is all that is expended on this station, and this is all that has been allowed for years past, and it is known that his salary allows of nothing more than the common necessaries of life. It admits of no company or invitations whatever.

My dear brother, the reductions which

have long been made at this station are as follows:

No travelling expenses.
No native missionaries.
No native schoolmaster.
No catechists.
No schools.
No house repairs.

All is fixed, whether in sickness or in health, whether things be dear or cheap, whether we have one child's tuition, board, and clothing to pay for, or two, or more.

God alone knows what reductions can be made. I do not pay in full for my son's tuition, only for board and washing; when the second child goes to school, which I trust she will shortly do, we shall be much more straitened, though I shall not be able to pay much more than half the sum necessary. This is a subject I never intended to mention again, and it is done simply because you wish to know all that is in my heart. Perhaps the salary I receive could be reduced six or seven rupees monthly; but this would be no profit to the cause, because it will shut me almost entirely within doors. Again, if I were to leave the house I now have, and live in a little hut or bungalow, this would enable me to reduce my salary, but then rent would be required, and we would be in continual danger of having our house burned, as fires are common here, and take place two or three times every year. Few stations are without one or more native preachers, here we have none.

The calamity which now hangs over us is indeed great and distressing. The spirit of the natives would lead us to say, missions should be followed up, increased, and strengthened, and not weakened. If the means are wanting, what can be done? It is distressing, as it comes at a time when many have grown grey in the service, and no hope of others following. I myself am now thirty-two years in India, and I have entered my thirty-third year. Twenty years of this time have been spent in the mission, and a little more than six years were spent in the service of Christ without money and without price. Oh, that all my years had been so spent!

Let these painful details be borne in mind, and carried to the footstool of Divine mercy by the disciples of the Redeemer. Let the condition of our African mission be remembered. Haiti and Madras also; each requires immediate assistance and another missionary. Both the East and West Indies are crying aloud for help. May the churches of Christ arise, and say with ancient Israel, in reply to the summons of the Captain of their salvation, "Whatsoever thou commandest us we will do, and whithersoever thou sendest us we will go."

HOME PROCEEDINGS.

We have been favoured with the following letter from a missionary brother labouring in India. The subject of it has often been referred to in this country as a means of quickening and deepening a missionary spirit, and by some pastors of churches has been carried into effect. We most cordially commend the suggestions and remarks of this letter to general consideration.

To the Editor of the Missionary Herald.

Dear Sir,—

I think it is some months since I noticed in the Herald or the Baptist Magazine, a suggestion which, though not new, but on the contrary often put forth by missionaries and those who take an interest at home in the cause of missions to the heathen, is yet far too seldom acted upon, and needs therefore to be again reiterated. I mean, that different churches and auxiliary societies should single out particular labourers or localities in the mission field, with whom or which they will feel themselves in a manner identified, taking a peculiar interest in them, keeping up a regular correspondence with them, and binding themselves to a certain extent to furnish the pecuniary means requisite for the support of schools, or native assistants, &c., connected with them. Of whatever church a missionary or his partner may have been (previously to their going forth) a member, or if either of them had been an office-bearer or active supporter of an auxiliary society, this circumstance of itself ought to give them both a special claim on the sympathies and zealous co-operation of such church or auxiliary. And in the case of both a missionary and his wife being personally and favourably known to the members of the same particular church or branch society, or if even merely to the pastor or office-bearers of such, there must surely be something very defective in the feelings of the parties at home, or in the conduct and

character of those who have gone abroad, if a tender and continuous interest be not mutually felt, and expressed too, by exertions as well as words. And yet I much fear this forgetfulness, or at least a ceasing to manifest sympathy in the labours and prospects of their former associates in church-fellowship now doing the work of evangelists in far distant lands, is by no means uncommon.* The churches or pastors that are guilty of it wrong themselves as much as the objects of their sinful indifference; or rather the cause of Christ is injured, or deprived of its due furtherance in such cases, as much at home as abroad.

I am quite willing to admit that the peculiar circumstances of a pastor or a church may be such as to afford a reasonable and satisfactory excuse for not binding themselves to supply any stated sum periodically for the support of a catechist, a school, or an orphan, or any other specific object connected with a particular mission station; but I can conceive no feasible reason for their not manifesting in other ways—perhaps quite as conducive to the furtherance of the cause—their interest in foreign missions generally, and in one or more localities or individual labourers specially. It is the duty of every minister of Christ, both to cherish this feeling in his own breast, and to use his best endeavours to excite and maintain it in the church over which he presides, or in the circle of his friends and influence, wherever that may be. And if this duty be properly fulfilled, the consequence will assuredly be, that in various ways he will be instrumental in helping on the cause of Christ among the heathen. Let him frequently advert to the subject in his public ministrations, in his sermons and his prayers; let him furnish his own mind with information thereon by reading missionary journals and reports, and by corresponding with labourers in the field; and then let him communicate that information to his congregation, and along with it, as far as he is able, the feelings and convictions of duty it ought to suggest or deepen. The result will be, that some at least will be able and induced to offer of their substance to the sacred cause, and those who are too poor themselves to contribute much, if at all, will by their prayers and exertions amongst their friends prove also serviceable in a greater or less degree.

Should these few hints be deemed worthy of a corner in the Herald, and be the means of reminding any church or pastor of neglected duty, and of inducing them at once to attend to it now, it will be esteemed a favour by me, and prove "a word in season" unto them.

Yours truly,

Benares, Aug. 19, 1849. G. S.

* One case, in which I am more particularly interested, I may take occasion here to refer to. The missionary and his wife are both natives of the same city ("north of the Tweed"), to the religious community of which, Presbyterian and Baptist, their families are well known. The former, after completing his studies with a view to entering the established church, changed his sentiments on the subject of baptism, and was received as a member of a Particular Baptist church in that city. With this he continued connected till he left his native land, about a year afterwards. Nine years have elapsed since then, during which period "Reports" have again and again been forwarded, and letters written to the venerable senior pastor (for it is now a collegiate charge), detailing the engagements, &c., of the said missionary and his wife. The only result, however, has been one apologetic, friendly letter, some years ago, from the pastor referred to. While neither by that church or any member of it, nor by any other Baptist society or individual in all Scotland (!), though personally known to not a few, has the slightest interest ever been expressed either by letter (the above excepted) or contribution, in the labours and schemes of the said evangelist. These things ought not so to be, unless a satisfactory reason can be assigned. Is the fault in the missionary, or in the churches referred to at home?

We take the earliest opportunity of announcing to our friends the arrangements which have been made respecting the Annual Services, as we are sure they will be gratified with them. The Rev. F. Tucker of Manchester, has kindly consented to preach the evening sermon on the Thursday preceding the Annual Meeting, and the Hon. and Rev. Baptist Noel the sermon on the morning previous. Without doubt the friends connected with Surrey and Bloomsbury Chapels will, as heretofore, place these edifices at the service of the Mission.

The retirement of the Rev. Eustace Carey from his present connexion with the Society was announced in the Baptist Magazine some time ago. Mr. Carey communicated his intention to the Committee at the same time. At their next meeting this letter was laid before them, and they appointed a sub-committee to confer with Mr. Carey on the matter. They met our esteemed brother, and presented their report to the Quarterly Meeting, whose resolutions on the subject are below.

Committee Meeting, October 17, 1849.

Mr. RUSSELL, as Chairman of the Sub-committee appointed to confer with the Rev. E. CAREY, brought up the following report.

"The Sub-committee appointed to confer with the Rev. E. CAREY, report that they met him accordingly, and had long conference, when he declared his adherence to the letter of September 22, 1849, written by him to the Committee."

Resolved, That the report be received. And on its further consideration it was resolved,

"1. That a communication having been received from the Rev. E. CAREY expressive of his intention soon to retire from his present connexion with the Society; also a report from the Sub-committee appointed to confer with him, to the effect that he still adhered to that determination, this Committee hereby express to Mr. CAREY the fraternal regard and esteem which they have ever felt, and still warmly cherish towards him; they gratefully acknowledge his devoted efforts in India, his long and arduous labours in our own country, the talent and success with which he has so often advocated the claims of the Society, and the zeal and perseverance by which his services have been distinguished; and in accepting his resignation as tendered, they assure him of their earnest desire that the Divine blessing may guide and prosper him in all his future course.

"2. That the Committee leave the time when a change shall take place in Mr. CAREY's connexion with this Society to be fixed by himself, according to his own convenience.

"3. That at whatever period Mr. CAREY's actual retirement may take place, the Committee are assured that it will be highly important for the Society to have the benefit of his advocacy during three or four months of every year; and they desire to convey to him their earnest hope that he may be able to enter into such arrangements as may secure that object."

Mr. CAREY has considered these resolutions, and met them in the same spirit of cordiality which gave rise to them. He accepts them, and whenever he recedes from his present position, the Society will still have a portion of his time and energies. We trust this arrangement will be satisfactory to all parties; and we hope the Society will enjoy the advantage for many years to come of the truly valuable services of a brother so esteemed and beloved.

On Wednesday evening, January 16th, 1850, the fourth lecture to the Young Men's Missionary Association, will be delivered in the Mission Library, by the Rev. DANIEL KATTERNS. Subject: "A Glance at China."

FOREIGN LETTERS RECEIVED.

AMERICA	GRAND RIVER	Cusick, J. N	November 15.
	MONTREAL	Wenham, J	Nov. 16 and 17.
	NEW YORK	Whitney, E. S	November 14.
ASIA	CALCUTTA	Thomas, J.	October 6.
	DINAGEPORE	Smylie, H	September 11.
	HOWRAH	Morgan, T	October 5.
	INTALLY	Pearce, G.	October 6.
	MADRAS	Page, T. C	October 12.
	MUTTRA	Phillips, T	September 4.
	SERAMPORE	Denham, W. H	Sept. 1, Oct. 3.
		Marshman, J. C.	October 6.
	SEWRY	Williamson, J	October 3.
BAHAMAS	NASSAU	Capern, H	Oct. 27 and 29.
	RUM CAY	Littlewood, W.	Sept. 20 and 22.
HONDURAS	BELIZE RIVER	Kingdon, J	Oct. 11 and 20.

JAMAICA .....SPANISH TOWN.....Harvey, C. .....November 6.
TRINIDAD .....PORT OF SPAIN .....Law, J. .....Oct. 20, Nov. 6.
SAVANNA GRANDE .....Cowen, G. .....October 17.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Fisher, for a box of clothing, for *Rev. P. H. Cornford, Jericho, Jamaica;*
British and Foreign School Society, for a parcel of lesson books, &c., for *Rev. W. K. Rycroft, Bahamas;*
Mr. Humphrey, Boston Farm, Brentford, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1849.

	£	s.	d.
Annual Subscriptions.			
Hoby, Rev. James, D.D.	5	5	0
Hoby, Miss	1	1	0
Vines, Caleb, Esq.	5	5	0
Donations.			
M. E.	1	0	0
Templeton, Mrs. C., Inverness	20	0	0
Ward, Mrs., Stanwell	1	0	0
Legacy.			
Crow, Mrs., late of Gloucester Terrace, Mile End	90	0	0
LONDON AUXILIARIES.			
Blandford Street—			
Ladies' Association, for *Barisal School*	10	0	0
Church Street—			
Juvenile Association	5	0	0
Homerton Row—			
Sunday School, Proceeds of Dissolving Views	0	12	6
Somers Town, Beulah Chapel—			
Sunday School, Proceeds of Dissolving Views	1	3	2
CORNWALL.			
Grampound—			
Collection, &c.	2	1	4
St. Austle—			
Collection, &c.	7	18	8
DEVONSHIRE.			
Bovey Tracey—			
Collection	2	6	10
Contributions	4	7	0
Chudleigh—			
Collection	2	4	6
Contributions	10	4	3
Plymouth—			
Collections	40	0	6
Stonehouse—			
Collection	5	1	4
Torquay—			
Collection	2	0	0
Contributions	1	2	6
Torrington, Great—			
Contributions, on account	2	0	0
DURHAM.			
Sunderland—			
Collections—			
Public Meeting	9	10	0
Bethany	10	11	5
Sans Street	6	10	2
Contributions	18	17	11
Do., for *Schools*	1	6	0
Do., Juvenile	0	4	6
GLOUCESTERSHIRE.			
A Teetotaler	5	0	0
Campden, Chipping—			
Collection after Tea Meeting	4	5	0
Sunday School	0	3	3
Cheltenham, Ebenezer—			
Collections	12	9	0
Contributions	1	19	7
Do., Juvenile	1	3	6
Do., Sunday School	1	7	5
HAMPSHIRE.			
Landport—			
Sunday School Teachers, for *Dove*	0	10	0
Newport, I. W.—			
Collections	7	19	8
Contributions	6	4	8
Do., Sunday School	1	0	4
Do., do., for *Dove*	0	6	0
	15	10	8
Less expenses	0	14	0
	14	16	8
Niton, I. W.—			
Collection	1	14	6
Less expenses	0	4	0
	1	10	6
Ryde, I. W.—			
Contributions	2	10	10
Sway—			
Contributions	0	14	9
Wellow, I. W.—			
Collection	1	2	4
Contributions	1	8	2
Yarmouth, I. W.—			
Collection	1	6	6
	3	17	0
Less expenses	0	7	6
	3	9	6
HERTFORDSHIRE.			
Hitchin—			
A Friend, by Mrs. Dodwell, *Entally School*	4	0	0
HUNTINGDONSHIRE.			
HUNTS, on account, by Mr. T. Coote	60	0	0
KENT.			
Sandhurst—			
Collection	5	18	2
Contributions	0	18	2
Sevenoaks—			
Collection (part)	8	1	4
Contributions	22	0	8
Do., Sunday School	1	6	9
LANCASHIRE.			
Accrington—			
Collection	8	17	6
Do., Juvenile	9	6	11
Cloughfold—			
Collection	7	12	0
Goodshaw Chapel—			
Collection	3	7	0
Haslingden—			
Collection, Pleasant Street	9	17	6
Do., Ebenezer	3	10	0
Liverpool, Great Crosshall St.—			
Collection	6	15	11
Contributions	4	15	0
Manchester, on account, by T. Bickham, Esq.	350	0	0
Padiham—			
Collections	3	3	2
Rochdale—			
Contributions, Sunday School Society, by Miss Littlewood, for *Entally School*	7	17	

	£	s.	d.
Sabden—			
Collections	10	7	0
Contributions	8	17	9
Do., Sunday Schools	5	3	3
LINCOLNSHIRE.			
Grimsby—			
Collections	6	2	0
Contributions	4	10	6
NOTTINGHAMSHIRE.			
Arnold—			
Collection	0	9	0
Basford, New—			
Collection	5	0	0
Nottingham—			
Collections—			
Public Meeting	7	13	0
George Street	16	7	0
Park Street	5	0	0
Contributions	29	13	0
OXFORDSHIRE.			
Burford—			
Contributions, by Miss Wall	1	10	0
Do., by do., for *Dove*	0	10	0
SHROPSHIRE.			
Pontesbury—			
Collection	0	17	10
Contributions	1	3	4
Snailbeach—			
Collection	1	8	6
Whitchurch—			
Collection	3	12	0
Contributions	6	0	6
STAFFORDSHIRE.			
Cosely, Providence Chapel—			
Collections, &c.	17	0	0
SUFFOLK.			
Aldborough	2	7	6
Bardwell—			
Collection	1	14	0
Contributions	1	1	0
Bildestone	3	8	11
Bradfield	1	7	0
Bury St. Edmunds—			
Collections	13	9	3
Contributions	8	19	2
Do., Juvenile (moiety)	5	11	0
Do., Sunday and Day Schools	3	11	7
Chelmondiston	2	0	6
Clare—			
Collection	5	5	0
Contributions	3	1	6
Eye—			
Collection	3	7	0
Contributions	7	14	2
Do., Sunday School	2	3	10
Do., Bible Class	0	6	6
Glemsford	2	0	0
Grundisburgh—			
Collection	1	13	0
Contribution	1	0	0
Horham—			
Collection	3	0	0
Contributions	4	0	0
Ipswich—			
Collection, Public Meeting	7	11	11
Stoke Chapel—			
Collection	15	10	7
Contributions	12	4	6
Do., Sun. School	0	14	6
Otley	2	0	3
Rattlesden	2	11	9
Somersham	0	10	0
Stoke Ash	1	4	2
Stradbrook—			
Collection	3	6	2
Contributions	4	13	10
Sudbury—			
Collection	2	9	6
Contributions	1	1	0
Sutton	0	19	2
Wetherden	1	5	0
	133	3	3
Acknowledged before	70	0	0
	63	3	3
SUSSEX.			
Brighton—			
A Friend	10	0	0
WARWICKSHIRE.			
Alcester—			
Collection	11	4	5
Contributions	3	12	4
Stratford on Avon—			
Collection	4	18	0
WORCESTERSHIRE.			
Blockley—			
Collections	9	7	5
Contributions	0	14	5
Do., Sunday School	4	4	9
Evesham, Mill Street—			
Collections	6	9	6
Contributions	7	13	0
Do., for *Africa*	0	9	0
Do., Sunday Schools	0	15	6
YORKSHIRE.			
Maltham—			
Collection	2	5	0
Contributions	1	2	0
NORTH WALES.			
DENBIGHSHIRE—			
Cefn Mawr—			
Trongarth—			
Collection	1	8	3
Contributions	0	12	6
Carmel—			
Collection	0	7	8
MERIONETHSHIRE—			
Dolgellan—			
Collection	2	4	3
Dolmelynllyn—			
Collection	0	10	0
SOUTH WALES.			
CARDIGANSHIRE—			
Aberystwith—			
Collection	2	0	6
Contributions	6	8	6
Talybont—			
Collection	0	9	0
Contributions	1	7	0
MONMOUTHSHIRE—			
Nantyglo—			
Collection	2	12	1
Contributions	9	3	2
Do., Sunday Schools	2	0	8
PEMBROKESHIRE—			
Narberth—			
Collections	2	16	0
Contributions	2	4	0
Tenby—			
Collections	3	5	6
Contributions	2	19	4
IRELAND.			
Ballina—			
Collection	4	0	6
Cork—			
Collections	2	7	9

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

TO OUR READERS.

We have reason to know that the review of our Society's history in the November Chronicle has attracted the attention of many of our friends. It has been read in some missionary prayer-meetings. Some of our readers state that it has constrained them to renewed and increased effort, and we have received from them promises of speedy aid. We are in possession of similar promises from numerous churches whose letters now lie before us. Some have promised to assist us before Christmas; others before March. We now respectfully but most earnestly press the claims of our society upon those who have not promised us aid as well as those who have. We solicit their sympathy, their prayers, and their support. Collections made and remitted *at once* would remove pressing difficulties, and enable us timely to assist the noble-hearted men who are devotedly labouring in the mission field in Ireland. We urge the matter upon the attention of our friends, and in the meanwhile await their answer.

Some of our friends are already aware that a very devoted and efficient agent of our mission, Mr. Denis Mulhern, has thought it to be the path of duty to resign his connexion with the society, and is now on his passage to America. It is with regret that we lose the services of such a man in a field for which he was admirably adapted. The committee, however, after correspondence and a personal interview with Mr. Mulhern, while they sorrow for the necessity, are compelled to acknowledge the wisdom and prudence of Mr. Mulhern's decision, and they rejoice to know that Ireland will not in reality lose his services. He goes to America with the intention of specially preaching the truth of heaven to the thousands of his brothren and countrymen who are annually landed on her shores. May God's blessing accompany him, and make him tenfold more a blessing than he has yet been. In consequence of circumstances, which Mr. M. fully details in his letters to the Committee, certain friends in Boston, U. S., invited him thither to labour amongst his countrymen in that city. Mr. M. made it a matter of deep thought and prayer. The following is an extract from his etter:—

This caused me to begin to think seriously on the matter, and to go to the Lord for direction, remembering that it is written, "Commit thy ways unto the Lord, and he will direct thy paths." I was now led to the following reflections. First, it may be the Lord's will that I should go, and if so, have I not reason to believe that in answer to prayer, he will in due time indicate his gracious will. Secondly, my removal would leave no one without the gospel, as the vacancy thus occasioned could be readily filled up, since the society can have the pick and choice of men—many offering, where few can be employed. Thirdly, it is as important to preach the gospel to Irishmen in America, as in Ireland; while there is in the latter case a greater prospect of success, since in America they are free from persecution, and more likely at once to avow their convictions. Fourthly, it is now full time some of my children were doing something for themselves. Here they have no prospect of suitable employment, and it is trying to send them alone so young to a distant land. Such were some of my reflections, when a week ago, viz., on the 9th inst., I received a very kind letter from Capt. Richardson of New York, enclosing a ticket, entitling myself and all my family, eleven in number, to a cabin passage, in a packet from Liverpool to New York, and directing where to go on our arrival. I now conclude that it is the Lord's will I should go; the path of duty I think is plain. It will be trying to me to part with old and dear friends, and dissever old and endearing connexions; but if it be the Lord's will, it is all right.

We believe it is the Lord's will, and pray that our brother may find it to be right.

Another valued brother and missionary, Mr. BATES, writes under date of December 11th. The following is an extract from his letter:—

I would fain attend to this exhortation, and by so doing, I find that if I am spared till next March, I shall then have laboured seventeen years in Ireland. This period forms the most important part of my life, and though they have been years of activity, yet they have been years of happiness. Sometimes I have been enabled to walk from ten to twenty miles a day, and preach two or three times. Through great mercy and rich grace I have been strengthened to preach from 240 to 250 sermons in a year, and some years more. These services, with prayer-meetings, annual tours for several years on behalf of the society, superintending for a time in the west about forty-five agents, viz., twenty-three day schools, ten night schools, eight sabbath readers, four daily readers, writing forty-one tracts and handbills, of which about 5,000 annually have been circulated, making nearly 100,000, through the aid of the readers, with a few papers occasionally for some of the periodicals here, kept me from being idle. About a hundred members have joined the churches with which I have been connected during this period. I have had to conduct the singing also until lately. This was the case in the west, though I confess it was rather hard work for the lungs. For some time past I have been far from well. Early this year I had the jaundice very bad, then dysentery, after that inflammation in the chest, which laid me up for eight weeks, and now I sometimes spit blood. I am through mercy better, and *look* pretty well, so that I do not like to complain, though I feel weak, and preaching is very hard work to what it formerly was.

Our friend Mr. HAMILTON under date "Balina, 15th December," writes:—

Two or three months ago a family was obliged to go into the workhouse, all of whom attended our chapel except the mother, who is a Roman Catholic, and one boy of fourteen years of age is a member of the church. The master refused to let them out to worship, because the act of parliament requires children under fifteen, in workhouses, to be of the same religion as their parents. I thought, however, that I must not loose my one lamb without making an effort. On this day three weeks I therefore brought the matter before the board of guardians. I went with hopes and fears and prayers, not seeing how we would get out of the difficulty, but knowing that the God of Daniel still lives.

Col. Gore was in the chair, a gentleman who has always been obliging to me, but he did not see what could be done in the case, as the act of parliament had decided it. A kind hearted gentleman at his side, whose name I don't know, asked what I would wish to have done; I replied, to have the mother and the children brought before the board.

They were at once ordered up. I then requested the chairman to ask the eldest boy if it was still his desire to attend the Baptist chapel? he said, it was. I requested him to ask the mother, had she any objection to his doing so? She said she had no objection. I further requested the chairman to ask her if she had any objection to the rest of her children attending the Baptist Chapel? she said that she had not. The chairman then said that the case was decided; the mother being the natural guardian of the children had a right to allow them to go to whatever place of worship she liked, and *that those children must not be interfered with again.* Those four interesting children, and an elder one who is not in the workhouse, still attend our Sabbath school and public worship.

Another interesting case has occurred here lately. A respectable farmer, about three miles out of town, but now reduced, being very ill, requested me to visit him. I went there twice, and read, conversed, and prayed with him. On Sunday week he came to our chapel, but as he was before the time, I asked him in to get his clothes dried, the morning having been very wet. He told me that he had resolved to come on that day to return thanks to the Lord for his great mercy to him. He said that during his illness he was in the greatest distress about his soul, and that he cried to the Lord to have mercy upon him, and that he thought he saw the Lord Jesus hanging upon the cross, and dying for sinners, and as he continued to look to Jesus, he felt the great burden of his sins taken away, and that he could then rejoice in the Lord. He further said, that he sometimes thought it would be his duty to stand up in the street and tell the people what the Lord had done for his soul. He was out again last Sabbath, and says that he is determined to make our chapel his place of worship.

To avoid interfering with the Sabbath we fixed upon Friday evening for paying the men, which caused the Friday evening meeting to be larger than Tuesday evening. Latterly, however, a change has been perceptible, and the Tuesday evening meeting is rather the largest. The attendance on the last few Sabbaths has been improving also. As far as I know, the means of bringing about the latter improvements, were the following:—

At the time of making the missionary collection, we dwelt upon the rise and progress of the Baptist Missionary Society, the leading occurrences of the East and West Indies, and we have been since reading the life of Mr. Burchell, and we hope that some small degree of the same spirit has got among the people.

On last Tuesday evening, two young men

followed me into the vestry, and sat down with a class of adults that I met on that evening. While conversing with them, they evinced considerable sincerity and knowledge of the way of salvation. I had not a thought about them before having a concern about their souls.

Thus, you see, that notwithstanding all the efforts of Satan and false friends, the spark is still kept alive. This we can attribute to nothing but the goodness and mercy of the Lord.

Mr. BERRY, under date Dec. 13th, writes:—

I am much obliged for the box of clothing. I have one station fourteen miles off, where the people have suffered much from the famine, and you will judge the value of a box of clothes when I tell you that several of the persons lately baptized came here in borrowed clothes, and that actually three or four persons could not come at all for want of some kind of covering—every thing that I could spare or not spare I had to give.

Mr. BROWNE writes from Coleraine:—

Things about this quarter go on much as usual. I have been in the habit of supplying five country stations, to which I have just added a sixth. The congregations on the Lord's-day, in town, continue good. Last Lord's-day evening I had the pleasure of baptizing a candidate in the presence of a very attentive congregation. Since I wrote you last we have lost a very exemplary member by death. His end was peace. His last words were "I am going to heaven." It is our consolation to know that though parted for a season, we shall soon meet in that happy world where parting shall be unknown.

JOHN MONAGHAN writes:—

A few days since, I entered the house of a neighbouring tradesman. I found him sitting by his fireside, and his eldest daughter reading the New Testament to him. I said, "James, I am glad to see you are well employed." "Yes," said he, "when I sat down, I was almost in a state of despair. But now, through what I have heard, my heart has been comforted and my strength renewed." In a subsequent conversation this man informed me, that that was the second day his children were fasting, and that he had not a bit for them, nor a farthing to buy it. We read together the sixth chapter of Matthew, and I hope we read and heard prayerfully. When I was making some observations on the thirty-third verse—"Seek ye first the kingdom of God," &c., a woman entered and handed my friend some little money, being the balance of a larger sum already paid. Such, indeed, was the effect of this most merciful interposition, that it brought us all to our knees to render fervent thanks to him who makes all things work for the good of those who love his name and revere his word.

On the day before the last I visited a poor woman—on entering, she said I was welcome to read and pray with her, adding, "I sent twice during the last few days for the priest, but as he knew that I had no money to pay him, he did not come. I read to her the third chapter of John, and many other scriptures—showing our fallen condition and the necessity of an interest in the work of Christ. All through I have reason to believe that she heard like one who felt deeply concerned—and that good is being done.

The following are but a few specimens of *priestly* doings. Mr. MCADAM writes:

I turned into a village called Ballybreeny—visited two catholic families. In the first family, the husband died lately, without benefit of clergy (as they style it); I had often read to him the words of eternal life, and showed to him the only plan of salvation. He was always fond of instruction, often came to hear Mr. Bates preach. When dying—overcome by the urgent entreaties of his Roman catholic neighbours and friends, he allowed them to send for the priest. Priest Timlin, with an imperious aspect, ordered off the messenger to bring him his fees with all back arrears, otherwise he could not come to save the soul. The messenger returned with his doleful answer, but the dying man replied, "Jesus will have mercy on me, I trust." Again the catholics cried out to his daughter, "Don't let your decent father die like a dog or a horse." They urged the girl so much, that she went and again entreated the priest to come to her father. He refused,—said he would not come without his fees. The man shortly died trusting *alone* in the atonement of Christ for salvation. The happy result is, I believe, that the whole family are looking to Christ, and the priest will lose more of his fees.

JOHN JUDGE writes,—

Read and prayed in the house of widow Durkan. She listened with good attention while I read to her out of the Irish scriptures, and wept sorely while I was narrating the sufferings and great love of Christ. She thanked me much, and expressed a wish that she could live near me in order that she might hear these things oftener, and learn how to be saved. I asked her, did not the priest ever point out to her the way of salvation. "No," said she, "he never gave me so much knowledge as you have given me now since he came to

the parish. I never hear anything from him but cursing the people from the altar for not paying his dues.

Another agent writes :—

A respectable man present then inquired of me, "Did you call at ——'s house on the way?" "Yes," said I. "You go there to read to the family, do you not?" "I do," said I. "Well, sir, I am glad to hear it, for I have a bible also, and I read it regularly, and I believe every word of it. I told the priest so the other day, and that I believed he was leading the poor ignorant people blindfold;—that he was making merchandize of the souls of men. I said to him,—'You strive to make them believe a lie when you say that you have power to forgive sins, when you know that you have not. You know that no one can forgive sins but one, that is God.' *The priest then struck me.* I took it patiently, and said to him, 'Sir, I tell you that you have acted directly contrary to the spirit and command of our blessed Redeemer;—you are not one of his true servants, and you will never strike me again. Farewell, sir.'"

CONTRIBUTIONS SINCE OUR LAST ACCOUNT.

	£	s.	d.
Kent—Sevenoaks	11	18	5
Rochdale—Kelsall, Henry, Esq.	50	0	0
Ryde—Young, Mr. Anthony	0	10	0
London—New Park Street	10	7	9
Shortwood	11	0	0
A Gloucestershire Tectotaller	5	0	0
Diss	2	19	6
Camberwell—by Miss K Watson	1	11	6
Worstead	7	11	9
Luton	15	2	0
Morpeth—Angus, Mr. John	0	10	0
Liverpool—Houghton, John, Esq.	5	0	0
Royston—Goodman, Mr. Thomas	1	0	0
Ampthill	2	14	0
Necton	1	5	0
Church Street Sunday School	2	10	0
Bacon, Mrs. (don.)	10	10	0
Vernon Chapel, Bagnigge Wells	2	10	0
L. M. (don.)	50	0	0
Norwich—Coll. at Rev. Mr. Wheeler's	3	12	0
Claxton, Mr. Robert	1	0	0
Ingham—collection and subscriptions	6	3	0
Yarmouth—Wood, Mr. James	0	5	0
Scotland—			
Aberdeen	21	6	1
Echt	2	2	4
Forfar	0	13	2
Montrose	2	0	0
Dundee	18	8	3
St. Andrew's	5	18	0
Alloa	1	0	0
Cupar	5	7	0
Blair Athol	1	3	6
Anstruther	6	6	8
Perth	7	10	0
Dunfermline	11	4	0
Stirling	5	13	0
Edinburgh	63	5	6
Galashiels	1	18	0
Paisley	6	18	7
Glasgow	55	6	0

DEBT DONATIONS.

	£	s.	d.
Gurney, Joseph, Esq., Lavender Hill, Wandsworth	10	10	0
Anstruther	1	0	0

In addition to the above, the Secretary has received remittances from Yorkshire and Lancashire, but not the particulars. From Scotland there are many collections, and some subscriptions yet to be received; some were made by the Secretary, and left to be remitted; in other places, and also in some churches in large towns, from which subscriptions are acknowledged, it was not convenient to collect during the visit of the deputation. The collections, however, will be made.

The Treasurer begs to acknowledge with many thanks the receipt of eleven pounds and seven pence from "a few friends at Sevenoaks for relief of Ireland in the most useful manner." Also 10s. from an unknown friend for Mr. Eccles.

The thanks of the Committee are presented to "the ladies of King Street Chapel, Canterbury," for two boxes of clothing and books for Ireland. To Mrs. M'All of Tottenham, for a bundle of clothing. To Mr. Anthony Young of Ryde, for a truss of clothes to be sent to Mr. Thomas. To E. S. of Bedford, for 5s. for Irish distress. To an unknown friend for 2s. 6d. for Mr. Eccles. And to many other kind friends for their sympathy and promises of speedy aid.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. W. P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

Some months ago earnest application was made to the Committee to increase the amount of their grant to the South Devon Auxiliary. As the Committee were persuaded that much more than the usual amount might be raised in the district, notwithstanding its comparative poverty, if suitable efforts were employed to draw out its resources, the Rev. G. Cole, of Exeter, was urgently requested to visit the missionary stations and the non-collecting churches. With this request, notwithstanding discouraging local predictions of failure, Mr. Cole, at considerable cost of labour and self-denial, complied. He visited, at such intervals as a proper regard to his pastoral duties would permit, about twenty different places. In ten of these places collections have been made; and at most of the others they have been promised. These facts are stated for the purpose of showing what may be done on even an unpromising field, when a brother of suitable qualifications can be induced to undertake the work earnestly and heartily. In the valuable report of his journies, Mr. Cole says:—

In these primary efforts, and in others anticipated, I trust it will be clearly understood, that I am sustained by the hope of seeing the means of our auxiliary somewhat adequate to the claims so urgently pressed upon our conscience as well as our attention.

We have need to be co-workers with the parent society in its threefold aim. For, 1st. We have destitute places in rural districts to be supplied. 2nd. We feel the calls of old churches in adversity, and would gladly stretch out to them the helping hand, if peradventure, by God's blessing they may be raised up again. And 3rd. We have, as you will read below, various towns of considerable population without a Baptist interest.

OLD STATIONS.

1. *Thorverton* has, by the divine blessing, been yielding fruit of late; and the people, long driven and persecuted, have been comforted by some favourable additions.

2. *Christow* is also a well attended station, like the other it has been long supplied from Exeter at much cost of labour; and like the former also it is progressing toward the point at which the people will show themselves able to return a sum adequate to our cost in supplying them. Here also the Lord has been with us.

3. *Bridestow* and its out-stations. Brother Davy is a hard and earnest labourer. His people, who are extremely poor, are nevertheless, renewing their exertions. Our brother finds his encouragement arising at present much more from Lifton than Bridestow.

At the former, when with them in October, we had some very lively meetings. At an early prayer meeting, called for half-past five there was a nearly full place. Several have lately been baptized; and some active zealous men appeared to be in great anxiety about a chapel. May the good providence of God succeed them.

THE PLACES REQUIRING OUR HELP ARE:

1st. *Shaldon.* Thither some of our brethren have lately extended their help, and we are thankful to say not without effect on the scene; for the congregation is on the increase. There we have our decent little chapel formerly given by a kind friend on a lease of three lives; but the freehold is just at hand whenever a small sum can be raised for it.

2nd. *Teignmouth.* Containing about 5,000 souls, is only about a mile from Shaldon, and could be worked with it. Once we had a chapel, or rather the occupancy of one; now we have no chapel, no church, no congregation.

3rd. *Crediton.* The anxieties and entreaties of our friend Mr. C——, and a few others in fellowship there, have been fresh upon my mind from my first visit in February till now. Here also we have a little old fashioned chapel, and not in debt. Population 6,000.

4th. *Chalford.* A Home Missionary would be welcomed in this neighbourhood with the most cordial acceptance. The isolated situation of this village, and the truly rustic character of the inhabitants, give to it additional interest. There is a zealous christian lady

here doing the work of a missionary with considerable acceptance, but is wanted in the sphere whence for a season she has come, and longs to see some messenger to release her, and cheer the people. And

5th. *Exminster, Star Cross, and Kenton,* would together form a good Home Missionary station, and include in all about 3,000 souls.

In the coming spring (D.V.) I shall visit Sidmouth, Axminster, Ottery, and Callyton: at neither place is there any Baptist interest I believe.

I have simply given the *facts* as they have been presented; and shall be most happy to state brighter and better things whenever the facts will justify me.

The church at Hartlepool is of comparatively recent formation. From the first it has laboured under great disadvantage in not having a suitable place of worship. Mr. KNEEBON, formerly of Sunderland, became its pastor a few months back; and from the following communication it would appear that he is not without encouragement in his work.

Persuaded that you feel much interest in this mission station, I venture to send you a word or two concerning our present state as a church. I have now been six months in Hartlepool. The number of members at my coming, and at the last association was twenty-nine. The congregations are improved, the place is generally two-thirds full on Lord's-day morning, and quite full in the evening. Gradual and growing signs of good have appeared, and fifteen persons have been added by baptism, making the present number forty-four. We hired a school-room about four months ago, in West Hartlepool—a new rising village of about 1600 inhabitants. It has a new dock, and is about one mile from this town. The congregation there was at the commencement very discouraging; but now several steady and decent persons are attached as regular hearers, and there are pleasing signs of success. I preach there every Lord's-day afternoon, and every Thursday fortnight, and we are going to open a Sabbath school there. One of the hearers has been baptized into the church at Hartlepool. There is neither church nor chapel in the place, and the Methodists occupy a small room like ours.

Our Sunday school has lately been re-organized, and is in an improving state. There are ten teachers and about fifty scholars. The people are at peace, and affairs wear rather a cheerful aspect. The weekly contributions are regularly kept up.

I have made free to inclose a trifle which I wrote and got printed for my friends here. I thought it might do good, and increase my influence, and perhaps it has done so.

The following extracts from the "trifle" entitled "Friendly Counsels" to the members of his church, may be read, not only with interest, as the production of a Home Missionary, but with profit:—

DEARLY BELOVED,—God, in His merciful providence, has done much for you; He has called you by the preaching of the gospel, and drawn you by his gracious Spirit; He has placed you in the number of His saints, and put upon you the profession of His own great name. I beseech you to be thankful for all this. Let me suggest a few Friendly Counsels, in relation to your christian duty, character, and happiness; and may the Lord Jesus make them effectual in promoting your welfare, and His glory.

I. BE CLOTHED WITH HUMILITY.—This amiable virtue is the basis of all moral excellence, and without it you cannot be spiritually minded. If you value His favour, be humble, for "He resisteth the proud." If you would improve in saving knowledge and enjoyment, take your seat at "the feet of Jesus." If you would have the esteem of your christian brethren, and would commend yourself to every man's conscience, seek a large measure of humility. The "King of Saints" never uttered more graceful words than when He said to His followers, "learn of Me, for I am meek and lowly in heart."

II. READ AND REVERENCE THE BIBLE.—As the *being* of God is the *foundation* of all religion, so the *word* of God is the *rule* of it. Submit, therefore, to the guidance of that infallible record. The taste of this generation leans to metaphysical science, and to "fine-spun theories;" and although "the Oracles of God" are widely circulated, it is to be feared, they are but little read. If you have unhappily fallen into the error of these times; if you have valued or studied any human writings more than the will and testament of your Saviour Christ, I would urge you to review your conduct in this particular, and return speedily to the fountain of revealed truth. The lips of the Son of God have said: "The words that *I speak* unto you, they are the *spirit*, and they are *life*." What rays of holy illumination will adorn those pages, if you peruse them with thoughtfulness and prayer; and how much sweeter will it be, to draw instruction and comfort fresh for yourself, than to take them at second hand, darkened and adulterated with the mistakes and prejudices of fallen humanity! If you keep close to your Bible, and read it from a right motive, your understanding will acquire much strength, and your heart will advance in experimental godliness.

III. PRAY MUCH IN SECRET.—Of all means of grace, closet devotion, is, to a lukewarm and formal professor, the most irksome, and hence it is most neglected; but if you possess true religion, and are "led by the Spirit," you feel a sublime pleasure in going

to "a desert place" to worship God. Secret prayer is admirably adapted to your present state of existence: for you are in a world of active duties, and painful trials. Silence and retirement sooth the passions, and promote meditation. The daily use of secret prayer, forms also, a tolerable evidence of your sincerity in religion. You do it, not to be seen nor heard of men—not to flatter yourself into a notion of superior sanctity, but from a lively sense of your spiritual wants; as an act of obedience to your divine Lord, and that you may, in a more collected manner acknowledge past mercies, and implore a present blessing. Beloved, I may, of course, conclude that you pray much in secret. God and your own heart are privy to this matter. How spiritually cold is that man, and how feeble and fickle are his efforts in the work of salvation, who holds no secret fellowship with the Almighty. You may take it for a general rule, that if you loathe, and lay aside communion with God, you are in an unrenewed or backslidden state; but if you attend to private devotion with fervour and frequency, you are (other things being equal) in spiritual health.

IV. TRAIN YOUR FAMILY RELIGIOUSLY.—There are but few children who see even the *form* of religion in their father's house. They are not taught to ask for spiritual comforts, nor to acknowledge temporal ones. On the contrary; selfishness, falsehood, anger, and profaneness go round the family circle, from the parent to the infant. Millions, after having thus passed the first fourteen years of life, leave their home, form a part of the public, go from one stage of vice to another, and never come to repentance. Is it at all surprising that the world is full of wickedness and woe? Beloved, are you an unmarried person? On entering wedlock, observe the Apostolic injunction: "be not unequally yoked with an unbeliever," "marry only in the Lord." This duty is as binding upon christians as any other gospel precept. Should you be blessed with children, make your abode a nursery for heaven, and not a breeding place for hell. What peace, order, and joy, are in the habitation of the righteous.

V. BE REGULAR IN ATTENDANCE AT THE LORD'S TABLE.—This ordinance has special regard to the atonement of Christ: to "his agony, and bloody sweat; his cross, and passion; his precious death, and burial." It is designed to bring his great love to your remembrance by visible tokens, to draw out your best sympathies toward him, and to confirm your attachment to your fellow christians. When you sit at this table, ponder the evangelic story of Christ's sufferings; bring before you the sad doings of Calvary, and pray the Holy Ghost to soften and subdue your heart. A vivid idea of infinite justice—a horror of sin—a prostration of soul as in the dust—and a blissful sense of redeeming love, are proper on such an occasion. "The Master" has said, "do this in remembrance of me." It is the language of affection mingled with grief; it is the language of authority tempered with friendship. It is the farewell voice of your "chief shepherd," and it becomes you to hearken with obedient awe.

VI. LOVE AND SUPPORT YOUR OWN PLACE OF WORSHIP.—I will not insist upon the obligation in general, but briefly point our your duty in particular. You are a single member of the Saviour's mystical body; and, strictly speaking, you belong to a single church. Your own place of worship, and every thing relating thereto, have the first and strongest claim upon your love, your attendance, and your contributions. If the stones of a building become loose, or fall out, that house will soon "be brought to desolation." If a farmer go and cultivate his neighbour's field, it is foolish misapplication of time and strength. The broken fences and rude briers on his own estate prove him to be a slothful man. So the weak-minded professor, who is attracted from his own people and his own pew by every religious novelty, cannot call himself a member of *any* church. He does nothing to purpose in the vineyard of Christ; he is a stumbling-block to others.

VII. LOVE NOT THE WORLD.—Worldliness and true religion cannot dwell in the same individual, for they are destructive of each other. As a pilgrim on the earth, your treasure, heart, and home are supposed to be in the regions of immortality. How unseemly it is then for you to love this world. The grace of God is designed to correct such a propensity, and to raise your soul to nobler objects. It is granted that lawful industry is binding upon every one; but even *lawful* things may be abused. They are good only in their due weight and measure.

The missionary at *Dunchurch*, Mr. WEBB, writes:

Our attendance continues pleasing. Many appear to feel. I have added seven by baptism; and three have been restored since January last. Our members appear united and prayerful: anxiety is exhibited for the conversion of sinners; and I hope their activity in this direction will abundantly increase. I have been able to establish a day school; nearly forty children attend; the governess is dependant on the weekly pence, and I encourage her occasionlly by presenting a few books and by a little personal attendance to teach arithmetic &c. The Sabbath school is three times larger than what I found it; sixty is about the average attendance. Several young people have recently voluntered as teachers. On the whole I have reason to believe my labours are not unblest. Indeed the present state of Dunchurch evidences that the kind aid of the Society has not been ill bestowed. The loss of Mrs. W., which took place in May last,

and other trials, somewhat interrupted my labours, and have hindered me from writing you before this; but I was divinely supported, and enabled to say, "It is the Lord," &c. I do sincerely hope our poor friends will be enabled to raise more before long. I regret no opportunity has been found to give a collection. I intend to press it upon our friends. This is a peculiarly trying time for the agricultural labourer: the wages are reduced, and many are destitute of labour which affects our pecuniary concerns. May every trying circumstance be overruled for good.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
LONDON.			
Dividends by S. Gale, Esq.	27	6	0
Camberwell	21	4	5
New Park Street	10	7	9
Rev. S. Green, from a fund at the disposal of Mr. B. Baker, himself, and Mr. R. Saunders.	10	0	0
Received by the Secretaries of the Bap. Mission.—			
Barnes, Mr. R. Y.	1	0	0
Crowe, Rev. W., Worcester	0	10	0
Edmonston, Geo., Esq., Kilsyth	5	0	0
Lugsden, Mrs.	2	0	0
Sunderland	4	0	0
BUCKINGHAMSHIRE.			
Cuddington—			
Contributions	0	10	0
Haddenham—			
Contributions	2	0	3
Subscriptions	1	4	9
Tring—			
Butcher, Mr. J., Sen.	0	10	0
Butcher, Mr. J.	0	10	0
Olney, Mr.	0	10	0
Olney, Miss	0	10	0
Olney, D. S. Mrs.	0	5	0
Woodman, Mr.	0	5	0
Shenstone, Mrs.	0	2	6
Harris, Mr.	0	5	0
DORSETSHIRE.			
Bridport—			
Contributions	1	9	0
Dorchester	6	5	0
Lyme—			
Contributions	1	10	0
ESSEX.			
Per Rev. A. Anderson	17	0	0
GLOUCESTERSHIRE.			
Trustees of Mr. G. Trotter	5	0	0
HERTS.			
Chipperfield	1	5	0
KENT.			
Sevenoaks	5	0	0
LEICESTERSHIRE.			
Husband Bosworth—			
Coll. by Mrs. Barfoot.	1	0	0
NORFOLK.			
Aylsham	1	12	0
Dereham	2	13	9
Ellingham	2	12	0
Fakenham	2	11	1
Foulsham	4	12	3
Ingham			
Necton	2	2	0
Norwich	31	14	8
Tittleshall	1	17	3
Worstead	5	0	0
RUTLANDSHIRE.			
Belton	3	0	0
SHROPSHIRE.			
Bridgnorth—			
Sing, Mr.	1	0	0
Sing, Mr. W.	1	0	0
Sing, Mr. J.	0	10	0
Allender, Mr. W.	1	0	0
Crowther, Mr. J.	1	0	0
Tilly, Mr. A.	1	0	0
M'Michael, Mrs. W.	1	0	0
Grierson, Mrs.	0	10	0
M'Michael, Mr. C.	0	5	0
Allender, Mr. Samuel	0	5	0
Dawley Bank	0	9	6
Oswestry	2	0	0
Shiffnal	4	1	0
Shrewsbury	0	12	6
Wellington	1	8	6
Wrexham	1	9	6
SOMERSETSHIRE.			
Borobridge	0	16	9
Bridgewater	6	13	7
Burnham	1	2	3
Burton	1	4	0
Cheddar			
Crewkerne	2	0	6
Hatch	0	9	0
Highbridge	0	19	8
Montacute—			
Contributions	1	14	0
Geard, Mrs.	0	10	0
Stogomber—			
Contributions	1	8	10
Taunton—			
To Moiety of Weekly Subscriptions	1	10	5
Collection	2	6	7
Blake, Mr. Rice	0	10	0
Eyre, Mr. T. S., Launceston	0	10	6
Horsey, Mr. Thomas.	1	1	0
Newberry, Mr.	0	10	6
Stevenson, Mr.	1	1	0
Walter, Mr., Oldbury Lodge	0	10	6
Wells—			
Contributions	3	0	0
Donations	1	15	0
Yeovil—			
Collection	2	16	0
WARWICKSHIRE.			
Coventry—			
Collections	8	13	5
Do., at Wyken Colliery	1	10	1
Barber, Mr.	0	5	0
Barfoot, Mr.	0	7	6
Bill, Mr.	0	10	0
Booth, Mr.	2	0	0
Booth, Mr. R.	0	10	0
Butterworth, Mr.	0	2	6
Cash, Mr.	0	10	0
Cash, Miss	0	10	0
Franklin, Rev. F.	0	10	0
Franklin, Misses	1	1	0
Franklin, Mr. W.	2	2	0
Clare, Mr. J.	0	5	0
Friend	10	0	0
Hill, Mr. N.	1	0	0
Hill, Mr. T.	1	0	0
Haines, Mr. E.	0	5	0
Lomax, Mrs.	0	10	0
Newsome, Mr. H.	1	1	0
Osborne, Mr.	0	5	0
Ransford, Mr.	0	10	0
Robinson, Mr.	0	10	0
Scatton, Mrs.	0	10	0
Smith, Mr. John	0	5	0
Townsend, Mr.	0	5	0
Walker, Mr.	0	7	6
Watts, Rev. J.	0	10	0
Sunday School Girls	0	4	2
„ Boys	0	3	11
SCOTLAND.			
Aberdeen—			
Macallan, D., Esq.	1	0	0
Cupar—			
Contributions	2	15	0
Dunfermline	8	2	3

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, *Houndsditch; or by the Secretary*,
THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post office authorities.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1850.

MEMOIR OF JOHN CANNE,

PASTOR OF AN ENGLISH CHURCH AT AMSTERDAM FROM 1622 TO 1667.

THIS ancient baptist's work on the "Necessity of Separation from the Church of England" has recently been reprinted under the auspices of the Hanserd Knollys Society. The publication has been superintended by the Rev. Charles Stovel, who speaks of the author and his treatise in the following terms:—"His character through a long life, as far as it can now be ascertained, commanded respect even from his adversaries; and his work, reprinted in this volume, deserves a most careful study on two accounts—first, because the separation it urges is as needful and obligatory now as it was at any former period; and, secondly, because the arguments by which that separation is here enforced disclose the nature of those exertions, pleadings, and sufferings, to which the reader is indebted for the privileges he enjoys."

Mr. Stovel deserves the thanks of the subscribers to the Hanserd Knollys Society for the zeal and diligence with which he has endeavoured to search out the particulars of this good man's history. The information contained in the following paragraphs is derived principally from the Introductory Notice which he has prefixed to Canne's performance; whatever there may be in it that is new to the reader should in justice be ascribed to Mr. Stovel's research; but he must not be held responsible for the arrangement of the materials, or for the abbreviated form in which they are presented, apart from those discussions which he has intermingled with the facts.

The year 1622 is the earliest in which the fragments of biography at present accessible bring Canne distinctly before us. He was then an exile, about thirty-two years of age, the newly chosen pastor of an English church at Amsterdam. The High Commission Court established by Queen Elizabeth for the repression of religious liberty, and rendered yet more formidable by

the professor of "king-craft" who succeeded her on the throne, had induced many of the best men of this country to seek refuge in the Netherlands. In the capital there was more than one body of emigrants who united for worship, but that with which Canne was connected was distinguished as "The Ancient English Church in Amsterdam." Francis Johnson had been chosen their pastor twenty years before, and Henry Ainsworth, an eminent Hebrew scholar, their doctor or teacher; but a disagreement having caused them to separate, and led Johnson eventually to leave the city, Ainsworth became pastor, and continued to sustain that office till about the year 1622, when his death took place, the effect, it is believed, of poison administered to him by a Jew. The year before this there is some reason to believe that Canne had acted as pastor of a small number of persecuted brethren in London. It is said that he had previously been a minister of the established church; but this is not certain. Stevens, however, the historian of the Scottish church at Rotterdam, speaking of the death of Ainsworth says explicitly, "He was succeeded by John Canne, the well known author of the marginal references to the bible. I have been unable to discover who were the pastors subsequent to the death of John Canne in 1667."

The puritans generally in those days did not desire to withdraw from the church but pleaded for its reformation. Without separating from the establishment, many conscientious persons met for worship in churches or in private houses as they were able. They were practical nonconformists, and in defending their nonconformity and urging their objections to the system of the prelates, they often asserted principles which they did not follow out to their legitimate results. Canne and some others were led, however, to perceive that if the reasonings of these nonconformists were tenable, their adherence to the establishment was inconsistent, and in 1634 he demonstrated this in his "Necessity of Separation from the Church of England, proved by the Nonconformists' Principles." The work was read, and produced powerful effects. Many were convinced, but others were irritated. His arguments drawn from their own writings the nonconformists were unable to refute. The only way for escape open to those who were unwilling to yield to his appeal was to abuse the author and misrepresent his writings. To chastise with severity one of their own number who wished to urge them on to absolute separation had, as they thought, an air of candour in it; it gave them still the character of friends and defenders of that hierarchy to whose obnoxious decrees they refused subjection. By this they hoped to conciliate their high church opponents, and warlike operations between the two great parties were partially suspended that they might crush the more effectually this unwelcome intruder into the field of battle.

"Another cause which operated in producing the unjust severities which Canne endured," says Mr. Stovel, "appears in the main truth to which all his investigations led; the inviolable sacredness and sufficiency of holy scripture. This rule he applied by making scripture its own interpreter, through a careful comparison of its several parts. His address to the readers of his bible contains the following words:—'It is not the scripture that leadeth men into errors and byeways, but the misinterpretations and false glosses imposed upon it; as when men by perverting the scriptures to their own principles and purposes will make them speak their sense and private interpretation. Laying, therefore, aside men's interpretations, and only following the scripture

interpreting itself, it must needs be the best way and the freest from errors.' To this rule he conformed with scrupulous exactness in all his investigations and teaching, and hence the growth of his own mind is clear from his various productions. . . . A practical and energising spirit breathes through them all; and his Reference Bible, the best that had then ever been prepared for English readers, afforded its impulse and guidance in every good word and work. It has not yet been ascertained when this last-named production of Canne's was *first* issued. A copy is found printed in 1647, and another edition was sent forth in 1664, but evidence is wanting to prove when the *first* edition appeared." It has been thought probable that it was printed at Amsterdam in 1637.

Seventeen years, according to his own statement, Canne remained in banishment, carrying on, it is believed, in conjunction with his ministry, the business of bookseller and printer. In 1640, we find him again in England. "At that juncture of time," say the Broadmead Records, "the providence of God brought to this city one Mr. Canne, a *baptised* man; it was that Mr. Canne that made notes and references upon the bible. He was a man very eminent in his day for godliness, and for reformation in religion, having great understanding in the way of the Lord."

A few persons in Bristol, of whom Mr. and Mrs. Hazard were the principal, having just at that time engaged themselves to the Lord, and one to the other, to walk before him according to his word, to go to common prayer no more, but to meet together for worship in private houses. "When Mrs. Hazard heard that he was come to town she went to the Dolphin Inn, and fetched him to her house, and entertained him all the time he staid in the city, who helped them very much in the Lord, he being a man skilful in gospel order. Like unto Aquila, he taught them the way of the Lord more perfectly, and settled them in church order, and showed them the difference betwixt the church of Christ and antichrist, and left with them a printed book treating of the same, and divers printed papers to that purpose. So that by this instrument, Mr. Canne, the Lord did confirm and settle them, showing them how they should join together, and take in members. And he exhorted them to wait upon God together, and to expect the presence of God with those gifts they had, and to depart from those ministers that did not come out of antichristian worship. And when he had stayed some time in the city he departed.

"On a Lord's day following he preached at a place called Westerleigh, about seven miles from this city; and many of the professors from hence went thither to hear him, with Mrs. Hazard, willing to enjoy such a light as long as they could; where he had liberty to preach in the public place, called a church, in the morning, but in the afternoon could not have entrance. The obstruction was by a very godly great woman, that dwelt in that place, who was somewhat severe in the profession of what she knew, hearing that he was a baptized man, by them called an anabaptist, which was to some sufficient cause of prejudice; because the truth of believers' baptism had been for a long time buried, yea, for a long time by popish inventions, and their sprinkling brought in the room thereof. And this prejudice existed by reason that persons in the practice of that truth of baptism were by some rendered very obnoxious; because about one hundred years before, some beyond the sea, in Germany, that held that truth of believers' baptism, did, as some say, do some very irregular actions; of whom we can have no true

account what they were but by their enemies; for none but such in any history have made any relation or narrative of them. . . . This godly, honourable woman, perceiving that Mr. Canne was a baptist, and not in her way, but a step beyond her light, caused the public place to be made fast, whereby they were prevented to come in. Then he drew forth, with abundance of people, into a green thereby, and sent for Mr. Fowler, the minister that lived there, to speak with him, who was a holy good man, of great worth for his moderation, zeal, sincerity, and a sound preacher of the gospel, as he approved himself since; who, accordingly, came to Mr. Canne in the Green, where they debated the business of reformation, and the duty of separation from the worship of antichrist, cleaving close to the doctrine of our Lord Jesus and his instituted worship. To which Mr. Fowler agreed that there was great corruption in worship, and that it was the duty of people to reform from corruptions in worship; but he said that at that season, as things stood, it was not a time, because they should not be suffered, and should be cast out of all public places. Mr. Canne answered, that mattered not; though they could not get a public place or such conveniences, they should hire a barn to meet in, keeping the worship and commands of the Lord as they were delivered to us. Thus Mr. Canne continued near two hours in the Green, asserting and proving the duty of the people to the Lord in such a day; after which they took leave of each other and departed."

The degree of religious liberty which Cromwell was able to obtain from his coadjutors for some classes of dissidents was very incomplete, and Canne was one of those who suffered from presbyterian intolerance. In a narrative, published anonymously in 1658, it is stated, that, "Upon the first day of the second month, commonly called April, 1658, many of the Lord's people being assembled together in Swan Alley, in Coleman-street, (a public place where saints have met many years), as they were waiting upon the Lord in prayer and other holy duties, on a sudden, the marshal of the city with several other officers rushed in with great violence upon them. Old brother Canne was then in the pulpit, and had read a place of scripture, but spoken nothing to it. The scripture was Numbers xvi. 20—26. Now he perceiving that they came in at both doors with their halberts, pikes, staves, &c., and fearing that there might be some hurt done to the Lord's poor and naked [unarmed] people, he desired the brethren and sisters to be all quiet, and to make no stir: for his part, he feared them not, but was assured the Lord would eminently stand by them. Whilst he was thus speaking to the people, exhorting them to patience, one of the officers (breaking through the crowd) came furiously upon him, and with great violence plucked him out of the pulpit, and, when he had so done, hurled him over the benches and forms in a very barbarous manner. Some brethren, being nigh, endeavoured to save brother Canne from falling, but the rage of the officers was such, that they fell in upon him, although, through mercy, he had not much hurt by it." Seven others were taken into custody because they spake against the cruelty with which he was treated, saying aloud, "He is an old man, do not use him so barbarously." When brought before the mayor, he was asked what he thought of the present government. His answer was, "For the present government I am not satisfied with it. But this concerneth not you, neither shall I speak now anything to you about it; but if you send me to the Protector, I shall tell him what I think concerning this government. For I have a great deal to say to his face, if in such a way as

this I may be brought before him. But for you, Sir, this is not our business now." Some who were present were heavily fined and imprisoned, but Canne and others were a few days afterwards called up and discharged.

Treatment which he received in Yorkshire led him to say, in a work entitled "The Time of the End," "Upon my banishment from Hull (for what cause I know not, there being nothing to this day made known to me), I went apart, as Elias did, into the wilderness; and, as I lay under hedges, and in holes, my soul in bitterness breathed forth many sad complaints before the Lord, 'It is enough, O Lord, take away my life, for I am not better than my fathers.' Often and sore wrestlings I had with my God, to know his meaning and teaching, under this dispensation, and what further work, whether doing or suffering, he had for me, his poor old servant, being now again banished, after seventeen years' banishment before." Again, he says, "I am an old man, and expect every day to lay down this earthly tabernacle; it will be, therefore, some comfort to me whensoever my change comes, that I have left a public testimony against this present apostacy, as formerly I did against the other: and, howsoever, I bless the Lord that he hath kept my feet out of the snare of both; yet this I leave behind me, under my hand, i. e. 'The free grace and goodness of God hath more abundantly appeared towards me, in preserving me, a poor worm, from this last apostacy, than from the former; not only because of the two I take it to be the worst, but because the latter hath much more of the depths of Satan than the former had.' As for their jeerings and reproachful speeches, I pass them by: such things are not new to me. The bishops and their creatures used them; yet this much I must say for the bishops, which I cannot say for them, so far they showed us fair play, not to imprison us, nor banish us, till they had told us the cause, and heard what we could say for ourselves; yea, and would seem to be very pious and charitable in taking great pains with some of us, to bring us out of error, as they called it; but I have found no such piety and charity with these men; for I have been banished now almost two years, but never to this day knew the cause of it, neither hath there been any thing laid to my charge. I shall not speak of the sad calamity which they have brought since upon my family, by the death of my dear wife and daughter."

It is believed that the labours and trials of this faithful confessor terminated at Amsterdam, in the year 1667.

WHY ARE NOT THE NATIVE CHURCHES IN INDIA SELF-SUSTAINING?

BY THE REV. JOHN WENGER OF CALCUTTA.

Nearly half a century has elapsed since the formation of the first native churches in Bengal,* and at the present time the number of nominally Christian natives connected with the various protestant missions in this country, probably exceeds twelve thousand, the

* It appears that some native Christians, the fruit of Kiernander's labours, existed even at a much earlier period. But probably they were at once amalgamated with a congregation of English or Portuguese descent, and rapidly assimilated with it, so that they never formed a distinct native church.

largest proportion belonging to the two societies of the church of England and to the baptist denomination. These native Christians and the churches (or congregations) which they form are the fruits of missionary labour, and as such they afford with many drawbacks matter for gratitude and joy. Nevertheless, when we look at them from a particular point of view they must occasion the deepest anxiety to the friends of missions. With certain trifling exceptions these churches are to this day dependent upon Europe (and America) both for pecuniary supplies and for pastors. Some of them, indeed, have native pastors or pastoral assistants under various names, but these are trained to their work at the expense of distant societies and by the labours of their agents. Now this state of things, at first unavoidable, is one which if continued and extended beyond certain limits cannot fail to become disastrous in the extreme. If the churches increase in number and extent without becoming self-sustaining, they will and must become an insuperable barrier to the evangelization of the country, by absorbing all the pecuniary supplies, and claiming all the energy and time of the missionaries sent to these shores from distant lands. If the income of our missionary societies admitted of a perpetual increase, and if the numbers of missionaries coming from Europe or America were unlimited, no danger could be apprehended. But the resources of our missionary societies are not inexhaustible; they have their limits, and it may be questioned whether some of them are not even at present worked to their full extent. The highest point of productiveness which they can reach being once attained — which probably will be the case with most of them after the lapse of a few more years—the various societies will one after another be driven to the painful alternative of abandoning either the heathen population or the native churches. If all their resources are expended upon the latter, the former must be left to their hopeless condition. If the heathen population continues to be the object of missionary efforts, the native churches must be left to shift for themselves. The consideration of this state of things clearly shows that for the sake of the heathen it is absolutely necessary that the native churches should become self-sustaining, both as to pecuniary supplies and as to the ministry.

The fact, however, is that they are not yet self-sustaining. A commencement has indeed been made in this direction, but the result is almost too minute to be taken into account. And this is the state of things now at the close of half a century! It therefore becomes us to look the evil in the face, and to inquire into the reasons why our native churches are not yet self-sustaining? Such an inquiry may lead to the discovery of the root of the evil and of the means of eradicating it. The following pages are intended as a contribution to such an inquiry. The writer deeply feels the importance of the subject, but is conscious that his ideas regarding it are fragmentary and crude. His object is to draw the attention of others to the coming danger, with a view to solicit their advice as to the means by which it may be avoided.

In blending together the supplies of money and men it may appear to many that two very heterogeneous things are coupled together. In practice, however, both are closely connected. So long as our missionary societies have to supply the money, they will and must also control the expenditure, and this again implies the choice and control at least, and probably also the training of the men, who are supported by that expenditure. And on the other hand

the temporal condition, in other words the poverty of our native Christians, is apparently the chief cause why the churches are dependent upon extraneous aid as to men. Take away the salaries now paid by our missionary societies to native preachers, from what source are they to obtain the means of support? And without the means of support it is idle to expect that any native preachers or pastors will be found unless an entirely new system of superintending churches can be devised. The writer does not deny the possibility of such a new system being discovered; but as he is not aware of any having as yet been discovered that appears practicable, he feels justified in blending into one the two questions regarding money and men.

The idea which it is intended to express by the term *self-sustaining* is, that the native churches should be able from their own resources to support their pastors, to defray the cost of erecting and keeping in repair their places of worship and school-rooms, and to meet all the minor current expenditure connected with them and with the relief of poor members. With regard to men the churches will be self-sustaining when they shall themselves furnish, train up, and appoint pastors and teachers without requiring any further official superintendence on the part of missionary societies.

It appears to the writer that the causes which have hitherto retarded the development of this self-sustaining character of the churches may conveniently be classed under two heads,—first, those inherent in the very nature of things and which do not admit of an immediate remedy; and secondly, those that are adventitious, and might, therefore, be avoided or remedied within a short time.

1. Among the first class must be mentioned *the recent origin* of many of the native churches. Having been in existence only a few years they are feeble in numbers, feeble in intelligence, and feeble in Christian character. From churches in a state of infancy it would be absurd to expect that they should be self-sustaining. They obviously need to be supported and guided by others up to a certain time. It would be especially foolish to expect the new converts belonging to such churches to be at once fit for teachers and pastors. But whilst some churches are still in their infancy, there are others of twenty and thirty and more years' standing, composed of pretty large numbers, which certainly ought no longer to be found in the same helpless and dependent state in which they were involved at the commencement of their existence.

2. The *temporal condition of native Christians* is one of the greatest obstacles the churches have to contend with. If we assume the total number to amount to 12,000 it may safely be said that 11,000 of them live mainly from the proceeds of their land. The men are ryots or peasants in humble circumstances. If their land be what is called *poitrik*, the rent they have to pay for it is about *one* rupee per biga, but if the land be what is called *tikā* the rent is generally *two* rupees. A biga of land (of which nearly three make an English acre) yields on an average a produce worth *five* rupees. After deducting from this sum the expense of implements, bullocks, seed-corn, and the rent, a small profit remains in the case of *poitrik* land, but the cultivation of *tikā* land generally proves a loss, submitted to from custom and ignorance because holding a little land is regarded as a sign of respectability. Other occupations, such as fishing, &c., may in favourable years keep the poor family above water, but many are involved in a constant struggle for existence. Seed-corn can be borrowed at an interest of

fifty per cent (in kind) for eight months, the interest on money is generally three pice a month for a rupee of sixty-four pice, and frequently it is even higher.* Taking all these things into consideration and allowing also for the endless extortions practised by zemindars, it must be evident that the condition of native Christian ryots is very discouraging. Only those who hold about seven or more bigas of *poitrik* land can get along with any comfort, the rest—who are the great majority—are constantly struggling with dire poverty.

Among the remaining thousand of native Christians the majority are servants. These labour under the disadvantage of not having had an early training for their work, and of being disliked and indirectly persecuted by their fellow servants, whilst their masters are apt to expect more from them as Christians than they do from others.

Some native Christians have obtained respectable situations as writers, &c., but these also labour under similar disadvantages. Lucrative situations are held by very few if any.

Those who are employed as preachers and teachers form a distinct class, and cannot be taken into account here, as the question under consideration is why they are not supported by the native churches?

Two circumstances have hitherto materially retarded the improvement in the temporal condition of native Christians: one is, that those who were pretty well off before have in consequence of their conversion been deprived of all their property and compelled to begin the world afresh: the other is, that among the converts there have been very few if any artisans and respectable shop-keepers. Such might, even if they had lost all, be set up again at a moderate cost, provided they could find customers as readily as before.

As time advances and the number of native Christians increases their temporal condition will gradually be improved. Only it will be necessary to keep this object steadily in view. At the present time the poverty of our native brethren imposes heavy burdens upon missionaries and their friends. A convert who was well off before loses everything, and unless the missionary support him for a time he must starve. The Christian ryots also look to the missionary for aid in times of famine, inundation, murrain, &c. Great efforts should, therefore, be made to qualify native Christians for all manner of work by which an honest livelihood may be earned. If youths could be apprenticed to artizans, or obtain situations in government and commercial offices, the cause of the native Christians would gain much. And if those in the rural districts could be supplied with land at the lower rate of rent, they also would be saved from misery and wretchedness.

As things are at present it is very clear that it is not in the power of native Christians to do much for the support and extension of religion.

3. A third evil which cannot be remedied at once is the *inadequate supply of the means calculated to aid the development of the Christian character.* It is cheerfully admitted that public worship is everywhere maintained and that preaching is generally connected with it. The Lord's supper also is administered pretty regularly. These divine ordinances are useful to the members of the churches, and they are enjoyed by them. But it will hardly be denied that the discourses delivered

* For information concerning some of these details the writer is indebted to an esteemed friend who can speak from an experience of twenty years. The correctness of it will be confirmed by every one who is acquainted with the real state of things in districts.

by the preachers are not generally equal in quality to those which Christian congregations in Europe are favoured with. Most of the native churches are dependent for their sermons upon native preachers, who from various causes do not and cannot make their discourses so rich in varied instruction as they should be. The range of subjects which they handle is very limited, and the arguments and illustrations introduced are very meagre. There are a few native preachers to whom these remarks do not apply, but these form a small proportion of the whole number. It may also be a question whether European preachers when addressing an audience of native Christians do not generally take it too easy, so as to be satisfied with a very superficial preparation. A display of erudition would certainly be thrown away upon such an audience, but that is no reason why pains should not be taken to make the discourses rich in matter, and impressive and plain in manner. As it is, it may be taken for granted that the style and pronunciation peculiar to most European preachers deprives their Bengali discourses of a certain portion of their usefulness. At all events the saying of archbishop Usher is very true, "that it takes all our learning to make these things plain."

Our native Christian literature is still very limited. We have the Bible, the Pilgrim's Progress, Baxter's Call, Doddridge's Rise and Progress, the Companion to the Bible, Barth's Church History, and now also the Holy War. To these may be added two or three catechisms, various collections of Christian hymns, and about twenty printed sermons. But we have as yet no Commentary, no Dictionary of the Bible, no full course of divinity, in short scarcely any books of the kind most wanted by preachers. And we have very little indeed in the shape of easy and attractive reading adapted to enlarge the mind and to widen the range of Christian sympathy. Whilst the books which we have are calculated to be very useful, and certainly call for gratitude, the want of others almost equally necessary is felt to retard the development of Christian intelligence, especially among the class of native preachers who are not acquainted with English.

4. Another evil is *the imperfect development of those intellectual and social habits* which have an important bearing upon the Christian character. Even if we possessed an extensive Christian literature it would at present be of little comparative use, not merely because there are few native Christians who could afford to purchase books, but also because very few of them have acquired the habit of reading intelligently for their own pleasure. To many of those who are able to read, reading is a task rather than an amusement. Their comprehension of what they read is very incomplete unless they go over the same ground many times. The ability of reading fluently is an accomplishment possessed by a very limited number of readers, most of them—though by no means all—being obliged to spell out many words as they proceed. This defect has a very important bearing in two ways; first, the reading of the bible in private and at family worship must be very partial. Very many adult native Christians cannot read it at all, and many others must sit down to it as a task rather than a pleasure. Secondly, few wives and mothers are able to read intelligently, consequently maternal instruction must be extremely defective. In this respect those native Christian females who have been brought up in boarding schools are for the most part far ahead of their sisters, but it is

to be feared that even among them many neglect their learning from the time they leave school.

Even the social habits of native Christians are a hindrance to their progress in piety. In their houses they have little privacy, and therefore find it difficult to practise secret prayer; they have few comforts, little order, in some respects little cleanliness, and no idea of the value of time. They are deficient in their sense of propriety with regard to the dress of their children, &c. All these are hindrances to evenness of temper, regularity of devotion, purity of mind, and other elements of piety.

One great means by which these evils may be remedied will be the establishment of village schools for the instruction of the children of native Christians. But even such schools will not be very efficient at first. Children that are able to look after cattle, to take care of infants, to catch fish, to assist in field labour or household work, will be kept at home rather than sent to school, because the parents will find it difficult to dispense with their services. Besides, it is with reference to these schools that the money question will perhaps first prove to be very perplexing. Such schools ought to be supported by the parents; to draw upon the funds of missionary societies for this purpose will drain their resources long before the sufficient number of schools is established. At first it is unavoidable to look to the societies for aid, but if that is afforded beyond a certain point it will afterwards be very difficult to introduce a sounder system. Again, such schools to be efficient will require masters trained for that special object. And how is such a class of teachers to be obtained? Ought they not to be selected from among the native Christians themselves?

5. A fifth evil is *the inadequate pastoral superintendence on the spot* which many churches have had and still have. It has pleased God to call to the fellowship of the gospel people that dwell in places where Europeans cannot dwell without either going to very great expense, or risking their health, or encountering both these evils at once. Some of these places are situated in swampy neighbourhoods where proper dwelling-houses can only be built on ground artificially raised to a high elevation, and where locomotion at certain seasons of the year is rendered almost impracticable, the ground being neither dry land nor sufficiently covered with water to allow of the use of a boat. In the three months preceding the cold weather dangerous fevers prevail. At all seasons of the year it is difficult to obtain wholesome water, the natives themselves being obliged to boil that which they intend to drink. Supplies of provisions must be sent for from a distance. Such are some, and in fact most, of the villages to the south of Calcutta, such are many of those in Jessore, and all those in the Barisal district, where large numbers of native Christians reside. It is evident that during the first years of the existence of a church the pastor must come from a distant place, even if he be a native brother from another district he finds it difficult, especially with a family, to become accustomed to the new mode of living; and if he be of European descent (as in most cases) he must commence his labours with occasional visits, until he finds himself able to live on the spot for a week or a fortnight at the time and so gradually to become domiciled. Supposing that after a while he selects some of the most suitable men dwelling on the spot to assist him in his work, the disadvantages under which they have laboured in consequence of deficient pastoral superintendence will be felt by them also, and as a matter of

course perpetuated for an additional length of time.

There are, however, some churches situated in more favoured localities where a pastor constantly resides. But it so happens that even such pastors do not and cannot all devote that attention to the churches which they require, owing to the numerous duties of a different kind which devolve upon them. They have to superintend schools, to itinerate, to prepare books, &c., and feel that this description of work is equally necessary for the general interests of their missions, as the supervision of native churches. Thus the churches under their care suffer almost alike with the rest.

6. The result of the evils now enumerated is *a very slow and but too often very unequal development of the Christian character* in the members of the church. Without referring to the large number of native Christians who are such only in name, it cannot be denied that the piety even of those who are pious is in many cases a plant of stunted growth. Their conversion may be above the reach of suspicion, but their conduct is not uniformly consistent. Their Christian principles manifest themselves clearly in some relations of life, but in others they are scarcely perceptible. It may for instance be questioned whether there are many who are what they should be, as parents treating their children with that mixture of affection and strictness by which alone they can be brought up in the nurture and admonition of the Lord. Now this want of symmetry in the Christian character is one great difficulty which has to be encountered when any of them are to be selected for any office in the church. In a man otherwise suitable there often exists some one glaring defect, which at once precludes his appointment. It is unnecessary to enter into details, the more so as nothing could be further from the writer's wishes than to give pain to any of his native brethren.

The evils hitherto enumerated are such as have their origin in the very nature of things. They appear to be inseparable from the early stage of Christianity, at least in this country. They ought, therefore, to be referred to with kindness, and not to be regarded as just grounds for reflecting either upon missionaries or native converts. If kept in view, with a constant endeavour to escape from them, they may be remedied in course of time, but certainly not all at once.

It now remains to consider the second class of evils, which may be characterized as adventitious, which may be avoided where they do not yet exist, or remedied within a comparatively short time where they do exist. Concerning these, which he prefers to call dangers rather than evils, the writer wishes to express his ideas with great diffidence, knowing that others may differ from him not only widely but also conscientiously.

1. The first danger is that which arises from *too high a scale of expenditure*. This is a very difficult subject to handle, but, nevertheless, one or two broad principles appear to be indubitably correct. One is, that the scale of expenditure now adopted should be one to which the native churches hereafter may find it practicable to adhere. The other is, that the present scale should be rather below than above that which we may expect to become permanent hereafter.

If in the erection of places of worship and schoolrooms, and in the salaries of native preachers and teachers, in short, in the whole pecuniary management of native churches, we adopt a scale of expenditure higher than that which the native churches when left to themselves will be able to adopt, we

shall inflict an incalculable injury upon them and retard the progress of religion in this country to an indefinite period. Let our places of worship now be such —as to their cost—as we may expect that native churches will hereafter be able to erect and keep in repair. Let our native preachers now receive such salaries as they are likely to receive when they shall cease to be paid by missionary societies. Rather let our scale of expenditure now fall somewhat below the standard which we hope may be adopted hereafter. If we err, as in such a matter we probably shall, let us err on the safe side.

If we adopt too high a scale of expenditure now, what will be the results hereafter? The native Christians of the coming age will despair of being able to do that for themselves which others have done for them. They will perhaps do nothing at all, and even in the most favourable case they will complain of having, as churches, been brought up in too expensive habits. The stoppage of the accustomed supplies will make them feel miserable in the extreme; and the native pastors and teachers once accustomed to high salaries will find it very difficult to become reconciled to the new order of things. The relation between pastor and people will be embittered by mutual reproaches, the expensive places of worship will fall into decay, and if their place be eventually supplied it will be supplied by edifices the sight of which (like that of the second temple) will draw tears from the eyes of those who had beheld the glory of the former house. In short, the confusion and disappointment will be endless.

If the government of this country were likely ever to make the pecuniary support of Christianity an object of its administration, we should have an excuse for introducing a high scale of expend-

But this is a contingency which many of us deprecate as contrary to the principles of Christianity, and which all must regard as too improbable to calculate upon. Who can tell how long the British dominion will be allowed to continue? Hence the absolute necessity for all to look carefully at the scale of expenditure which they adopt.

It is difficult in this matter to fix upon a rule by which our conduct might be guided. Yet it is not impossible. Human nature is the same everywhere and in all ages; and the effects of genuine Christian principle likewise are uniform. But the value of money differs in different countries and different times. It may be said that at present with the European sojourner in India, a rupee scarcely goes as far as a shilling would in Great Britain, but with a native, two annas go as far as a shilling does in Great Britain.* In other words, to the native of Bengal the value of money is the quadruple (or nearly so) of what it is to the inhabitant of Great Britain. It is not easy to ascertain the exact proportion, but judging from the rate of wages in districts which contain no European residents the above is probably not far from the mark, or if there be an error it is on the safe side. Hence we arrive at the conclusion that our scale of expenditure, in reference to native churches, ought not to be more than one-fourth of that which prevails in Great Britain. If in the latter country the average income of a minister of the gospel be £120 a year, that of a native pastor ought not to be more than £30,

* It is not the intention of the writer to say that with two annas a native of Bengal can purchase the same commodities which in Great Britain would cost a shilling, but that the man who earns two annas a day occupies the same position in society here, which the man who earns a shilling a day occupies in Great Britain. This comparative scale is probably applicable to all the parallel ranks in society.

or 25 rupees per mensem, including everything. A similar principle ought to guide us in all the other items of expenditure. We must not allow ourselves to be misled by the exorbitant salaries paid by government, which are out of all proportion when compared with the ordinary state of things prevailing in native society. Neither must we take Calcutta for our standard, for many causes combine to make both salaries and expenses very irregular in that metropolis.

The writer is not prepared to carry his speculations on these matters into detail, but he is convinced that the general principle now enunciated is correct, and he firmly believes that when once the native churches have become self-sustaining, very few of their ministers or pastors will receive higher salaries than 25 rupees a month, unless by that time the value of money should have become much less than it is at present. It will require a congregation of at least 250 adults to secure to their minister a regular income of 25 rupees a month. If every ten adult members of his congregation can regularly contribute a rupee a month towards his salary, and another rupee towards the remaining expenditure required for religious purposes, that will be as much as can be expected. Supposing these two rupees to represent one-tenth of their own monthly income, that income would be two rupees a head, or say about six rupees for every family. At present if we take into account the women as well as the men, and the aged and infirm as well as those who are able to work, it may be questioned whether the average monthly income of native Christians amounts to more than one rupee for every adult individual, so that if each were to devote the tithe of his income to religious purposes, it would not make more than about six pice per month. But with so slender an income they find it difficult to part with one-tenth. If, however, their temporal condition be once improved, and a larger proportion of people in comfortable circumstances join them, the amount first mentioned (nearly thirteen pice a month per individual) will be more easily raised.

With regard to buildings, the question of expenditure is peculiarly perplexing, because much doubt exists as to the kind of building which is the most economical in the long run. The prime cost of erection is not a safe criterion to adopt. A building originally erected for a very small sum may require a large annual outlay on repairs, whilst another which originally cost a large sum may be kept in repair at a trifling annual expense. The subject, however, is too important to be overlooked much longer.

2. A second danger may arise from *adopting too high a standard of learning* for the pastors of native churches. The writer of these pages is not an advocate of ignorance. He cheerfully admits that men of great minds like a Chalmers and a Robert Hall, may be as useful in ministering to an illiterate audience as men of humbler attainments. But the practical question before us is, whether we ought to aim so high with regard to our native churches? Supposing we have at present the means of giving to the future pastors of native churches a very superior education, will the churches hereafter when left to their own resources possess those means likewise? And may not even we devote missionary funds to better purposes? Is it absolutely necessary to withdraw students for the ministry from their previous employments, and to support them gratis for a number of consecutive years? Is it not a fact that some who have been thus removed from the circle in which they were born, and for a period transplanted into the

atmosphere of cities, have at the close of their studies proved to be either unfit to return to their original homes or unwilling to labour there?

If we look away from the practice prevalent in Europe and examine the New Testament, we shall find, first, that the pastors of churches previous to their appointment to the pastoral office were themselves members of the same churches; and secondly, that in point of general intelligence or learning they were only somewhat ahead of their flocks. The former of these principles is almost universally lost sight of in Europe, and yet if the pastor ought to be chosen by the church he ought to be selected from among its own members, how else can they be acquainted with his character and qualifications? The second of these principles is also disregarded in theory, but frequently adopted in practice. To pursue this train of thought further would lead into a digression which might easily assume a denominational character. But the writer is convinced that unless both principles are acted upon with regard to native churches (as soon as it shall be found practicable to do so) we may wait long indeed before they become self-sustaining. Learning is not nearly so essential a prerequisite to the pastoral office as are eminent piety, a sound judgment, a firm yet affectionate disposition, and aptness to teach. Learning is a poor substitute for the latter qualities, though in Europe too often regarded as an equivalent for them. The existence of the latter qualities will not, indeed, render learning useless or disadvantageous, but it will in a great measure make up for the want of it. A native Christian possessing them will make a good pastor, even if he should not be very far ahead of his flock in point of learning and general intelligence. This is not a mere theoretical remark, but one borne out by facts. The writer is himself acquainted with one or two native pastors of this description, and is fully convinced that if such could be found in sufficient numbers to take charge of all the churches, their condition would soon exhibit every sign of marked improvement. He might point to the Moravians, the Methodists, the London City Missionaries, &c., as furnishing evidence in favour of his views. To meet the wants which are felt we must have pastors whose training for their work shall not be very expensive, and not carried on under circumstances likely to make them discontented with the humble station in life which they will have to occupy, or with the illiterate and somewhat uncouth society of those among whom they will have to labour. If an English education can be given them (as no doubt it can in some cases) without incurring these dangers, so much the better. But the great majority of such pastors must be trained through the medium of their vernacular tongue; hence the urgent necessity of obtaining a vernacular theological literature.

The principle enunciated above, that such pastors ought to be somewhat ahead of their flocks in learning and intelligence, leaves ample room for future progress. With the intelligence of the flocks that of the pastors ought to advance; and a native Christian audience, possessed of greater intelligence than usual, ought even now to have a pastor of superior intelligence.

Such native preachers, however, whose sphere of labour lies among the heathen, especially in localities where men of learning may often be found among the hearers, will always require a superior course of instruction. The amount of learning sufficient for the pastor of a village congregation composed of illiterate but well-inclined native Christians will not be found sufficient for the preacher who has to

address acute, learned, and prejudiced enemies of the gospel.

3. Another danger may arise from *allowing too little self-government* to native churches. This is a point which men of different denominations will regard in different lights, and on which therefore this is not the place to enlarge. Nevertheless, a few remarks may, perhaps, be made without any impropriety.

Native Christians are at first not unlike infants who must be held in leading-strings. But if they are treated as infants beyond a certain period, they will never learn to think and act for themselves. Now not to speak of the choice of pastors and teachers (which ought in the writer's opinion to be left to the churches,* as soon as they are capable of making a choice), nor of the exercise of discipline, there are many other things in which the churches may at an early period be consulted with advantage, and even allowed to act with a considerable degree of independence. Such things are the distribution of charitable aid, the settling of disputes, &c. If everything is left to the missionary to do, he will often be misled by one-sided information and overwhelmed with annoying cares. It is also very important to keep in view the desirableness of leading native assistants to feel that they are not independent of the good will of their native brethren. If they think that their situations are secure as long as they stand well with the missionary, irrespective of the feelings of their own brethren, they are apt to look upon themselves as the agents of the missionary society, responsible only to the missionary, and to think that the esteem in which they are held by their brethren is a matter of indifference, since it cannot affect them materially. Such a state of things leads the members of the churches to look upon these native assistants as hirelings, who do that which they are told to do because they are paid for it, and not from any particular interest in their welfare. Thus there arises something like mutual distrust, indifference, dislike, and contempt, which are most injurious in their effects. The writer cannot say that these evils have to any great extent been observed by himself, but he believes that they are developing themselves if they do not already exist in certain quarters, and the name of *sirkars*, so often used to designate native assistants, indicates them pretty plainly.

We also ought soon to have native pastors who shall be as independent in their actions as European pastors are. At present there are few, if any, who are allowed to act with anything like real independence. And so long as their salaries are paid by missionary societies it may be questioned whether they ever will become independent. Support gives the right of control; and it would be running a great risk to surrender that right in some cases, before it can safely be surrendered in all, for those who would continue to be controlled would probably be very unwilling to admit that they ought to be subject to a restraint from which others have been exempted.

4. In conclusion, the writer ventures to put forth the question, whether the duty of all Christians to support their own pastors and to provide the means of their own religious expenditure has been sufficiently pressed upon our native brethren? And whether adequate steps have been taken to lead them to do something in this way? Before their conversion the native Christians

* By a church the writer means that part of a congregation which there is reason to believe consists of truly converted persons, in many cases the same as the communicants. To leave the choice of pastors indiscriminately to the congregations would be a most baneful principle.

undoubtedly paid something for their false religion, and they ought to pay something now for the true religion. Some churches have made a commencement. At the Lord's supper it is usual to make a collection, and almost all the communicants give something in aid of the poor. In some places granaries have been established from which the poor members are supplied with rice. Collections of various kinds have occasionally been made with some success. Towards the erection of places of worship both labour and money have here and there been liberally contributed. All this shows that something may be accomplished without much difficulty. The important object is to draw out the principle of Christian liberality, which must exist (though in a latent form) wherever genuine faith in Christ exists. And the duty and privilege of Christian churches to become self-sustaining should be brought prominently forward as a topic of religious instruction most important in its bearings upon the prospects of this country.

The writer has expressed his thoughts freely, but if he know his own intention he can truly say that he has not been actuated by a captious or fault-finding spirit. He trusts that others may ponder the subject, and communicate their thoughts upon it for the general benefit of all.

THE EARLY MODE OF BAPTISM IN BRITAIN.

BY THE REV. F. BOSWORTH, M.A.

The venerable Bede describes Paulinus as baptizing in the Glen, Swale, and Trent. That this must have been performed by immersion is evident from the practice of the Romish church at the time, and from the subsequent practice of the Anglo-Saxons. Gregory, the very pope who sent Paulinus, thus speaks of the ordinance, "But we, since we immerse (mergimus) three times, point out the sacrament of the three days' burial."

Bede, although in his works he seldom refers to the mode of baptism, gives sufficient evidence of the practice of his church at the time he lived. In his Commentary on John he finds a striking resemblance between the account of the pool of Bethesda and the rite of baptism. Works, v. 581. So also when treating on John xiii. 1—11, he speaks of a man as being altogether washed in baptism. Works, v. 710. Furthermore, he runs a parallel between baptism and Naaman's washing in Jordan. Works, viii. 388. Forty-six years after Bede's death the following canon was passed by pope Clement:—"If any bishop or presbyter shall baptize by any other than trine immersion (immersionem), let him be deposed." Some few years afterwards, pope Zacharias, speaking of baptism, refers to an English synod in which it was strongly commanded that whoever should be immersed (mersus) without the invocation of the Trinity, should not be regarded as having enjoyed the sacrament of regeneration. Zach., Papa in Syn. de Conc., dis. 4.

The writings of Alcuin, born at York, A.D. 735, and educated there by bishop Egbert, abound in references to the mode of baptism. In his sixty-ninth epistle he says, "Trine immersion (demersio) resembles the three days' burial." His Expositio de Baptisterio, Ep. 70, contains the following language:

"And so in the name of the holy Trinity he is baptized by trine immersion (submersione). In his work "De Divinis Officiis" he is still more explicit, "Then the priest baptizes him by trine immersion (mersione) only." Indeed, in his epistle to Odwin he relates the whole process of immersion and its attendant rites.

At the commencement of the ninth century (A.D. 816) a canon was passed at the Synod of Celichyth to the following effect:—"Let also priests know that when they administer holy baptism they pour not holy water on the heads of infants, but always immerse them in the font." With these notices the Saxon writings themselves agree, for though in the laws of Alured and Ina, the Council between Alured and Godrum and very many other Saxon documents, the word used for baptism refers rather to its supposed effects than to the mode, yet in two Anglo-Saxon manuscripts of the Gospels, the word *dyppan* (our English dip) is, according to Lye, used four times for baptism. Well does Lingard, in his work on the Anglo-Saxon church, say:—"The regular manner of administering it (baptism) was by immersion."

During the Norman rule, the same mode of observing the ordinance in question obtained. A council, held in London, A.D. 1200, passed the following regulation:—"If a boy is baptized by a layman, the rites preceding and following immersion (immersionem) must be performed by a priest." A similar article was adopted in 1217 by the diocese of Sarum. In 1222 a council at Oxford ordered that the rites following immersion (immersionem), not preceding, should be performed by a priest. The Provincial Constitutions of the archbishop of Canterbury, passed 1236, contain the same reference to immersion as the mode of baptism. In the Constitutions of the bishop of Wigorn, 1240, we find written:—"We order that in every church there be a baptismal font of proper size and depth (profunditatis) and that trine immersion (immersio) be always practised." So also in the Constitutions of archbishop Peckham, 1279, the same language is used. The Synodus Exoniensis, 1257, calls baptism, submersio. Furthermore, in the Constitutions of Woodlake, bishop of Winton, 1308, and in a provincial Scotch council, held in the reign of Alexander II., precisely the same term (immersio) is employed.

Lyndwood, who lived in the sixteenth century, in his Provincial Constitutions, ed. 1679, p. 242, composed by order of the archbishop of Canterbury, explains a canon of archbishop Edmund, in the reign of Henry III., as requiring baptisteries that would admit of dipping the candidate (sic quod baptizandus possit in eo mergi). A drawing still exists in the Cotton MSS. of the British Museum, describing the baptism of the Earl of Warwick in the reign of Richard II., (1381), in which the mode is evidently by immersion.*

Prince Arthur, eldest son of Henry VII., was thus baptized. An old MS. description of the ceremony says, "Incontinent after the prince was put into the font." So also was Mayant afterwards queen of Scotland, "as soon as she was put into the font," says the account of an eye-witness. The Princess Elizabeth and Edward VI. were also immersed.

* This work is a pictorial history of the earl of Warwick from the cradle to the grave. It is executed in a very spirited manner and is well worth seeing. It will be found marked Julius, E. 4.

THE BIBLE THE FRIEND OF THE POOR.

BY THE REV. THOMAS POTTENGER.

MUCH has been written of late about the alienation of the poor from the religious institutions of our country. There may be some truth in the remark itself, though it is mixed up with bold assumptions which are apt to lead people astray. On those who look upon the dark side of things rests the obligation to prove that our countrymen in general were ever yet in love with the truths of the bible or devoutly observant of its institutions. Facts indeed lead us to a different conclusion. In almost every age there have been writers who mourned over the want of religion amongst the people of their day; any faithful history of England will make it clear enough that such mourning was demanded by the sins and vices of the times, and the criminal returns of successive generations bring to light a state of morals far below the virtue and piety of our days. As to the positive alienation of multitudes from the doctrines and precepts of the bible there can be no doubt among the friends of true religion; but unhappily this has been noticed by men of God in every age which has gone before us, nor can we look for a new order of things as long as the enmity of the carnal mind retains its power, and men love darkness rather than light. Amid all the slight, however, which many around us cast upon the word of God, both rich as well as poor, it cannot be denied that in the ranks of the working classes are found some of the best specimens of the Christian character, while the recent production by working men of more than eleven hundred essays in defence of the sabbath, ought not to be passed over lightly by those who think former times were better than the present.

All who know and love the bible must lament that any among us, but still more that any of the poor, should speak or act in opposition to that blessed book. Whatever may be the opinions or conduct of those called the higher classes of society there are peculiar and weighty reasons why the poor should regard the bible with profound esteem, as the charter of their dearest rights and the shield of their spiritual privileges. In truth it is the best and most eloquent friend they have in this world. No arguments on their behalf are so strong, no appeals are so touching, and no decisions are so binding upon the consciences of good men, as those which are drawn from the word of God, and are backed by the authority of the Divine Lawgiver. No person that has read and studied the holy scriptures can feel any surprise at this statement, nor can any good man fail to trace the hand of God in his condescension and goodness to the poor as they shine forth in words which the Holy Ghost teacheth throughout the sacred volume. Had a contrary spirit pervaded the bible, one strong argument for its divine origin would have been wanting, and the evidences of Christianity would have been incomplete; for in a revelation professing to come from God to mankind we look for principles, precepts, promises, and facts, which breathe goodwill towards the sons and daughters of sorrow. This expectation is justified by the paternal character of God and also by his compassion, while it is strengthened by the fact that the poor have always constituted the great majority of the human race. There could be no doubt that divine revelation would seek the good of the *many* rather than the good of the *few*, and indeed it

might have been foretold with certainty that the bible would be a book for the *people*. That such is the fact cannot admit of two opinions among those who "know the holy scriptures," and who are competent to give an opinion upon this interesting question. For, above all other books, "the bible is the friend of the poor." This proposition is supported by two arguments, namely, *the humanity of the Law, and the benevolence of the Gospel.*

Illustrations of these two arguments will be laid before the reader in the numbers of the Baptist Magazine for March and April.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. II.—PRESBYTERY.

The word PRESBUTERION occurs in the Greek Testament three times, and three different courses have been followed in respect to it by the revisers, or, as they are usually called, the translators, of our common version. In the first instance, Luke xxii. 66, it is rendered *elders*:—"And as soon as it was day, the *elders* of the people, and the chief priests, and the scribes, came together, and led him into their council." In the second, Acts xxii. 5, it is rendered *estate of the elders*:—"As also the high priest doth bear me witness, and all the *estate of the elders*, from whom also I received letters unto the brethren." In the third, 1 Tim. iv. 14, it is only anglicised:—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *presbytery*." The precise idea which the original word was intended to convey appears to be, the elders collectively, PRESBUTEROI being *elders*, PRESBUTERION, a body composed of elders. In this view of the meaning of the word, which is all we have to do with at present, there would be, we apprehend, a general concurrence, even among those who differ most widely from each other as to the station or office of the persons constituting the PRESBUTERION whose hands were laid on Timothy. "According to presbyterians," says Dr. Davidson, "the word presbytery denotes the elders of neighbouring churches or congregations joined together. Others suppose that it denotes the presbyters, i. e., the bishops and deacons. But if *elder*, πρεσβύτερος [PRESBUTEROS], be not appropriated to bishop and deacon conjointly, as has been already shown, *eldership*, πρεσβυτήριον [PRESBUTERION] cannot mean *associated elders and deacons*. The word denotes the body or college of elders belonging to one congregational church." * It is however from hi general views of the constitution of church derived from other scriptures that Dr. Davidson deduces the concluding member of this last sentence, as he himself admits: all that the word PRESBYTERION signifies being, the elders collectively, or, the body of elders. "It is true," he adds, "that in the passage we have quoted, the presbytery is not said to belong to any particular church. But other plain examples prove that there was a plurality of elders in the primitive churches. The expression *presbytery* or *eldership* is founded on the general organization of the worshipping societies, and confirmatory of it. It occurs but once in the New Testament in reference to a Christian church."

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* Ecclesiastical Polity of the New Testament, pp. 352, 353.

EXTRACTS FROM A DEACON'S SCRAP BOOK.

Experience is the knowledge of God's word turned into fact.—*Kingsbury.*

He that loves a holy law cannot but hate a vain thought.—*Steele.*

Affliction is the only blessing that the Lord gives without requiring us to ask for it, and he gives it as a special token of love.—*C. Bridges.*

The great object of prayer is the enjoyment of God.—*Augustine.*

Growth in grace does not lead to the laying aside the prayer of the Publican, but to the crying with tenfold more earnestness than ever, "God be merciful to me a sinner."—*Josiah Pratt.*

The Holy Spirit gives efficacy to those discoveries which he makes of the Saviour. Where they are genuine they are always practical.—*Ib.*

The comforts of God never come to an unrenewed heart.—*Ib.*

Look for grace to keep the heart open, for though opened once by the power of divine grace its natural tendency is to close.—*Ib.*

Not a step backwards.—*The Pope (over the door of the Vatican).*

HOPE.

BY THE REV. T. SWAN.

Hope smiling stood, second attendant,
Sister of Faith, attired resplendent
In Heaven's own workmanship. Her robe
Was brighter than the shining globe
Which hangs upon the evening sky
So beautiful, and lifts on high
The pensive wanderer's thoughts. Her eye
Beamed splendour and benignity.
It opened heaven. Upon her brow
Majestic, as the lofty prow
Of gallant vessel, firmly placed,
A helmet shone, whose lustre graced
Her aspect. At her beauteous feet
An anchor rested—emblem meet
Of safety and security
To such as her blest children be.
Unto an Eminence she led them;
And with transporting visions fed them,
Of glories yet to come; not glories
Existing underneath the stories
Of our great firmament, whose stars,
Though high, prove ineffectual bars
To those whose hopes dart swift and free
To mansions of eternity.
The fondest, best imaginings
Of earthly hope on earthly things
Must terminate; and bright they seem
In distance, as a lucid stream
On landscape fair, in sunny gleam;
But drawing nearer on the view,
Their aspect is of dismal hue.
Even brave hearts tremble when they see
Their hopes turned into misery.
Not so the Christian hope; its ray
Outshines the brightest summer's day,
The nearer seen; and even Death's gloom,
And fearful terrors of the tomb,
It pierces through. Oh Hope's blest child!
Of countenance so sweet and mild,
Let thy fond heart exult! Ere long
Thy earthly for a heavenly song
Shall be exchanged—ere long thy sin,
That darkest enemy within,
Shall be destroyed—ere long the ear
Of Hope, above the highest star
Which mortals see, shall waft thee far;
Enriched with this "good hope through grace,"
Thy home shall be the happiest place,
The wondrous building reared by God,
The purchase of the Saviour's blood;
There expectation in fruition
Shall be absorbed. Glorious transition!
Then will intensest rapture fill
Thy happy soul, devoid of ill;
And that shall thee assimilate
To those who through the heavenly gate
Before thee passed, and are conformed
To Him who, while on earth, was scorned,
But now, illustriously adorned,
Sits on the Throne, and with his eye
Augments the raptures of the sky!
Hope shall thee raise to worlds above,
And fit thee for the Reign of Love.

Birmingham, Dec. 6, 1849.

CHRONOLOGICAL PAGE FOR FEBRUARY, 1850.

		SUN RISES & SETS	FAMILY BIBLE READING.	MEMORANDA.
1	F	7 42	Job xxxiv.	Moon sets, 54 min. past 9, morning.
		4 46	Luke xii. 49—59, xiii. 1—9.	Moon rises, 41 min. past 10, evening.
2	S	7 41	Job xxxv., xxxvi. 1—21.	1841, Dr. Olinthus Gregory died, aged 67.
		4 48	Luke xiii. 10—35.	Moon rises, 53 min. past 11, night.
3	Ld	7 39	Psalms.	Sunday School Union Lessons,
		4 49	Psalms.	2 Kings xxiii. 1—28, Luke xiii. 18—35.
4	M	7 37	Job xxxvi. 22—33, xxxvii.	Moon's last quarter, 18 min. past 1, morn.
		4 51	Luke xiv. 1—24.	Jupiter south-east, about 10 every evening.
5	Tu	7 36	Job xxxviii.	Moon rises, at 2, morning.
		4 53	Luke xiv. 25—35, xv. 1—10.	Baptist Irish Committee, half-past 5.
6	W	7 34	Job xxxix., xl. 1—5.	Anti-State Church Council meets.
		4 55	Luke xv. 11—32.	Mars every evening, high in south.
7	Th	7 32	Job xl. 6—24, xli.	Moon rises, 6 min. past 4, morning.
		4 57	Luke xvi.	1832, Falmouth Chapel, Jamaica, destroyed.
8	F	7 30	Job xlii.	Moon rises, 59 min. past 4, morning.
		4 59	Luke xvii. 1—19.	1834, J. Ivimey (Eagle St.) died, æt. 61.
9	S	7 29	Genesis xi. 27—32, xii.	Moon rises, 44 min. past 5, morning.
		5 0	Luke xvii. 20—37, xviii. 1—14.	1555, Hooper burnt.
10	Ld	7 27	Psalms.	Sunday School Union Lessons,
		5 2	Psalms.	Isaiah xxv., Luke xiv. 1—24.
11	M	7 25	Genesis xxix. 1—30.	Moon rises, 1 min. past 7, morning.
		5 4	Luke xviii. 15—34.	1839, James Smith (Shoreditch) died.
12	Tu	7 23	Genesis xv., xxi.	New Moon, 29 min. past 6, morning.
		5 6	Luke xviii. 35—43, xix. 1—27.	Fraternal meeting of Ministers, at 4.
13	W	7 21	Genesis xxii. 1—19, xxiii.	Baptist Mission Com. Quarterly Meeting.
		5 8	Luke xix. 28—48.	1689, William and Mary acceded to throne.
14	Th	7 19	Genesis xxiv.	Moon rises, 20 min. past 8, morning.
		5 10	Luke xx. 1—26.	Moon sets, 41 min. past 7, evening.
15	F	7 17	Genesis xxvii. 1—40.	Moon rises, 44 min. past 8, morning.
		5 12	Luke xx. 27—47, xxi. 1—4.	Moon sets, 49 min. past 8, evening.
16	S	7 15	Gen. xxvii. 41—46, xxviii.	1835, John Broadley Wilson died, aged 70.
		5 13	Luke xxi. 5—38.	Moon sets, 57 min. past 9, evening.
17	Ld	7 14	Psalms.	Sunday School Union Lessons,
		5 15	Psalms.	2 Sam. xiv. 1—24, Luke xv. 11—32.
18	M	7 12	Gen. xxix. 1—30.	1546, Martin Luther died, æt. 64.
		5 17	Luke xxii. 1—38.	Moon sets at midnight.
19	Tu	7 10	Gen. xxxi. 1—29, 43—55.	Moon's first quarter, 12 min. past 8, night.
		5 19	Luke xxii. 39—65.	Baptist Home Mission Committee at 6.
20	W	7 8	Gen. xxxii., xxxiii. 1—17.	Moon sets, 37 min. past 1, morning.
		5 21	Luke xxii. 66—71, xxiii. 1—25.	Rev. D. J. East's Lecture on Mythology.
21	Th	7 6	Genesis xxxv.	Moon sets, 46 min. past 2, morning.
		5 22	Luke xxiii. 26—49.	1831, Robert Hall died, æt. 67.
22	F	7 4	Genesis xxxvii.	Moon rises at noon.
		5 24	Luke xxiii. 50—56, xxiv. 1—13.	Moon sets, 53 min. past 3, morning.
23	S	7 2	Genesis xxxix., xl.	1814, Rowe landed in Jamaica.
		5 26	Luke xxiv. 13—53.	Moon sets, 52 min. past 4, morning.
24	Ld	6 59	Psalms.	Sunday School Union Lessons,
		5 28	Psalms.	2 Sam. ix., Luke xvi. 19—31.
25	M	6 57	Genesis xli. 1—52.	Moon rises, 24 min. past 4, afternoon.
		5 30	Acts i.	Moon sets, 23 min. past 6, morning.
26	Tu	6 55	Gen. xli. 53—57, xlii. 1—28.	Full Moon, 1 min. past 12, noon.
		5 31	Acts ii. 1—36.	Stepney Committee at 6.
27	W	6 53	Gen. xlii. 29—38, xliii. 1—14.	Moon sets, 24 min. past 7, morning.
		5 33	Acts ii. 37—47, iii.	Young Men's Missionary Prayer Meeting.
28	Th	6 51	Gen. xliii. 15—34, xliv. 1—13.	Moon sets, 52 min. past 7, morning.
		5 35	Acts iv. 1—31.	Moon rises, 17 min. past 8, evening.

REVIEWS.

The Great Redemption. An Essay on the Mediatorial System. By WILLIAM LEASK, *Author of the "Footsteps of Messiah," "Views from Calvary," &c., &c.* London: B. L. Green. Post 8vo., cloth.

WHEN the Psalmist contemplated the extent and magnificence of the works of God in creation; the heavens the work of his fingers, the sun, moon, and stars, which he had created, with the arrangements of his providence towards man, he seemed lost in wonder and amazement at his condescension and kindness towards him. "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?" Man is a being altogether fearfully and wonderfully made, in his physical, mental, moral, and spiritual structure. His achievements in various spheres of effort challenge not only attention, but admiration and respect; proclaiming him as they do to be the offspring of God, that "he hath made us and not we ourselves," that we are the partakers of a nature far superior to that which is earthly and perishable. The true greatness of man, however, appears to us to be proclaimed not so much by anything we can see in him in his low and fallen condition; not so much by any of his characteristics, attainments, or doings, as by his relationship to God and eternity; seen and enforced as that relationship is by God's word, and by God's dealings with him. That word regards him as a rebel against his Maker, as a wanderer from the fold, as a contemner of divine authority, as a breaker of the divine law; yet what wonderful importance does that word attach to man. God's word to, and dealings with him, must indeed at all times and under all circumstances be invested with importance; but how much more so when having forfeited all claim to the divine regard, and having wilfully incurred the divine displeasure, having exposed himself to the divine wrath, the voice of God is heard in mercy proclaiming "the seed of the woman shall bruise the serpent's head." Herein was embodied a promise that "in the process of time" a Deliverer should come to rescue man from the ruin of the fall. But that Deliverer in the might of his power, in the true greatness of his nature, was of no earthly origin, but was the Lord from heaven. He brought no acquired or derived strength to the accomplishment of his task, but travelling in the greatness of his own strength, speaking in perfect righteousness, his own arm brought salvation; and the greatness of his work, with the full and complete satisfaction rendered to God therein, proclaim him "mighty to save," "able to save to the uttermost all that come unto God by him." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Nothing, therefore, so proclaims the greatness of man, in the unspeakable value of his soul, as "THE GREAT REDEMPTION" by Christ Jesus. Nor does anything so claim and merit man's attentive regard; for it teaches that whatever else a man may gain, even to the extent of "the whole world," yet if he "lose his own soul" he has reaped no profit or advantage, but, on the contrary, suffered a loss that is irreparable. Few considerations, therefore, can be of

greater importance to man than those implied in the questions,—How can a man be just with God? Whether there be any way in which a sinner can return to God and be accepted? Whether there be any way of God's own appointment? What that way is? and how the path may be successfully trodden?

Reasoning *a priori* from the character of God and the nature of man, it is reasonable to expect that there will be not many, but one way of return to God; not many but one foundation on which to rest our hopes. With this accord the statements of the word of God. Christ is "*the way, the truth, and the life*, no man cometh unto the Father but by him." "Other foundation can no man lay than that is laid, which is Christ Jesus." Taking now for granted the inspiration and truth of the scriptures, it follows that Christianity is the only true religion; that it is the only healer of the breach between God and man; the only remedy for the cure of the world-wide spread disease of man—the leprosy of sin; the only great storehouse and treasury of mercy, grace, wisdom, peace, and holiness, for the supply of all man's wants, for the restoration of the image of God to his soul. This is the ground taken by the author: "Christianity, or the religion of the Messiah, is therefore not one of several religions promulgated from heaven, but the one and only religion that ever came from God. Its claims, therefore, are paramount, universal, and permanent." Hence among the most prominent propositions to be established in this volume are the following:—"That the religion of the Son of God is the only religion that ever came from heaven; that the Messiah, Christ, is the centre of this one religion; and that the mode of its administration does not affect its essential character."

The object of the book and mode of treating the subject, cannot be better described than in the author's own words:—

"It is to present a systematic view of the system of redemption in a popular form. Beginning with the idea of revelation and passing under review, first, a general summary of this great and gracious plan, and then successively its antiquity, sovereignty, completeness, adaptation, freeness, efficacy, and design, it has been brought to a point by a brief view of what may be supposed to be the thoughts of the redeemed respecting it, as they look back upon its origin and progress from the eternal state."

These topics are all handled in a masterly style, the course of thought is clear and progressive, the ideas are well put, and the words well chosen. There is much sound, fresh, and vigorous teaching; and with much strength and beauty of language, and many passages of great power, there appears to us an entire absence of mere professional fine writing.

Greatly important is it both for the sake of the church and the world at large, that scriptural views on this subject should prevail among the followers of our Lord Jesus Christ; and that as far as possible, oneness of mind and sentiment should exist with regard to his great sacrifice. It is lamentatbly true, that in the multiplication of theories the "practical effect has been to multiply sects, without diminishing the difficulties which gave rise to them." Freedom of thought may exist without division, and union does not necessarily suppose the subjection of independent opinion; while enlarged and comprehensive views of truth are undoubtedly favourable to external, as well as spiritual, oneness amongst the disciples of Christ.

"There are, however, not a few who, whilst they readily acknowledge the importance of correct views of Christianity, rest satisfied with limited conceptions of its character. From the contracted to the partial is but a step. Hence *one* of the causes of division in the Christian church. Christian men sometimes separate

into distinct communities, and become the centres of large bodies of disciples who ought to have remained in visible association with each other, and would have so remained but for this cause. Clinging to its peculiar hypothesis, or rather to its partial views of truth, each party gathers to itself all who are like-minded; while if individual charity be not more expansive than the party symbol, grave doubts are insinuated respecting the honesty if not the safety of the other. ⁊ Scenes of needless disputation and profitless polemics are exhibited. . . . In the majority of instances, a limited rather than an enlightened faith gave being to these exhibitions. The field of Christian vision becomes obscure and contracted to the rigid partisan. . . . What if Christianity should rebuke both—the doctrinal and the practical—'not for what they believe, but for stopping short at limits which she has not drawn?'"

In the argument from the antiquity of the great redemption, the harmony between the glimmerings of light under former dispensations, and the full shining of the Sun of Righteousness under the present,—or rather the oneness of the light under the different degrees of its manifestation,—as constituting an all-sufficient reason for the Jew to embrace Christianity is thus shown:—

"*The gospel not a novelty,*" "for though the word gospel is of comparatively modern use . . . yet the idea of mercy through a Redeemer is one with which believers have been acquainted in all ages. . . . Paul also in his Epistle to the Galatians uses these remarkable words, 'And the scripture foreseeing that God would justify the heathen through faith, preached before THE GOSPEL unto Abraham, saying, 'In thee shall all nations be blessed.' . . . The case of this illustrious patriarch, standing as he does as a star of the first magnitude in the constellation of worthies who obtained a good report through faith, is conclusive evidence that the principal truths of the economy of mediation were so far realized by the ancient saints as to constitute their gospel; . . . as a prospective system they rested on and enjoyed its provisions. . . . The new economy was the filling up of the old. And the believing Jew did not abandon the faith of his fathers when he embraced Christianity, but, on the contrary, acted consistently with the essential doctrines of Moses and the prophets. When, therefore, the Christian asks the Jew to embrace Christianity, he asks him only to be consistent with his own religion, to act in harmony with the spirit of his own sacred books. Hence Jesus said to the Jews, 'Had ye believed Moses ye would have believed me, for he wrote of me.'"

One fertile source of controversy on matters relating to the great redemption, as well as other subjects, doubtless, is the want of care in drawing distinctions between things that differ; and the consequent employment of terms without due regard to their meaning. Great care seems to us to be taken in this volume, to guard against both these errors. One illustration, out of many, may be presented.

"The *word* 'atonement' denotes simply the *fact* of reconciliation. But as it is generally used in relation to the great doctrine of the Gospel, it signifies the death of Christ, by means of which reconciliation is effected. In this sense it is used here; and the distinction between it and redemption may be thus stated—atonement respects the authority of government; redemption respects the ruined state of the subject: atonement is offered to God; redemption is the blessing conferred upon the believing man. The design of the atonement is to satisfy the law; the object of redemption is to liberate the penitent sinner from its curse. . . . Atonement is expiation, but redemption is our deliverance from the penalty and power of sin. By atonement the lawgiver shews himself at once just and merciful; redemption is the actual reception by man of the mercy thus honorably offered. . . . An atonement was effected at once when Christ offered his great sacrifice upon the cross; but redemption is the application of the benefits of his death to individual believers to the end of time."

The freshness and vigour of the writing of many parts of this volume would tempt us to larger extracts. But we may appropriately close this notice with one from an earlier part of the book, chap. iii., § 10, on the bearing of these views on modern theology; speaking sentiments in which we cordially sympathize, the universal and practical recognition of which, in a spirit of earnest prayer for, and of humble dependance

on, the aid of God's Holy Spirit, would, we are persuaded, do much to revive true godliness, and to hasten the coming of that day when the disciples of Christ shall be one, and when through their unity the world shall believe that God hath sent Him.

"How inexpressibly important is it that the theology of the modern pulpit should divest itself of the badges of denominationalism. Less of 'the tradition of the elders,' and more of the 'word of God;' less of the founders of theological schools, and more of the author and finisher of faith; less of sectarian enterprise, and more of the zeal inspired by the common salvation; less of allegiance to symbols, and more of the doctrine which began at Jerusalem, would speedily tend to enlarge the boundaries of the church and to convince the world that 'God is in the midst of her.' . . The time is at hand for change great and extensive. . . How important is it that at such a time as this . . . the ministers of Christ should teach men to observe all things whatsoever he has commanded; should declare the whole counsel of God; should speak with the certainty of conviction, the fidelity of witnesses, the dignity of ambassadors, the earnestness of all-absorbing zeal, and the largeheartedness of evangelical love; and should rise, to the height of their 'great argument,' untrammelled by human creed, free in the liberty which the *reigning* MASTER has given them, with Christianity in their hearts, and understanding, in all its divine entirety, its sovereignty, completeness, fulness, freeness; and the bible in their hands, the sole appeal book, the test, the living oracle. How important that the pulpit should become what the ample resources of Christianity, if allowed to pour its light unmodified by party symbol, expressed or understood, would speedily make it the light, guide, attraction, and honor of the age."

We cannot omit to notice the beautiful manner in which the volume is got up, as to the size and clearness of the printing, the excellence of the paper, and its almost perfect typographical accuracy.

The Second Reformation; or the Earth helping the Woman. By Rev. B. S. HOLLIS, *Minister of Islington Chapel.* London: Partridge and Oakey.

THIS is a spirited echo of Mr. Noel's admirable Essay on the Union of Church and State. Mr. Noel's work was read by Mr. Hollis to large and attentive congregations, assembled for that purpose on week evenings, at Islington chapel. The interest excited was unflagging to the last. Seldom was any comment made, but the readings were left to produce their legitimate impression. Subjects suggested by these readings were, however, taken up, and discussed on the evenings of the Lord's day. These discourses awakened much interest and inquiry; "and with the hope of rendering them more extensively tributary to the furtherance of the work of our age, 'the second reformation of the church,' I have yielded to the request," says our author, "to reduce them to the form in which they are hereby most respectfully presented to the public, and dedicated to Mr. Noel." The tone and tendency of this well-timed and well-executed "good work," may be accurately ascertained by the following extract from the preface:—

"The Reformation, therefore, that we seek is one *thorough-going*; one of earnest and believing deference to the holy oracles; a Reformation, the motto of which shall be, 'See that thou make all things according to the pattern that was showed thee in the Mount,'—not the Mount Sinai but the Mount Zion;—a Reformation that shall so far harmonize with an advancing people as to assert the claims of Christianity by its manly intellect, and self-supporting energy, and obvious disinterestedness; a *progressive* Reformation by which the church, while faithful to the record, shall be kept abreast and ahead of the times."

Mr. Hollis is a man of peace; one of "the quiet in the land," who has "carefully abstained from political strife." In this instance he is "valiant for the truth;" and his appeals, from his known character, have all the greater power. Thus he rebukes indolent time-servers, who come not to the help of the Lord in times like these:—

"Oh! the contemptible apathy of some persons on questions which are agitating both earth and heaven! In vain do you seek access to their attention: 'their ears have they closed.' They love ease. They would disturb nothing; nay, not the fungus on the damp wall; not the rust which is corroding the metal to its centre. They are the advocates of 'things as they are;' and, for equal reason, would have been of 'things as they *were*:' for not a finger would they put forth even for the enactments they enjoy of toleration in their folly. They cry, 'Hold fast *that which is good*,'—the very thing to be proved—and wholly eschew that earlier injunction, '*prove all* things,' which is the thing to be *first* done. These men demonstrate nothing but their own indifference to the verities of conscience and of God. They will take, in affairs of religion, what they repudiate in all other departments of inquiry, *everything on trust*. Not thus do they let out their houses; but just thus do they *let out their souls*. They stand aghast at all change, and never more than when it threatens to be one from death to life, from bonds to liberty, from stagnation and impurity to motion and translucent clearness."

Our author thus speaks out briefly and boldly; and we much commend his effort.

BRIEF NOTICES.

Daily Bible Illustrations: being Original Readings for a Year, on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A., *Editor of "The Pictorial Bible," "Cyclopædia of British Literature," &c. &c. Antediluvians and Patriarchs. January, March.* Edinburgh: Oliphant and Sons. London: Hamilton, Adams, and Co. 16mo. pp. 468.

This is the first of four volumes in which the erudite author proposes to furnish a short essay on some biblical subject for every day in the year. Arranging them in the order in which the topics occur in the Scriptures, he has made those in this volume a commentary, in reality though not in form, on the book of Genesis. His qualifications for such a work are known to be of a high rank as far as familiarity with the letter of Scripture, with the geography and physical peculiarities of the countries in which scriptural scenes took place, and with biblical literature generally, can prepare a man for the undertaking. Many of our readers will, however, be anxious to know what Dr. Kitto's theological views are, as in some of his principal works they have not been allowed to appear. We have great satisfaction in testifying that, as far as we have read, they are thoroughly evangelical, and that he writes in every respect like a man who knows the gospel experimentally, and reverences the sacred oracles. There is no disposition evinced to explain away that which is miraculous, or bring down divine communications to the level of human reason. The topics are judiciously selected, and they are treated in a manner which shows an extent of reading which, after all we have known to Dr. Kitto's advantage, we were not prepared to expect. For family reading, especially in households which contain intelligent young men, these Illustrations are inestimable. "The sanctity of the Lord's day has been duly respected, by the appropriation of the Readings for the first day of every week to solemn matters, involving, for the most part, the practical and devout consideration of some topic which the actual course of the Illustrations may present. In this part of the work," the author tells us, "he has taken an especial interest; and if the reader obtains the same refreshment from these recurring periods for inner thought, which the writer has himself experienced, there will be no reason to complain of the result."

The Life and Epistles of St. Paul: comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological order. By the Rev. W. J. CONYBEARE, M.A., *late Fellow of Trinity College, Cambridge; and the Rev.* J. S. HOWSON, M.A., *Principal of the Collegiate Institution, Liverpool. Richly Illustrated with Numerous Engravings on Steel and Wood of the Principal Places visited by the Apostle, from Original Drawings made on the Spot by W. H. Bartlett, and by Maps, Charts, Coins, &c.* London: Longman and Co. 4to. Part I. To be continued monthly, and completed in Two Volumes.

The plan of this work, as described in the title-page and developed more fully in the Introduction, is excellent. By means of a chronological narrative illustrating geographical and historical subjects to which Paul's epistles allude, and a free translation of the epistles themselves, somewhat paraphrastic yet adding nothing which is not virtually expressed in the original, we have often thought that much light might be thrown on this transcendently important portion of the sacred pages, and much additional interest be imparted to the instruction it affords. The details of the plan as well as its principles seem to us to be very judicious, and we shall be happy to report hereafter respecting its execution. "While Mr.

Conybeare and Mr. Howson undertake the joint revision of the whole work, the translation of the epistles and speeches of St. Paul is contributed by the former, and the historical and geographical portion of the work by the latter."

The Christian Philosopher Triumphing over Death. A Narrative of the Closing Scenes of the Life of the late William Gordon, M.D., F.L.S., of Kingston-upon-Hull. By NEWMAN HALL, B.A. *Second Thousand.* London: J. Snow. 16mo., pp. viii., 215.

The late Dr. Gordon, who was born in 1801 and practised for many years as a physician at Hull, was a man of intellectual power, high moral principle, and great zeal for the public good. He was accustomed to hear the gospel while in health, but it was not till his last illness that he professed to feel his spiritual necessities and his obligations to the Saviour. Then, "after many years of anxious investigation of the claims of the religion revealed in the New Testament, and the most fearless and candid examination of every scheme of scepticism, especially the materialistic, he confessed that the only true philosophy was the reception of the gospel as a little child. It was this which, though he was called away in the very prime of life, in the natural vigour of his faculties, and in the midst of his usefulness, from all that can make this world desirable and dear, imparted to him that unbroken peace and indescribable joy, in the immediate prospect of dissolution, which gave to those around him the edifying and consoling spectacle of 'The Christian Philosopher Triumphing over Death.'" The book is written with becoming delicacy, in an elegant style, and is especially adapted to do good among the more refined classes of readers.

Illustrated Year Book of Wonders, Events, and Discoveries. Edited by a Popular Writer. London: Arthur Hall, Virtue, and Co. 16mo., pp. 336.

A respectable volume, in which information on various subjects which for some reason or other became specially interesting to the public last year, is set before the reader in an attractive style, and embellished with illustrative engravings. "Thus," says the preface, "within the present field of some three hundred pages, we have the gold of California succeeded by the poverty of the Ragged School; the vastness of the Britannia Bridge by the minute mosaic of Constantinople; the terrors of a Coal Mine on Fire by the fierceness of the 'Icy North;" the peaceful festivities of the Royal Visit to Ireland by the 'Gun-Cotton' Conquest of the Punjaub; the antique glories of the Nineveh Sculptures by the new-born hopes and aspirations of Emigration fields; and the Emigrant settled by the French Expedition to Rome, a measure which, at present, scarcely promises any settlement at all." We sympathize with the editor in his hope "that the character of the 'Year Book' will be so satisfactory as to lead to a repetition of his labours."

An Antidote against Arminianism; or, a Treatise to Enervate and Confute all the Five Points thereof. By CHRISTOPHER NESS. London: Ward and Co.

Sound doctrine, recommended by Dr. Owen and other worthies in byegone days; somewhat antiquated for those who doat on *new views*, but not the less scriptural and salutary. Mr. Ness was an able minister of Christ, ejected from the establishment for nonconformity. At the age of fourscore years he sent forth this small volume, as his last legacy to the church. "This little book," he tells us, "hath cost me great study, many ardent prayers, and many wrestlings with God." It contains much truth in few words.

The Formation of Character. A Lecture delivered before the Members of the Bristol Athenæum, Oct. 11, 1849. *By* NATHANIEL HAYCROFT, M.A. London: B. L. Green.

An important topic, treated briefly but with ability, well worthy the attention of our young men. The author adverts to the nature of character—the principles to be observed in the process of its formation—and the importance to the young of the present generation of diligently labouring to form their character aright.

History of the Inquisition, from its Establishment to the Present Time. With an Account of its Procedure and Narratives of its Victims. London: Ward and Co. pp. 445.

We hope that the respected publishers have not given much for the copyright of this volume under the supposition that it is an original work. Large portions of it interested us greatly about forty years ago: the recent additions are of comparatively little value.

Composition, Literary and Rhetorical, Simplified. By the Rev. D. WILLIAMS, M.A., *author of "The Preceptor's Assistant."* London: W. and T. Piper. 16mo., pp. 147.

A young man endeavouring to form or to improve his style may find in this small volume much to assist him; yet we are withheld from giving it that recommendation to which we should otherwise think it entitled, partly by the fact that many of the author's opinions appear to us to be untenable, and partly by the carelessness which pervades his own composition. A book on such a subject as this ought to be a model of correctness, and as the author objects rather fastidiously to many established English phrases as inelegant, his own deviations from propriety are inexcusable. Yet in the very first sentence he uses the same word twice in two different senses, it is this:—"In the language of the most eloquent of human *tongues*—of one who was himself a model of correct and elegant diction—'It is a disgrace not to be properly acquainted with our mother *tongue*.'" At the commencement of the next paragraph he tells us that "The study of language and composition was an object *of* the most anxious solicitude *of* the Greeks and the Romans." So many such things have we observed that we shall venture to advise the author to postpone his Castigated and Enlarged Edition of Blair's Lectures on Rhetoric and Belles Lettres, in which he proposes to correct five thousand grammatical inaccuracies and violations of the

laws of composition, till he shall have carefully gone through his own volume, re-considering and revising paragraph by paragraph. It will become a very useful book if he will do it justice.

Voices from the Garden; or, the Christian Language of Flowers. London: Partridge and Oakey. 12mo., pp. 38.

Two and thirty flowers have been selected to be subjects of as many pages of blank verse, a prominent characteristic of each being brought forward and turned to some good moral or religious purpose. Thus the sunflower inculcates the love of truth, the mignonette sweetness without ostentation, and the thyme the use of trouble:—

"Ah, who had known thy sweetness, humble friend,
Had not the careless foot or ruthless hand
Crushed out thy fragrance?"

The Church of Christ; her Duty and Auxiliaries; to which are added Six Ecclesiastical Twigs. With a Triple Dedication to the Bishop of London, the Bishop of the Weigh House Chapel, and the Members of the Church on Earth. By a Plain Man. London. 12mo., pp. 82. 1850.

The plain man extols catholicity, advocates the Evangelical Alliance, and is disposed to speak candidly of all. It is evident, however, that he is not so well acquainted with the baptists and their institutions as with our independent brethren. Much that he says is true and important. The conclusion to which he comes is this:—"Religious respectability is like an iceberg that chills everything coming within the circle of its influence, though it looks beautiful in the distance. It is like the mote in a man's eye, or a fly in the pot of ointment. It is the incubus now employed by the great enemy of God to oppose the spread of the gospel, and a greater truth has never been uttered by man than the motto on the title-page—'Respectability is a religious bugbear.'"

Baptism, Accompanied by Conditional and Unconditional Grace; a Few Considerations to Reconcile the Conflicting Opinions now held on Baptism and Regeneration. By CHARLES RICHARD CAMERON, M.A. London: Wertheim and Macintosh.

A vain attempt to settle a question which would shake the church of England to pieces, were it not so firmly bound together by the golden chain of state patronage and state pay.

RECENT PUBLICATIONS

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but on approbation of their general character and tendency.]

The Bible the Glory of our Land. The substance of a Sermon delivered in Tothill Stairs Chapel, Newcastle, on November 15th, 1849, the day of Public Thanksgiving. By the Rev. T. POTTENGER. *Newcastle-on-Tyne.* 12mo., *pp.* 18.

The Bible, its Profitable Use. By GEORGE HENRY DAVIS, Pastor of King Street Church, Bristol. *London: Houlston and Stoneman.* 16mo., *pp.* 31.

Effective Preaching. A Sermon delivered to the Students of Horton College, on their Re-assembling, August 1st, 1849. By the Rev. I. NEW, Birmingham. Printed by Request of the Committee. *London: B. L. Green.* 8vo., *pp.* 45.

A Manual of Zion Chapel, Windmill Street, Gravesend; with an Address from the Church to the Inhabitants of the Neighbourhood, on the occasion of the Opening of Galleries, January 2nd, 1850. *Gravesend: J. Large, 46, Harmer Street.* *pp.* 12.

Characters, Scenes, and Incidents of the Reformation. Vol. II. From the Times of Luther to the Close of the Sixteenth Century. *London: R. T. S.* *pp.* 192. *Price* 6d.

The Slave Trade, the African Squadron, and Mr. Hutt's Committee. By the Hon. Captain DENMAN, R.N. Reprinted from the "Colonial Magazine." *London: J. Mortimer, Strand.* 8vo., *pp.* 56.

Cottage Cookery. By ESTHER COPLEY, Author of "Cottage Comforts," &c., &c., &c. Reprinted from the "Family Economist." *London: Groombridge and Son.* 16mo., *pp.* 124. 1849.

Re-issue. No. I. Price 1½. A Biblical and Theological Dictionary for Bible Classes, Sunday School Teachers, and Young Christians generally. Designed as an Illustrative Commentary on the Holy Scriptures. Sixth Edition, with numerous Illustrations. By the Rev. SAMUEL GREEN. *London.* 16mo., *pp.* 16. 1850.

Cyclopædia of Moral and Religious Anecdotes: a Collection of nearly Three Thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the first of the kind in most former collections, and some Hundreds in Addition, Original and Selected. The whole Arranged and Classified on a New Plan, with copious Topical and Scriptural Indexes. By the Rev. K. ARVINE, A.M., Pastor of the Providence Church, New York. No. V. *London.* 12mo. *Price* 1s.

The Eclectic Review for January, 1850. Contents. I. Protestant Nonconformity. II. Life and Correspondence of Dr. Southey. III. Biblical Criticism. IV. The Punishment of Death. V. England and Hungary. VI. The Irish Establishment and Irish Methodism. VII. Miall on the British Churches. VIII. The Freehold Land Movement. IX. Summary of the Events of the Month. *London.* 8vo., *pp.* 136. *Price* 2s. 6d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. January, 1850. *Edinburgh.* 8vo. *Price* 5d.

Evangelical Christendom: its State and Prospects. A Monthly Journal Established and Conducted by Members of the British Organization in Connexion with the Evangelical Alliance. The Profits of this Work are devoted to the British Organization of the Evangelical Alliance. January, 1850. *London.* 8vo. *Price* 6d.

The Edinburgh Christian Magazine. January, 1850. *Edinburgh: Paton and Ritchie.* 8vo.

INTELLIGENCE.

EUROPE.

HAMBURG.

The following interesting account of a useful servant of Christ who has recently entered into rest, is from the pen of his bereaved friend and fellow-labourer, Mr. Oncken.

Johann Carl Frederick Lange was born at Scharnbeck, kingdom of Hanover, in the year 1800, on March 19th. His father died when J. C. F. Lange was only eight years of age, and, his mother being unable to support him, he went soon afterwards to Heligoland, at that time an important entrepôt for English merchandize, which was smuggled in small crafts, into the countries bordering on the Weser, Jahde, and Ems. Here he entered into the service of an English physician, with whom he came, after the French occupation, to Hamburg.

Not having been confirmed, because too young, either at home or at Heligoland, he applied to one of the Lutheran pastors, on his arrival at Hamburg, and, though without any religious instruction, the way to obtain this seal of the membership of a national church was soon prepared, by pressing a ducat into the hand of the pastor. That man, long since dead, was, whilst alive, one of our bitterest persecutors. Lange lived, like the great mass of these confirmed Christians, without God and without hope in the world. Dancing was his great delight, and he told me that he was so intent on gratifying his passion for this, that he was determined to have it to the full, even at the expense of shortening his life. He danced so long, and so much, that ultimately he was taken dangerously ill to the hospital. When no hope of his recovery was cherished, and when he himself thought he should die, he all at once was impelled to pray to God, to make him better, and from that moment his recovery commenced. Having had a slight knowledge of our departed brother, prior to 1823, when I entered on my missionary career at Hamburg, in connection with the Continental Society, I met him one evening, about the close of that year, near St. Peter's, when I embraced the opportunity of showing him his dangerous position as a sinner, and pointed him to Christ as the only refuge from the wrath to come. I was nearly two hours engaged in this way, under an old archway to which we had withdrawn, in order to avoid interruption from the people passing. That evening he will remember through all eternity with holy gratitude to Him, who met the guilty sinner there and then; who by almighty power made the feeble testimony of the then stripling all powerful and irresistible in the conversion of the sinner. Four or five weeks elapsed before I saw or heard anything more of Lange, when I met him again, and when he saw me, his face shone for joy, as if he had seen an angel. "Oh, Mr. Oncken, I have longed to see you, for I have thought much on what you said to me!" were the words with which he accosted me.

I then began to pay more attention to him, met him frequently, expounded the Word to him, and prayed with him. I was soon convinced that more than human instruction had been imparted to him. He saw in himself a lost and guilty sinner, and in Christ an all-sufficient Saviour; and by faith in Him, he obtained forgiveness and a good hope, and became thus the first fruits of my labour.

The change in his life corresponded with his experience, he came out from amongst his gay companions, and to his dying day he loved and adhered to the saints of the Most High. Though my dear brother had an easy life at that time, he gave up his situation, because he could not observe the day of the Lord, as he was convinced he ought, and, at my recommendation, in the twenty-fourth year of his age, he went to a shoe-maker to learn that business, that in every respect he might be free to serve the Lord.

His late brother Diedrich, was also converted at this time, he also gave up a very lucrative business, because he could not serve the Lord in it, and both brothers apprenticed themselves to the same shoemaker. They soon learned the business, and then commenced for themselves. I was very intimate with them, and both became zealous and devoted fellow-labourers in the spread of the gospel long before the church was formed.

As my sphere of labour extended greatly, I applied to the committee of the Continental Society in London for assistance, and recommended brother Lange as colporteur, to which the committee readily assented, and we then laboured together in the Lord's cause, assisted by several dear converts whom the Lord had already given me. Brother Lange was engaged in connection with the Continental Society, to the best of my remembrance between three and four years, when that society passed into the hands of the Episcopalians. He then returned to his trade for his support, still, however, labouring with me in the gospel, to the utmost of his ability and

means, so that many thousands at Hamburg and its vicinity, in Holstein, Hanover, Bremen, Oldenburg, &c., have heard of the name of Jesus from his lips.

He married September 9, 1833, and has left five children from eight to sixteen years of age.

When the church was formed in 1834, brother Lange was appointed by the board of the American Baptist Missionary Society to labour with me in the Lord's vineyard. This last endearing connection continued till sickness and death brought it to a close. Not long after the formation of the church, our departed brother was chosen one of its deacons, which office he filled with much devotedness, till laid aside by his severe and protracted illness. Our brother had great firmness of character, and he adhered with an unwavering mind to the truth as he had received it from the divine oracles. He twice suffered imprisonment, and once or twice confiscation of goods, without being in the least shaken in his purpose to follow Christ. On points of doctrine we were of one heart and one mind; Christ and his finished work was all his hope and salvation. His conversion and, as much, his perseverance, he ascribed to sovereign and unchanging grace, and the holiness and devotedness of his life were a sufficient defence of these glorious and soul-refreshing truths.

In 1842, when in consequence of the awful judgment with which God visited this city, eighty persons were housed in the old warehouse, then our chapel, brother Lange took the oversight of these, no easy task, and he managed everything so well, that both the people and the authorities were satisfied.*

In his family he kept up that authority with which God has invested husbands and fathers, and it was in consequence a well regulated family, the more so as Mrs. Lange went fully into all his plans. I have seldom or ever seen a family in which the children showed more implicit obedience to their parents, than did these dear children.

I must now draw to a close; I have lost my oldest and most tried friend, brother, and fellow labourer; no, not lost him, but only parted for a short season, for *soon* we shall meet again, with all those who were given to us, as the fruit of our imperfect labours. My brother has gone before me, and is already swelling the chorus of "the spirits of the just made perfect before the throne of God and the Lamb."

* In the discharge of this trust Lange's gentleness was most efficiently confronted with the rough characters placed under his surveillance; many a quarrel among them, on the very point of breaking out into violence, was averted and peace restored by the influence of his kindness, so that at length every difference was at once referred to him, and his decision absolutely and instantly submitted to by these men, who felt the greatest respect and attachment for their faithful and kind friend.

Mr. Wilkin of Hampstead, to whom the letter containing this statement was addressed, in transmitting it to us makes the following observations:—

"Seldom have I met with a more lovely exhibition of Christian character than in dear Lange, and I feel it a pleasure and a privilege to convey to you the sketch of his life which I have just received from brother Oncken. I should be greatly happy if any of our richer brethren should feel disposed to confide to me, as a token of their regard for the memory of the departed, some pecuniary help for his poor widow and five children thrown on the kind providence of God. At present their only earthly reliance seems to be their father's earliest friend and father in Christ, brother Oncken, who is endeavouring to assist them, the elder by seeking employment, and the younger by contributing to their education. But expences must be involved in this, towards which I entreat the contributions of your readers."

Mr. Wilkin adds, "In a letter dated December 29th, Mr. Oncken says that they expected to have a glorious day on the last sabbath of the year. Nine converts were to be immersed, one of them a child of thirteen, a scholar in the Sunday-school. They would make up the number of 121 baptized during the year 1849. 'Praise the Lord with us,' he adds, 'for this rich blessing.'"

NEW CHAPEL.

BASSAGE, GLOUCESTERSHIRE.

At Bassage, half a mile from the baptist chapel at Eastcombe, a new church has recently been built where baptismal regeneration and similar unscriptural tenets are enforced. With the hope of counteracting this procedure in some measure, Mr. W. Davis has, at his own expense, fitted up very tastefully a spacious room at Bassage that will hold three hundred people, which was opened for public worship by the pastor of Eastcombe, on Lord's day Evening, December 23, 1849., when it was literally crowded.

ORDINATIONS.

CHIPPING SODBURY.

The Rev. F. H. Rolestone, late of Burnham, Somersetshire, having accepted the invitation of the baptist church Chipping Sodbury, entered on his new sphere of ministerial engagements the first Lord's day of the new year, with cheering indications to encourage hope that his labours would not be in vain.

MANCHESTER.

The church meeting in York Street chapel, Manchester, having very cordially invited Mr.

Richard Chenery late of Ipswich to the pastoral office among them, he has accepted the invitation, and entered upon his labours with the commencement of the year.

SHACKLEWELL.

The Rev. Samuel Green, late of Lion St., Walworth, has accepted the unanimous invitation of the church at Shacklewell to become their pastor, and will enter upon his labours at the commencement of this month, the Rev. John Cox who has hitherto been pastor of the church retiring on account of ill health.

DERBY.

On Tuesday Evening, January 8th, the Rev. John James Owen, late of Leicester, was recognised as pastor of the baptist church Duffield Road, Derby. The service was commenced by reading the Scriptures and prayer, by the Rev. James Gawthorn (independent), after which an instructive introductory discourse was delivered, by the Rev. James Edwards of Nottingham, and the Rev. W. F. Poile briefly addressed the church; the Rev. J. G. Pike offered very solemn and fervent petitions for pastor and people, and the Rev. J. P. Mursell of Leicester delivered an address on the nature, design, and duties of the Christian ministry; the hymns were read by the Rev. W. R. Stevenson, and the service closed by the Rev. J. Corbin. The attendance was large, and the service, though unavoidably protracted to a late hour, deeply interesting and solemn.

BRISTOL.

Mr. Robert Tubbs, late of Ashdon, Essex, having accepted an invitation from the baptist church, Thrissell Street, Bristol, entered upon the duties of the pastorate the first sabbath in January.

RECENT DEATHS.

MRS. ELIZABETH MAY.

Mrs. May, of Culmstock, Devon, was born at Appledore, North Devon, in the year 1785. Her parents were respectable in their class; her father was, to the close of his life, a steward to a gentleman in the neighbourhood, and as honest a man as ever existed. Her parents were strict church people, but as she was a weakling from her birth, she was permitted to attend the independent chapel, as the parish church was a considerable distance. There she sat under the ministry of the late Rev. Richard Evans, who was a sound gospel minister. Under a sermon by him from "Thou God seest me," she received her first permanent religious convictions. No sooner had she been brought to the Saviour than she manifested a decision of character that is rarely seen. Her religion became apparent to the church and the world. Not long after her conversion to God her attention was directed to the subject of baptism. The only baptist in the town was Miss Hernaman (see Bap. Mag., p. 168, 1848.) She applied to her for some ideas on the subject. She replied, "I shall say nothing to you on the subject, only 'Search the scriptures.'" She immediately formed the determination to do so, and her now bereaved husband well remembers, how in his evening visits to her, she would direct his mind to the same subject, and how they used to search the word together, until both were convinced that the immersion of believers was the only baptism of the New Testament. The change that had passed in her mind, would not pass unnoticed by her parents, and fears were entertained by them to what this might grow. On the visit of the bishop she was obliged to go to confirmation. This, however, did not cure her heresy, and her father determined to send her out of the way of danger. He sent her to the care of an uncle in the town of Brixham. The late Rev. Thomas Roberts of Bristol was then pastor of the baptist church at Brixham; she applied to him for baptism, and was baptized by him before her return to her own home. After her return, she had to endure the bitterness of opposition. Even a place of retirement was denied her; her own bedroom was not to be available for the purpose, and often has she been obliged to resort to places of secrecy where few would think of going. Being rendered so very unhappy at home, she resolved to leave, and seek a situation. She soon found one in a pious family in the town of Ilfracombe, where she engaged as an assistant in a draper's and grocer's shop. There she was very happy with the family, which was then almost the only evangelical family in the town. The old Presbyterian interest, had had its vitals eaten out by Arianism. That good man was the instrument of preserving the little spark alive. He conducted prayer meetings, and read gospel sermons, and exerted all his influence to revive the cause. Being a watering place, some of the evangelical clergy would visit it in the season. A visit from the late Mr. Biddulph of Bristol, was the means of the conversion of a young lady, who soon made acquaintance with the subject of this memoir. Another young lady, a native of the town, had just arrived from Cornwall, where she had been converted and joined with the methodists. The three were soon united in the bonds of christian love. They often met for prayer and religious conversation, and after a while, commenced a Sunday school. The seasons these young people enjoyed together were of the most pleasing character. Several letters of the deceased, now in the

possession of her husband, written at this time, are very delightful. We might give extracts, but must study brevity. Not long after this the town was visited by the Rev. Daniel Gunn, late of Christchurch. The first time he preached there, there were only sixteen persons in the chapel. Coming from the place he said to our friend, "Why Betsy, the hearts of this people are as cold as the walls that surround them." It was not long ere the house began to fill, and it was soon thronged by a numerous congregation. He took those young females under his instruction, and led them on both in spiritual and general knowledge. The Sunday school too which they had originated, shared his attention, and was raised to respectability under his influence. While all this was going forward, our friend had an attack of rheumatic fever, by which she was brought almost to the grave. By good medical attendance, and kind attention, she got better and returned for a while to her father's house to recruit her strength. On returning to her situation she had another attack, the air of the place was too strong, and again she was obliged to take refuge under her father's roof for a permanency. Opposition by this time had entirely ceased, and for sometime before their death, she had the pleasure of seeing both her parents under the sound of the gospel. She had, however, no evidence of their conversion to God.

On returning health she would not be inactive. She had, in connexion with another friend, a large class in the Sunday school; and it is a remarkable fact, that with one or two exceptions, all that class were converted to God.

In the year 1813 she became the wife of her now bereaved husband, and during the period of nearly thirty-six years no one could have sustained that relationship with more prudence, piety, or judgment. She was on all occasions her husband's counsellor. There were never any concealments between them, and it was seldom he had any reason to regret taking her advice. Her judgment was so sound—her mind so strong—and her piety so apparent, that he could feel his heart repose in her with the greatest confidence. She never sustained the relationship of mother.

In the year 1818 providence opened the way for her and her husband's removal to Barnstaple. A few months before, a baptist church had been formed there of only twelve members. The friend who had the management of affairs, was soon about to remove. He, and the other friends here, thought of Mr. and Mrs. May as proper persons to take their place; and as there was no baptist interest at Appledore, their minds were soon made up to leave. Here she had to sustain the character of a deacon's wife. Here she manifested the same judgment, piety, and integrity that had ever actuated her. Amidst all the trials the church had to encounter, she never gave way but stood her ground in every difficulty. Amidst all her physical weakness, she possessed a degree of moral courage, and strength of mind, which bore her up when many would have sunk. On one subject, however, she and her husband were not exactly as one. He undertook the responsibility of building a new chapel at Barnstaple, which was very likely to have brought them into difficulties. Though there was a deal of trouble in the affair, they had at its close to erect their Ebenezer.

In the year 1828, she was called to leave a beloved circle of friends at Barnstaple. Her husband had for nearly three years been preaching to a little church at Croyde, and they had given him an invitation to become their pastor. He felt he had done his work in Barnstaple, and thought it his duty to accept the call. There she was introduced to several superior young people to whom the word had been blessed, to all of whom she was made useful in informing their minds, and *forming* them in fact in religious principle and conduct. Some of our young friends had to endure considerable opposition in the commencement of their christian course, but she was their counsellor and friend, they depended on her judgment, and seldom found themselves led wrong. There she and her husband spent eight happy and useful years of their lives.

In the year 1836 some circumstances took place at Croyde which caused a removal. The church at Pill, near Bristol, invited her husband to take the pastoral office, which he felt it his duty to accept. Here again she was thrown into a circle of young friends to whom she was very useful. But in 1837 she and her husband at the same time were visited with typhus fever, which produced effects in her system she never got rid of, and though she was still useful, she was never able to exert herself to the degree she had done. The place itself did not agree with her, a constant head-ache was her daily companion. Here too she was beloved by all who knew her. One of our friends there, in writing to her husband after her lamented decease, says, "I would rather feel the pain I now feel on her removal, than never have had the priviledge of knowing her." The state of her health induced her husband to seek another sphere of labour.

In 1843 she removed to this place (Culmstock.) Though illness and increasing years had destroyed much of her energies, yet she was always found at her post. Let who would lounge away the sabbath, she never forsook her place in the house of God, though she had every sabbath a mile to walk, until she was absolutely obliged to do so. The last time she walked to Prescott, her husband was obliged to put his arm round her waist to support her on her way. This was her last visit to the hallowed spot, until she was

carried there for interment. She had for several months the sentence of death in herself. She had been long subject to a liver complaint, and towards the close of her valued life it gathered strength. A medical man was called in, but it baffled all his skill. We found it necessary to send for her niece, and the day after her arrival she took to her bed, from whence she rose no more until she was carried. The last six weeks of her life, was a scene of suffering indeed. It was long before we could make up our minds to believe it would prove fatal, and therefore did not say much to her on the state of her mind, lest it should awaken feelings which might prove prejudicial to her recovery. At length our fears were excited, and we were obliged to believe what we were willing to put off to an indefinite period.

The state of mind during her illness was calm as a summer evening. Not a murmur nor complaint escaped her—not the least impatience, but a calm submission to the will of God. Sometimes on experiencing some paroxisms of pain, she would say, "Lord, let this cup pass from me—nevertheless, not my will, but thine be done." The first time her husband asked her the state of her mind, her reply was, "peace." You feel your foundation then, "*Yes, I do.*" One morning on asking her how her night had been, she was asked, how has your mind been? She looked up and replied with emphasis, "*No condemnation.*" Another time her husband was speaking to her of Christ as the foundation of his people's hopes, especially in his character as the great High Priest—she replied, "He saves to the uttermost." After a pause, she said, "But suppose it should be all a delusion?" It was replied, that can never be, has he not said, "Heaven and earth shall pass away, but my word shall not pass away?" Besides this, we never heard a doubt from her lips. Satan was mercifully kept from annoying her. One day her husband was standing by her bed witnessing her agonizing sufferings, his own mind agonized at the sight, he said to her, "O that I could bear your suffering for you dear." She looked at him in a manner all her own, held up her finger, and said, "Take care—Be still and know that I am God." On the morning of the 21st, after a night of peculiar suffering, her husband asked her, how her mind had been? She said, "He has told me he will deliver me, He smote me, but He will deliver me." She was asked, how do you interpret that; that you shall recover? "*O no,*" she replied. Much of what she said was lost, she was so weak, and we did not like to put her to the pain of repeating it. To two of our friends she said, "Have Christ in your heart, heaven in your eye, and the world beneath your feet." To her niece who stood by her fanning her, she said, "No pain, no fainting in heaven." On the 22nd, after her bed had been made more comfortable:—

"Comfort through all this vale of tears
'Tis only Christ can give."

On the morning of the 24th, to her husband she said, "A present help in trouble." You find him so? "*O yes.*" The last time her husband prayed with her while she was sensible, he asked her, what shall I pray for? "Pray *that I may be faithful unto death.*" Her mind through all her illness was in a sweet spiritual frame. To every one who visited her she had a word to say on divine things. She asked one, as the sun was shining on her bed, "Does the Sun of Righteousness shine on your soul as the sun shines on my bed? He does on my soul." Several friends visited her till the last few days, when we were obliged to admit none to her room, but those who were about her. The last twenty-four hours, she was insensible to all around her, but was evidently in great pain; and on the night of Nov. 27th, at about a quarter to eleven, she peacefully breathed her soul into the bosom of her Saviour. She sleeps in Jesus.

On Lord's day, Dec. 5, a funeral sermon was preached at Prescott, to a crowded congregation, by the Rev. E. Probert, of the Pithay, Bristol, who was intimately acquainted with her, and kindly visited us for the purpose, from 2 Tim. iv. 6—8. J. H. May.

MRS. HARDICK.

Warminster, on Tuesday, January 22nd, died, aged 84 years, Mary, the beloved wife of Thomas Hardick. Having had faith in Christ for many years, she proved his promises to be true, for death had lost his sting, and her sweet experience proved that to her the bitterness of death had passed before she felt his embrace.

MISCELLANEA.

BURNHAM, SOMERSET.

On Wednesday evening, Dec. 26th, a public tea meeting took place at Burnham, at the termination of the pastorate of the Rev. F. H. Roleston, who has removed to Chipping Sodbury, Gloucestershire. After tea the chair was taken by the Rev. H. Trend of Bridgewater, and appropriate addresses were delivered by the chairman, the Rev. J. W. Cross of Clifton, and the retiring pastor. As a proof of their regard the friends at Burnham, aided by the kind contributions of several members of the established church, purchased a gold watch which was presented by the chairman on their behalf to Mr. Roleston in the course of the evening.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 18th of January, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the contributor by whom she was recommended.

	Recommended by	
S. W.	Rev. Dr. Cox	£3
E. C.	Mr. Puntis	3
J. F.	Wm. Stembridge	3
M. A.	J. H. Hinton	3
A. D.	Henry Betts	3
A. M.	J. K. Holland	3
W. C.	— Westley	3
A. P.	Dr. Cox	3
H. P.	Stephen Price	2
E. W.	Thomas Pierce	2
S. D.	James Richards	2
— T.	John Penny	2
A. H.	John Williams	2
C. J.	Benjamin Price	2
M. J.	Titus Jones	2
H. E.	Edward Williams	2

WILLENHALL, STAFFORDSHIRE.

The baptist chapel at Willenhall having been of late inconveniently full, and its enlargement being contemplated, on Wednesday, Dec. 26th, 1849, a tea meeting was held in the national school, kindly lent for the occasion by the Rev. G. H. Fisher, M.A., the incumbent of the parish. This kindness and liberality were greatly enhanced by the fact that a short time ago the Rev. gentleman was left in a minority of eight out of three or four hundred (led on chiefly by baptists) in an attempt to impose a church-rate for the purchase, &c., of a burial ground. The room was very tastefully decorated, and between four and five hundred occupied the tables. After tea, Mr. E. Jones the minister of the above place of worship took the chair. On the platform were the Revs R. Davis and Watson Smith (independents), J. Voller, J. Williams, D. Wright, T. E. Wycherly, and J. Davis. After appropriate and impressive addresses a subscription was started, which reached the handsome sum of £190. The enlargement will furnish additional sittings for about two hundred; the estimated cost is about £400, and operations will commence (D.V.) as soon as the weather will permit.

COLLECTANEA.

SUNDAY-SCHOOL UNION LIBRARY.

An important meeting of the superintendents of the London Sunday-schools and the committee of the Union was held at Silver street school-room, December 7th, in order to make effective some very liberal library and reading-room arrangements of the parent committee. After tea, Mr. H. Althans presided, opening the proceedings in his usual impressive manner. Mr. Latter made a luminous statement of the proposed arrangements. The Reading Room, 60, Paternoster-row, had been founded when literary institutions were not; its subscriptions had been reduced to five shillings; and, under vigilant and energetic supervision, it had become the best theological library in London open to Sunday-school-teachers. A circulating department had been opened; valuable lectures had been delivered; yet the numbers availing themselves of these advantages had never exceeded 140. The committee had now determined to extend these important benefits, viz., to open the reading room from five to ten every evening, at a nominal subscription of ONE SHILLING PER YEAR to every teacher in any Sunday-school subscribing to any of the four London auxiliaries, who shall present a written recommendation from his superintendent. This room is supplied with an invaluable reference library; with religious periodicals of every denomination; with six or eight religious newspapers; with globes, &c., &c.; with lectures, and a circulating library of 1200 volumes, including such works as Macaulay's England, Alison's Europe, &c. Teachers of unconnected schools would pay the same subscription as heretofore. Mr. Latter then alluded to the benefits derivable from the habit of reading good books. The following practical suggestions were elicited in the course of the conference, in which Mr. Cuthbertson, Mr. Lewis, Mr. Porter, Mr. Gover, Jun., Mr. Hartley, Mr. S. K. Bland, Mr. Ingold, and one or two others, took part. 1. If teachers do not qualify themselves better, Sunday-schools will sink lower than they are at present. 2. Every superintendent should aim at all his teachers forming the habit of diligent preparation for their work. 3. It will help this, if superintendents succeed in inducing teachers to use the library and reading-room, as they will thus be brought into contact with teachers who really prepare, and will be furnished with the best materials for preparation. 4. Every superintendent should determine that no effort of his shall be wanting to induce every teacher in his school to join the library, &c., to be now so extended. Let him, therefore, (*a*) Set the example, by joining himself. (*b*) Explain the matter to every teacher, inducing them to follow his example; taking down the name and address of each teacher, and receiving their shillings. (*c*) Get them tickets from 60, Paternoster-row; distribute them; arrange for his teachers to go in a body the first night, with himself at their head, to show them the way. (*d*) Watch diligently,

from time to time, that they make good use of the tickets so obtained. It was stated, that forms of application for membership could be had gratis; and catalogues would be ready, at 60, Paternoster-row, on and after December 20th.—*Sunday-school Union Magazine.*

PRIZE ESSAYS.

The Committee of the Religious Tract Society offer the following prizes:—

1.—The sum of £100 for the best work on "The Present State of our Manufacturing and other Working Classes, so far as such classes are affected by Moral Causes, and by Personal Character and Habits, and the best Means of promoting their Temporal and Spiritual Welfare."

2.—The sum of £50, for the second best work.

The above prizes not to exceed six printed sheets, or about 144 pages of the usual tract size.

1.—A prize of £25 for the best tract on the same subject, not exceeding two printed sheets, or 48 pages of tract size,

2.—A prize of £20 for the second best tract of the same length.

3.—A prize of £15 for the third best tract of the same length.

The works described are intended for general circulation, particularly among the labouring classes, and must be popular, and suitable for the present times.

The manuscripts to be addressed to Mr. William Jones, Religious Tract Society, 56, Paternoster Row, London, *on or before the 31st of March*, 1850.—*Christian Spectator.*

THE ANTI-STATE CHURCH ASSOCIATION.

The committee of this society are, we understand, preparing for a vigorous agitation during the sitting of parliament. Last night, the Rev. William Brock and the secretary were to attend a public meeting at Chatham; next Tuesday, Mr. G. Thompson, M.P., and the Rev. D. Katterns, are expected to address a meeting at Brighton; and on the 29th, and following days, Mr. Burnet and Mr. Kingsley are announced to be at Bristol, Worcester, and Cheltenham. Mr. Kingsley is afterwards to visit Leominster, Kington, Ludlow, and Rochdale; and then proceeds on a tour through Staffordshire with the Rev. Joseph Fletcher of Christchurch. The anticipated motion of Mr. Roebuck on the subject of the Irish church, is, we believe, engaging the attention of the committee, who can scarcely fail to adopt measures for eliciting a strong expression of public feeling in support of Mr. Roebuck's object. Another important item in the committee's programme of operations is the second triennial conference, to be held this year, and for which preparations have already been commenced. The members of the council of the association have been summoned to meet at Radley's hotel, on the 6th of Feb., for the purpose of determining the time and place for holding, and the constitution of, the conference.—*Nonconformist, Jan. 23.*

RESULTS OF MODERN MISSIONS.

It is now nearly half a century since the commencement of the modern missionary effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen:

2,000 missionaries.
7,500 assistants.
4,000 churches.
150,000 converts.
3,000 missionary schools.
250,000 children and adults belonging to them.
200 dialects into which the bible is translated.
32,000,000 of bibles scattered over the earth, in languages spoken by 600,000,000.

Christian Spectator.

FRANCE.

In a letter to the Religious Tract Society dated Oct. 31, 1849, the Secretary to the Evangelical Society of France, the Rev. F. Monod, says, "Our fellow-labourer the Rev. L. Pilatte, has lately opened a new meeting-house in the Fauxbourg St. Marceau. His meetings, which take place twice a week, are already attended by several hundred hearers, belonging nominally to the Roman catholic religion, but who show, by the earnest attention with which they listen to the explanation of the gospel, that they are inclined to accept the truth. It is easy to understand that the dissemination of tracts is very much extended by those works of evangelisation undertaken in the Faubourgs du Temple, St. Marceau, and St. Antoine, the three most populous districts of Paris. They must be given by thousands to satisfy the demands of the pupils of our schools, their families, and the hearers who attend the meetings. The tracts must be *given*, not sold, for these three faubourgs are exclusively inhabited by workmen and destitute persons, who accept the tracts with joy and gratitude, but cannot afford to pay for them. Your committee will surely not call in question the necessity of such distribution, when they know that those districts, the poorest and most populous in Paris, are also the most corrupted; this was one of our motives for fixing there our first centres of evangelisation. But if it

please the Lord to send us sufficient resources, we hope to extend our labours to other parts of the metropolis."

The Paris correspondent of The Christian Times, writing on the 14th of January, 1850, refers to a new journal, entitled the Napoleon, designed to become the medium of communicating to the public the private opinions of the head of the state, and says, "In this same journal, the Napoleon, we find the following piece of news, which will have already reached you, but which I forward though but to show you how the journal of the President understands religious freedom and equality:—'During the past week meetings which have been held in the hall of the Rue de l'Aubalète, by one Léon Pilatte, calling himself a minister of the gospel,—meetings in which, under the pretext of discoursing upon religious subjects, the individual just named indulges in political remarks of a nature calculated to excite the hatred of citizens against each other, AND EVEN *in attacks upon the catholic religion*.'

"You are aware in what an arbitrary manner this place of worship was shut, without previous intimation—and without any legal notification of the facts of the case. The affair has been brought under the notice of M. F. Barrot, who was formerly a warm friend to religious liberty, and who, it is said, is now in a somewhat difficult position. But, as you may suppose, the friends of religious liberty will not fail to use every proper means to secure its triumph. The appeal made by M. Pilatte, from the decision of the judges by whom the cause has been already heard, to the Court of Cassation, came on, unexpectedly, on the 10th Jan.; our friend's counsel, informed of this while on duty as a national guard, addressed the court without preparation, and made a very admirable speech on behalf of his client, but the appeal was rejected; so that the sentence of the court below is confirmed, by which M. Pilatte was condemned in a fine of 200f. A repetition of the offence involves the penalty of imprisonment."

The present position of parties in France is anything but satisfactory. The Priest party and the Legitimists are pushing matters to an extreme; and it is the opinion of individuals well able to judge, that an immediate outbreak is impending.—*Christian Times*, Jan. 18.

THE POPE.

The pope's return is farther off than ever. He still refuses, they say in Paris, to return to Rome, notwithstanding all the sacrifices made by the French government in reputation, men, and money; and "it is now clear that the intrigues of Austria, Prussia, and Naples are at work to prevent his holiness placing himself in the power of the French."—*The Patriot, Jan.* 24.

DR. ACHILLI.

Dr. Achilli is still in prison. The rumour of his liberation was only a *ruse*, adopted by the Jesuits to deceive his friends.—*Christian Times*, Jan. 18.

TAHITI.

The *Sémeur* contains some interesting intelligence concerning Tahiti. "M. Lavaux, the governor," says the captain of a vessel in the service of the Jesuits, ("Society of Oceania,") "received me politely, talked to me of his projects, and disclosed his plan of opposing English protestantism by French protestantism. He had written to the minister for French protestant ministers to be sent out, considering the time for catholicism not to be yet come at Tahiti. No more than two catholic missionaries were tolerated as chaplains of the garrison, and this on condition that they should make no proselytes among the natives. The French captain found Tahiti far less flourishing than when he left it in 1844. The country, whose resources were not equal to the consumption, seemed exhausted; and the governor appeared to think that the present establishment must sooner or later be abandoned,—indications which destroy all confidence in the minds of the colonists. The statement, that the resources of the country are exhausted, comes with an excellent grace from the men who uprooted or burnt down every fruit-bearing tree that came within the reach of their destructive hands. For the rest, we are glad to have a confirmation from so unexceptionable a source as this Jesuit mariner, of the opinion expressed by another voyager, that the protectorate would soon be found a too expensive toy.—*Patriot, Jan.* 24.

HUNGARY.

Hungary has attracted, during some months, the attention and interest of Europe. All were astonished to see a nation which, for so long a time, had scarcely been spoken of, courageously make head against the formidable forces of two powerful empires. The cry which that nation uttered at the moment of her fall has found an echo in the hearts even of those who condemned her, and the blood of some of her boldest defend-

ers, shed on the scaffold, has produced everywhere a mournful and generous emotion.

But it is not sufficiently known that Hungary has especial claims to the interest of evangelical Christians. Four millions of protestants are found among the Maygars, and, but for unheard-of persecutions, nearly all Hungary would be protestant. The misfortunes of protestantism in France, the cruel laws solicited by the priests, granted by the civil power, and executed by the dragoons in different parts of this kingdom, have long since attracted the attention of evangelical Christendom. But if the history of Hungary were known, the misfortunes which our fellow-believers have endured in these remote countries, would, perhaps, surpass in interest those of the Huguenots under the houses of Valois and Bourbon.

At each coronation the king of Hungary ought to take an oath of fidelity to a constitution which guarantees the equality of religious confessions. But, alas! what is this but a constitution for the agents of the papacy! In 1669 (under Leopold I.), at the request of the Jesuits, the evangelical ministers were cited to Presburg. They were imprisoned in the dungeons of Tyrnau; some were constrained to abjure, others were banished, others again, after frightful tortures, were led, loaded with chains, to the galleys of Naples. Some were tormented even to death. From 1712 to 1783, the evangelical churches of Hungary, with very few exceptions, remained destitute of pastors. Some districts, placed under the Turkish dominion, enjoyed religious liberty. But these countries, having returned under the sceptre of their ancient princes, this liberty was torn from them anew. If protestant Christians, excluded from public functions, dared to complain, they were subjected to heavy fines and corporeal penalties. If a Romish procession happened to pass before a protestant temple, and was able to enter, the priest murmured some prayers, and in this way took possession in the name of his church. Such a procession was to be made at Vadasfa; the protestants, fearing that their adversaries coveted their church, surrounded it with carriages, and formed all around it a solid entrenchment, while they themselves mounted guard in the interior. Suddenly the chants re-echoed, the grand popish procession approached. Some of the most zealous of the devotees attempted to destroy the entrenchments, and a battle ensued, in which, unhappily, a catholic was killed. Immediately this locality was subjected to military occupation; numerous arrests were made, and the venerable pastor, M. Fabrey, in spite of his innocence, was put in chains himself, in the prisons of the Comitat. His unhappy wife hurried to Vienna, threw herself, with a cry of grief, at the feet of Maria Theresa; but this princess, so gentle, so enlightened, was unhappily perverted by the Jesuits, and spurned her from her feet, saying, "Begone, Lutheran prostitute!"

Joseph II. restored to the Hungarian protestants, by the edict of toleration, their pastors and their churches, but the oppression under which they had groaned for more than seventy years rendered this benefit almost illusory. It was necessary to procure, on a sudden, nearly 3000 pastors. They accepted all they could find, and put at the head of new churches men who were unworthy. At a later time they founded, at Vienna, a deplorable theological college. The rationalism, the worldliness, the sensuality of the majority of the pastors, did more harm to the evangelical churches of Hungary than persecution itself. The schoolmasters were still worse than the ministers; and if a peasant had a child who was good for nothing, he devoted him to these functions.

In this state of things a pious pastor of Hungary, animated by that faith which worketh by love, asked from God a remedy for the miseries of his people. He thought the first thing to be done was to procure for the protestants of Hungary the word of God. The holy scriptures were so scarce there, that when a father of a family died, the brothers, who easily came to an agreement on the division of the worldly property, were often seen to dispute for the bible, and even to carry the affair before the tribunals, which usually ordained that the bible should make the tour of the family, remaining three months in each house. The Magyar pastor at first brought bibles from London, but the second convoy was stopped at Vienna. "We do not want remittances from foreign societies," said the minister of the emperor to our brother. "Ah, well," said the latter, "there is one way of arranging the affair; it is to print the bibles and testaments in Hungary itself." The minister consented; a printing press was founded, and henceforward (for about ten years) 20,000 copies of the holy scriptures have been printed, under the direction of our friend, in six different languages, and have been scattered among the several Magyar nations.

Still, the wants of the children and of the schools spoke loudly to the heart of our friend. He resolved to do something to remedy the deplorable state of elementary instruction, and founded an institution for schoolmasters. The buildings which he must raise required sums which surpassed all his resources. Twice he thought that he was on the point of seeing all his projects fail; but one day the lord of the place, seeing his grief, took a pen and wrote him an order to take from the forest all the wood necessary for his erections. Another day, our brother, having gone to Silesia to collect, was introduced to the king of Prussia, who was there at the time, and this generous and

Christian monarch, having asked him how much he wanted to complete his work, gave him the necessary sum.

The institution was founded. Pious and intelligent masters came, especially from Prussia and Saxony, applied themselves to their work, and, taking no part in political matters, henceforth established a useful and Christian system of education. A report on this institution has been made by Dr. Hagenbach and the pastor Le Grand, in the thirteenth circular of the Ecclesiastical Protestant Society of Bâle.

One Christian work gives birth to another. Hungarians of a wealthy class having visited the schoolmasters' institution of the Magyar pastor, felt an eager desire to see their sons receive an education as solid and as evangelical. The place was wanting, but they again set to work, and soon fifty young persons were receiving, in a separate building, instruction very superior to that which they gave them in the Hungarian colleges. The pastor earnestly desired power to do something towards training young Christian ministers capable of doing good to the protestant churches of his country, and already, by the goodness of God, some of the young men trained under his direction desire to consecrate themselves to the ministry of the word.

We will not mention here all that the Magyar pastor has done for his countrymen. There is scarcely a branch of Christian philanthropy in which he has not rendered some service. He has introduced vaccination into Hungary, though the people entertained the greatest prejudice against it. It has happened that, in one single day, more than three hundred infants have been vaccinated by his hand and that of his wife. In concert with the lords and the peasants he has begun to abolish slavery, by employing means which both the parties interested have found advantageous. He has introduced new methods of agriculture, and has taught his peasants to surround their houses with shrubs and flowers.

But it is the present state of the Magyar institution that we desire to make known. The misfortunes which have overwhelmed Hungary have fallen upon it also, and more than once in the course of this year, 1849, its pious directors have thought their work about to be destroyed, but the Lord has come to their aid. In the month of July last, twelve pupils, who had finished their studies, had been dismissed from the establishment to commence their work. The director spoke before a numerous auditory on this text—"Keep that which has been committed to thee," and, at the end of his discourse, his tears, and those of all his audience, was the only language heard.

Twelve new pupils have been admitted into the establishment; and moreover, several orphans, who have lost their fathers on the battle-field, or on the political scaffold, have there found an asylum. But misfortunes have so abounded in Hungary, that succour has become very rare. The work of our brethren, deprived of the contributions which it once found among Hungarian protestants, claims for this year at least, the subsidies of foreign brethren. Shall it be in vain that Hungary has drawn on herself, in so high a degree, the general attention? Shall not we, the protestants of western Europe, hearken to the voice of our brethren? Shall we not look upon the Magyar church as a member of our own body—unknown, almost lost, until this hour, but which now throws itself upon us in the midst of such great sufferings? It is there, stripped, wounded with many blows, left half dead—shall we pass on the other side, like the Levite and the priest? Shall we not be touched with compassion—shall we not bind up its wounds?

We will finish with a fragment of a letter, addressed (in French), by the director of the Magyar institution, to the writer of this article, on the 28th September, 1849:—

"God, in whom we trust, knows that we desire nothing else than the salvation of souls in Jesus Christ. It is for this alone we labour, it is for this we pray. It is for the protestant church in Hungary that our institutions have been founded, and it is astonishing to see how the Lord has, in so short a time, blessed our work. For four years we have laboured, and more than six hundred young hearts have been instructed by us, not only in all the elements of the sciences, but, above all, in the word of God, which, alas! is too much forgotten in the other schools of our country. We doubt not this seed which we have sown will bear fruit according to the promises of God, and the Lord has already granted us the joy of seeing the first fruits of the harvest which our labours are preparing. Support us this year by the gifts of your charity. So devastated is this country by the consequences of the events which have passed here, that without your aid, we shall not be in a state to maintain our institutions. Should we be forced to interrupt our labours, the most mournful consequences would result. The reign of God, and of his beloved gospel, is at stake, in a country where his Word has subsisted notwithstanding great trials, and where many have made, and still make, a good confession before many witnesses. Dear brethren, it is probable we shall never see each other face to face here below, but before the throne of our Lord we shall bear testimony that your charity has consoled us in our great affliction; and the Lord, who will recompense a cup of cold water given in his name, will richly recompense you for the love you will have testified towards us, in a time when your succour is so necessary to us."
—*Dr. Merle d'Aubigné, in Evangelical Christendom.*

CORRESPONDENCE.

THE BATH SOCIETY FOR AGED MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am glad to see the Society for the relief of Aged and Infirm Baptist Ministers kept before the attention of the denomination in the Magazine. That society has not the measure of support which it needs and deserves. By the foresight and caution of its founders it is so constituted that it *must eventually* become much more adequate to the support and comfort of its beneficiaries. If their number diminishes there will be the fewer to share its continually augmenting fund, and if they increase they enlarge the amount to be divided. What we earnestly desire to see is, a better *immediate* provision for our excellent brethren who, by their early and long continued subscriptions, have been providing for succeeding generations as much as for themselves. I expect very little from your correspondents' appeal for collection. That appeal will fail for many reasons, and chiefly, perhaps, because the society before us is not the only one for the same purpose. There are institutions in some of the *counties* which, though less securely based, yield a larger present result. We wish them success, and we cannot of course expect to share their resources. The comfort of Aged and Infirm Ministers is one of the objects of the Particular Baptist Fund, and the friends of our Bath Society will rejoice to know, that out of our twenty-six beneficiaries in the year 1848, (I cannot find my report for 1849), fifteen were aided with the amount of £152. Twelve of the London churches, at this season of the year, collect for the Baptist Fund, and collections for the Bath Society can therefore only be expected in London, from Dr. Cox and Mr. Russell and others who do not unite in this annual effort.

Will you allow me to express my own opinion, that the proposal to alter the laws of the institution for the sake of aiding those who are not its beneficiary members, is adapted to injure it. I think it will weaken the confidence and attachment of those who *do* belong to it, and diminish the number of those who will join it, by creating a vague hope that they may perhaps fare nearly as well without sparing the guinea that can so ill be spared. I think that persons from whom aid may be expected, will prefer subscribing to a definite plan for helping such as help themselves; whilst, on the other hand, the various efforts which have been made to multiply the spheres of denominational action, show that there is little hope of finding the means of adding efficiently a new department of benevolence to our scheme. The best direction for our efforts, I am persuaded, is to give a vigorous impulse to the existing plan, by the increasing amount of the annual distribution, to draw a larger number of beneficiary members which would re-act upon the amount of income, and thus anticipate by several years that improved provision for which the foundation is laid, and which must ultimately come to be enjoyed. I earnestly hope that the anticipated meeting may produce some practical and hopeful effort, and

Remain, my dear Sir, your's very truly,

W. L. SMITH.

To the Editor of the Baptist Magazine.

DEAR SIR,—The following sentence from dear brother Lillycrop's appeal in the last Magazine, entitles me to say a word in explanation. "For example, a wealthy church which raised £110 for the Foreign mission this year, sent 30 shillings to the Aged Ministers' Fund! not because it was penurious in the cause of God, it is celebrated for its liberality; but on account of that devoted people being wholly unacquainted with the wants of the brethren." The figures identify the church referred to beyond mistake. For the eulogy, your readers must understand that brother Lillycrop has visited Trowbridge with a collecting book in his pocket, and met with a very kind reception. As to the 30 shillings, it is not a collection, but a slice of our yearly associational collection, and it is only the second time that we have made even this small apportionment to the Bath society. The fact is, that this society has been regarded as a benefit society, not as an eleemosynary fund; no appeal has been made in its behalf to my people, and it is quite true that they are "wholly unacquainted" with its claims. This wrong I hope to remedy; for I think that churches, whose ministers are beneficiary members, may very gracefully send contributions; but I greatly question if such members would sanction an indiscriminate appeal to the benevolence of the denomination; such an appeal if responded to largely or frequently would alter quite the character of the society. There are ministers in the society who entered it, not with a view of taking public alms, but of claiming, under certain honourable conditions, equitable dividends. The fund of course, like all funds established for the

benefit of disabled public men, may be fitly augmented beyond the amount of member's subscriptions, by legacies or purely voluntary contributions; but I am convinced that if the society should utter its collective sentiment, it would say, "To BEG I am ashamed." If a larger number of ministers would join the society, and the opulent among the friends of such ministers would foster it, we should speedily see it become all that we wish.

Your's, Mr. Editor, very truly,
W. BARNES.

ON MINISTERIAL ATTENDANCE AT MIXED MARRIAGES.

To the Editor of the Baptist Magazine.

DEAR SIR,—The case stated by a country pastor in your last number has occasioned perplexity to many ministers, and its frequent occurrence in our churches is greatly to be lamented; but I think, nevertheless, that he would be fully justified in conducting the marriage service and attending the consequent festivities.

As the command is given in general terms to marry "only in the Lord," the parties themselves must judge as to the evidence of this fact, and not the minister or the church with which either of them may be connected; and where partiality decides, a favourable opinion may be given with all sincerity when it would not be confirmed by any disinterested judge. Under such circumstances great allowance should be made for credulity. If the lady in question seriously thinks that the gentleman to whom she is engaged has the faith of the gospel, though it be as a grain of mustard seed, that is sufficient to justify her marriage with him, as far as the principles of the New Testament are involved, even though she may be mistaken in the judgment which she has formed; and, therefore, that is sufficient to justify the attendance of her minister on the occasion. If she was engaged to him previous to her own conversion, she may feel that her vow is still binding upon her, and that therefore it would be wrong in her to draw back. She may be mistaken or not, but still she fully believes that truth and faithfulness require the fulfilment of her promise, and therefore the minister may officiate with all propriety, feeling that the responsibility of deciding the case of conscience does not rest with him, and at the same time giving full credit for conscientiousness to his young friend.

If the responsibility of deciding whether a marriage is in conformity with the New Testament be not restricted to the parties themselves, but assumed also by others, a train of evils and inconsistencies will immediately arise. Whatever moral law is binding on one man is binding on another. If an action be sinful in a Christian minister it would be sinful in any private Christian, and if it is sinful in a Christian it would be sinful in any one else. If it be morally wrong in a *minister* to marry a couple when he thought them on scriptural grounds "unequally yoked," it would be equally wrong in a *Registrar* to marry them if he had the same opinion, and if all men were to act upon these convictions of duty, and assume that it is their duty to judge for others, it would just come to this, that whenever any two were about to engage themselves to one another, they must first of all ascertain if the minister or registrar would have any conscientious scruples to marry them. Let no one say the registrar could not object, as he is obliged to perform the ceremony *by virtue of his office*, whatever may be his own opinion; for that is just saying that the mere circumstance of presiding at the ceremony does not necessarily imply an approval of it, and that if the minister had happened to be registrar he would have been justified in officiating; but if the registrar's officiating at a marriage does not imply that he considers it acceptable to God, why should a minister's officiating be so regarded unless he actually say so? However painful the service might be to his feelings, he might still conduct it without guilt on his own conscience.

If, however, neither of the cases supposed above meets the one in hand, but the minister fully believes that there is no error of judgment on the part of his young friend, but that she is fully convinced that her intended partner is in the gall of bitterness and in the bonds of iniquity, and yet wilfully and deliberately engages herself to him in opposition to her own belief of what the New Testament requires, then it is evident that the one is no better than the other, the only difference being that she makes a profession of religion and he does not, and therefore the sooner she withdraws from the church the better, and then the minister, if still requested to do so, may marry them with perfect consistency as worldly people.

I see no alternative. If there be sin in the marriage so that a minister feels he cannot be a partaker of it by his presence at it, then the party ought to be separated from the church as for any other wilful and deliberate sin; and if there be no sin, then the minister may officiate without hesitation at the service; but to keep aloof from a marriage on the ground that it is sinful, and yet pass over it in the church as if it was not sinful at all is surely the height of inconsistency.

Your correspondent states, that "the gentleman is of moral character though he gives no evidence of being a new creature." I can see no difference in the principle between marrying a moral and an immoral man, so long as he is evidently unconverted. The only difference is this, that his morality may make the lady more readily hope that he is after all really renewed; and that

persuasion will entitle her to be still regarded as a Christian; but if she should be deceived by his hypocrisy, or by her own credulity, she will hereafter reap the bitter fruits of her deception, even though she should be at last saved, yet so as by fire.

Stradbroke, Jan. 9, 1849. RESPONDENT.

To the Editor of the Baptist Magazine.

SIR,—Having seen in your magazine for this month an article headed, Ministerial Attendance at Mixed Marriages, will you favour me by inserting a few lines, to direct attention to the evils arising from mixed marriages, which I am afraid are not sufficiently noticed by our dissenting churches. Such marriages operate injuriously in many ways. Light can have no fellowship with darkness, the converted and the unconverted can have no sympathy with each other on religious subjects, no spiritual converse in the seasons of trial and domestic affliction. If they have children the pious example of the one will probably be counteracted by the example of the other. When such alliances are formed, the piety of the one will be in danger of receiving damage from the influence of the other. I have lived long enough to see that we need all the helps we can obtain in our Christian journey and not hindrances. The tone of piety in our churches very much depends on individual and family piety, such unions are therefore adverse to their interests. I think also that all such unions are open violations of the commands of the word of God. To the Country Pastor I should say, "Be not partaker of other men's sins," "Be ye clean that bear the vessels of the Lord," "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

I beg to subscribe myself,

A MEMBER OF A BAPTIST CHURCH.

CAUTIONS TO CLERGYMEN SECEDING FROM THE EPISCOPAL CHURCH.

To the Editor of the Baptist Magazine.

MR. EDITOR,—It is confidently asserted that some ministers of the established church are dissatisfied with their present position, and apprehensive that they shall soon find themselves bound in conscience to leave it. In their critical circumstances, good advice may be of inestimable advantage to them; allow me therefore to offer to those of their number who are readers of your pages some important cautions for which I am not indebted either to my own penetration or to anything which I have learned from you or your correspondents, but to the observations which have recently been made on Mr. Noel's case by some distinguished pædobaptists. A false step at such a time as this may bring those gentlemen into irretrievable difficulties. If they should begin to follow Mr. Noel's example, they may perhaps follow him throughout, and so come to no better end than his. If, however, they do so after reading what I am about to write, they will not be able to plead that they never had fair warning.

Allow me, then, to caution these gentlemen against giving any attention whatever to the subject of *baptism*. It may seem to them quite natural when they are reviewing their opinions and practices in reference to other subjects, to review their procedure in reference to this. It may seem to them as though some of the principles which induce them to renounce compulsory pecuniary support should lead them to renounce also the compulsory administration of divine ordinances, especially of that ordinance which pledges its recipient to all the rest. But if once they begin to think on the subject, who can tell what the result will be? It is easy to go down hill,

"Facilis descensus averni."

There was a time when Mr. Noel himself was cautious, and kept out of the way of danger. "During my ministry in the establishment," he says, "an indefinite fear of the conclusions at which I might arrive led me to avoid the study of the question of baptism."* Had he persevered in this judicious course, how different might have been his standing among dissenters at the present hour! But, alas! he ventured, and the consequences are notorious. Privately, at first, this good man, who had hitherto preserved an unblemished reputation, read books on baptism. They were books on the pædobaptist side of the question, it is true, but how reckless was it to read on the subject at all! Had he never heard of the consequences that usually ensue when pædobaptist pastors introduce this topic into their pulpits? Had he not been apprised that of late years the discreet among them carefully avoid it? He conversed on the subject too with dissenting ministers. It is true, they were pædobaptist ministers; but why converse upon the subject with anybody? "Baptism in its own place is important;" this we are told on very high authority; but how difficult it is for men who are superior to trifles to discover where that place is! Very graphically has the editor of the British Banner described Mr. Noel's case in one of his leading articles:—

"Oblivious of the advantages resulting from "his rank, his talents, his eloquence, his "fame, he withdrew from the arena into "which he ought to have rushed, and spent "his time in holding meetings in the draw-"ing-rooms of the aristocracy, to which num-"bers of dissenting ministers in the metropolis,

* Noel's Essay on Christian Baptism; Preface.

"were from week to week invited, to discuss "with him the subject of infant baptism; "another step, which but too closely assimi- "lated him to Cæsar in the only false step "he ever took in his career of conquest. "Had Mr. Noel understood his mission, he "would at these seasons have been holding "meetings all over London, and elsewhere, "for discussions with churchmen, all and "sundry, who dared to meet him on the great "question of church and state. Baptism, in "its own place, is important, but, as com- "pared with the headship of Christ, and the "spirituality of his kingdom, it is only as "dust in the balance—a thing which, in "Paul's estimation, was comparatively be- "neath notice:—'I am not sent to baptize, "but to preach the gospel.'"[a]

Ah, when will dissenting pædobaptist writers succeed in relieving their devout contemporaries from undue anxiety for correctness of sentiment and practice in reference to this institution! Paul himself, with what degree of consistency it is not for me to say, tells of his having baptized several persons at Corinth, and indeed admits that he had baptized so many at one place or other, that he could not be sure that he had baptized no more in that city, though he was certain that if he had done so he had not baptized them in his own name but in the name of Him who had sent him thither. But can those worthy men who think of seceding from the church contemplate without shuddering the consequences that will ensue, should they indeed become not almost but altogether such as Mr. Noel is? Let them think of the sorry figure which as baptists they must cut should they ever be called to vindicate dissent against churchmen. How can they contend that babes are not regenerated by baptism, while they maintain that no one ought to be baptized who is evidently unregenerate! Let them reflect on the disappointment and sadness which they will cause among congregational editors, compelling them to moralize on the vanity of human hopes and the admixture of folly with wisdom in the best specimens of our species. But no language of mine will be so impressive as that of the editor of the British Banner. Thus he proceeds:—"How churchmen chuckled with "delight, the moment they heard of these "baptismal discussions! And even Charles "James himself relaxed the habitual gravity "of his pontifical countenance, softly sighing "forth, in the bosom of his chiefs, 'All "danger is now over; Noel has plunged "chin deep into the baptismal controversy! "We have now no more to fear from him. "The next step in his course will furnish a "sufficient antidote to the last, and we shall "soon have a book on baptism, which will "extinguish his book on the church. Let "him alone! He has at once changed the "ground and the subject of controversy, and "also enlarged the number of his antagonists. "Let him alone, he will do our work for us "much better than we can do it for ourselves.' "The thought makes us sad, reminding us, "that in all ointment there is a fly; with "every rose a thorn; no good without a "mixture of evil; no wisdom without folly; "no expectation without disappointment."

But he that would avoid a melancholy end, should avoid those courses which naturally lead to it. When an intelligent man begins to think for himself; to study the Scriptures carefully; to determine to make the New Testament his rule; to resolve to sacrifice prejudice to truth and interest to duty, who can tell how far he may go! Who will guarantee that he shall not become a baptist? I am sure that I would not. The Record, which assumes to be the organ of evangelical churchmen, represents the termination of his "movements, enquiries, and wanderings" which Mr. Noel has reached, as that "which most persons of discrimination have regarded from the first, as the most natural and probable one." It tells us, "that *this* is the ultimate settlement of clergymen who quit the church; that the baptist community rather than the independent or presbyterian, generally, receives such seceders, must have been often remarked by" its "readers."[b] The fact is thus attested by The Record; but for an explanation of the philosophy of the fact we are indebted again to the British Banner, "When Mr. Noel left the establishment," it tells us, "and published his great manifesto, he formed and avowed a design of retiring for twelve months to solitude for consideration and prayer." There is, I think, a slight mistake here; the time for which Mr. Noel determined to give himself to consideration and prayer before he committed himself to the course which he finally adopted was, I believe, not twelve months but six; but the principle is the same in either case: why give himself to consideration and prayer at all? Prayer, as we shall see, is good, if the word prayer be interpreted so as to include the idea of action; but *consideration!* How necessary it is in these days to beware of consideration! Consideration would transform some men strangely in less than six months. Who can guess what effect *one* month's consideration in retirement might have on the editor of the British Banner himself? Is it certain that were he to venture upon it, he would not himself become a baptist! But he knows better, it may be hoped, than to make so dangerous an experiment. There were persons who saw no evil in the adoption of this course by Mr. Noel; but they were not the sagacious. Men who knew the world, and were acquainted with

[a] British Banner, December 19, 1849.

[b] Record, September 17, 1849.

the history of others who had become baptists, would naturally be startled by the announcement; whereas it is not easy to find words to describe the sensations which it would excite among the far-seeing few. Hear the British Banner once again: "When Mr. Noel left "the establishment, and published his great "Manifesto, he formed and avowed a design of "'retiring for twelve months to solitude, for "consideration and prayer.' The first authorised intimation of this resolve, fell upon us "like a sun-stroke or a thunderbolt. We well "remember, we instantly, and with anguish of "heart, pronounced that a spirit of infatuation "had descended upon him, that he had completely misunderstood his mission, and that "his work as a reformer was done. There "were not wanting, however, men—excellent "men, but men more spiritual than wise—who "professed their admiration of this step as "exceedingly proper and praiseworthy. Such "men may be saints, but assuredly they are "not born to be reformers. Prayer is good, "but no prayer is equal to that which is "embodied in wise and well directed labours "to accomplish the thing for which the prayer "is made. While Moses prayed, the tribes "fought; and thus, too, it was with the "apostles. The triumphs of Christianity only "abated when men ceased to labour, and "retired into what was called religious houses, "that they might give their lives to idle "prayers."

Now, sir, I know what baptists will say to all this, for I was brought up among baptists myself, and I have often listened to their common-place arguments. They will say, that Christ's laws were made to be obeyed; that His will ought to be the rule of a Christian's conduct; that we are not at liberty to trifle with any one of His commands; that he who breaks the least of them, and teaches men so, whatever he may think of himself, is to be reckoned a small man, a very small man, (ελάχιστος) in the kingdom of heaven. Well, sir, let them say all this, and as much more of the same kind as they please; it is their vocation to say such things; it accords with their system, and if they do not say such things I know not who should; but I would caution clergymen who think of seceding from the establishment that if they give heed to notions of this sort, they may reduce themselves to the level of such men as Mr. Noel; that they must be content in that case to be reckoned among the men that are "more spiritual than wise;" that "they may be saints," but that it is impossible that any one of them should ever rise to the dignity of Director-General of Congregational Magnates.

I am, Mr. Editor, your's respectfully,
A Dissenter.

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* British Banner, December 19, 1849.

EDITORIAL POSTSCRIPT.

The demand for our January number was so much greater than our publishers had anticipated, that at the end of a week it was found that the whole impression was exhausted. Much of the type having been unfortunately distributed, no more copies could be printed till a considerable portion had been re-composed. In the interim many orders had been received which could not be fulfilled, and much disappointment must have been experienced. If any of our friends have not been supplied, however, we beg to inform them that the second edition, in every respect the same as the first, including the very satisfactory portrait of Mr. Noel, may now be readily obtained.

The early part of this number contains an article longer than is generally desirable, but one that will be highly valued by many of our readers who take a lively interest in the spread of the gospel in India, and are anxious to understand the practical working of our operations in that immense region. The author, one of our missionary brethren who has had ample opportunities for acquiring a knowledge of the subject on which he treats, wrote it for the Calcutta Christian Observer, a periodical supported by missionaries of different denominations. It was therefore designed in the first instance for local perusal, and certain to be tested by men of local knowledge; but Mr. Wenger rightly judged that its republication in this country might be useful, and hence we have the pleasure of laying it before our friends. We do so the more readily because the importance of carrying on our missionary operations in India with increased vigour is becoming more and more evident. India is the special field of labour which God in his providence assigned to us at first; and we should regard it as a delightful omen if the British public, calling to remembrance the vast amount of preparatory work which has been done during the last fifty years, were to determine to enter anew with becoming energy into its own labours, and with a wisdom acquired by experience, to turn to that account to which they might be turned the existing translations of the scriptures into the languages and dialects of the Asiatic millions. We have reason to believe that all Hindostan is now ready for the sickle.

A few years ago, a banker who was reputed to be very rich and very penurious, taking his early walk one morning, found an inscription chalked on all the walls in his neighbourhood, announcing that he had given a man a shilling. That he had in reality performed this charitable action was doubted by those who knew him, and we never heard that it was satisfactorily ascertained; but

assuredly the publication of the statement, whether it were truth or fiction, was not adapted to create a high estimate of his habitual generosity. We are sometimes reminded of this fact by accounts which we are requested to lay before our readers of presents to ministers. It seems as though some of our correspondents thought that to show any kindness at all to a minister is so extraordinary a procedure that it ought to be chronicled. A letter now before us affirms that an individual has presented to the religious teacher whose instructions he enjoys, a volume which, if he gave the full price for it, must have cost him seven shillings and sixpence; and this we are requested to publish! It was probably very kind on the part of the donor, and very acceptable to the receiver; but such a friendly token of regard cannot be announced to the world without implying that such things are rare in the circle in which the incident has occurred. We are informed also that a pastor has received from an assembled company, as a token of their esteem, a handsomely bound bible for the pulpit. Now if a better pulpit-bible was required it was right that one should be furnished; but it was no more an act of special kindness to the pastor, than it would have been to have had the pulpit windows mended, had they been broken. Occasional presents to ministers ought to be encouraged; they cheer, and animate, and cement affection; and the publication of such transactions is desirable, when they are really testimonies of attachment after long continued connexion, or when they are examples worthy to be held up to the imitation of others; but the wish that the most trivial act of kindness should be made known, indicates so low an estimate of what faithful and affectionate pastors deserve from their people, that we should think it anything but respectful towards the parties to comply with such requests.

On the 12th of January, one of the days when the roads and streets of the Metropolis were in an extremely slippery state, the Rev. J. H. Hinton fell and broke his right arm about two inches above the wrist. Of course he is unable to write, and many of his usual occupations must be necessarily suspended for some weeks. He has endured much severe pain, but he is progressing favourably.

The Rev. C. A. M. Shepherd, who had assisted the late Rev. J. H. Evans, at John Street for some time past, has accepted an invitation to become pastor of the neighbouring church in Henrietta Street, whither it is understood that he will be followed by some attached friends.

The statistics of the London Association, the annual meeting of which was held on the 19th ultimo, are not in a sufficiently complete state yet to be published. Though the letters exhibited an entire absence of any indications of discord, and some of the churches had received considerable accessions of numbers, there were several others in which a positive diminution had taken place. This was attributable, however, not to any great deficiency in the number of baptisms, but partly to the unusual number of deaths which occurred while the pestilence raged last summer, partly to the great number of dismissions which have taken place from some of the older churches to churches which have not yet been united to the association, but which may probably join it speedily, and partly to a revision of church books which has removed many names of merely nominal members. After the letters had been read, Mr. Aldis and Mr. Baptist Noel delivered very impressive addresses.

RECENT PUBLICATIONS
Approved.

Continued from page 96.

Horæ Paulinæ; or, the Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. By WILLIAM PALEY, D.D. With Notes and a Supplementary Treatise entitled Horæ Apostolicæ. By the Rev. T. R. BIRKS, A.M., late Fellow of Trinity College, Cambridge. *London: R.T.S. pp.* 412.

The Bible of every Land; or, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made: with Specimen Portions in their own Characters; and Ethnographical Maps. Part VIII. Class III. Indo-European Languages. — Division E. *London: Bagster and Sons.*

The Congregational Year Book for 1849, with a Calendar for 1850; containing the Proceedings of the Congregational Union of England and Wales, and its Confederated Societies for that Year. Together with Supplementary Information, respecting the Associations, Ministers, New Chapels, Schools, and Publications, of the Congregational Body throughout the United Kingdom. *London: Published for the Congregational Union, by Jackson and Walford.* 8vo., *pp.* 256.

Spiritual Blindness: the Result of Man's Voluntary Opposition to the Truth. A Discourse delivered to the Baptist Church assembling in Bristol St., Edinburgh. By ANDREW ARTHUR, one of their Pastors. *Edinburgh; James Hogg. pp.* 29.

The Young Converts. By the Rev. G. HALL, Carlton, Beds. *London: Houlston and Stoneman. pp.* 24.

Christ Revealed; or the Scriptural Lock and Key to the passages which Testify of Jesus Christ in the Old and New Testaments. By the Rev. W. CARUS WILSON, M.A. New Edition, Re-arranged, with an Introduction. *London: Houlston and Stoneman. pp.* 88.

The Christian Mirror and Family Journal. January, 1850. *London: Partridge and Oakey.*

THE MISSIONARY HERALD.

FORESTS OF TRINIDAD.

TRINIDAD.

Trinidad has been called the Indian Paradise. It was discovered by Columbus on his third voyage, in 1498, and was then densely inhabited by Caribs, whose disposition is represented as mild and industrious. The inhabitants now are chiefly Europeans and negroes; but a few hundreds are left of the aborigines. They have fallen before the edge of the sword, Spanish cruelty and outrage, and European vices.

The soil is fertile, and the land covered with gigantic and magnificent vegetation. Forests of palms, groves of citrons, hedges of spices and perfumes, beautiful rivers, surmounted by a deep azure sky, render the interior of the island a scene of unequalled beauty. Beneficial and abundant dews cool and invigorate the atmosphere, and give a vigorous luxuriance to vegetation. The forests are filled with trees of the noblest growth, among whose gnarled roots the traveller with difficulty picks his way. The margins of the rivers are hid in the dense foliage of the cocoa-tree, here and there interspersed with the brilliant and golden foliage of the *Bois immortel*, a lofty umbrageous tree, covered with clusters of scarlet blossoms of exceeding brightness, and shining like brilliant velvet in the rays of the sun; while the lovely butterfly-plant, fluttering on its almost invisible stalk, adds beauty and variety to the traveller's path. The low grounds are marshy, and the passage through them rendered extremely difficult by the entangled vegetation which covers them.

Amid these glorious scenes labour our brethren LAW and COWEN, assisted by eight other teachers. During the last year twenty-two persons were baptized, and there have been gathered from the degraded population about 120 persons into Christian fellowship—plants that shall flourish in the Paradise of God.

INDIA.

CALCUTTA.

The hope expressed by our brother THOMAS in the Missionary Herald for November, has, through Divine mercy, been fulfilled. On the last Lord's day in September *six* believers made a public profession of their faith in the Lord Jesus Christ at Bow Bazar, consecrating themselves to Him in baptism, and were admitted to full communion on the following sabbath. In a letter dated November 8th, Mr. THOMAS further informs us, that "brother Leslie baptized a European last sabbath, and on the same day brother PEARCE baptized a man, formerly a Mussulman. I hope to baptize at the close of the month. Thus you see we are not left without some tokens for good, and if we can but get over the difficulty about funds, I hope we shall yet see better days."

MONGHIR.

Under date of October 31, 1849, our brother LAWRENCE favours us with the following communication. His remarks on the deficiency of the Society's funds, the present wants of India, the encouraging prospects daily enlarging before our

missionary brethren, and the self-denial endured in his missionary life by our esteemed brother, will be found worthy of particular attention.

It is with deep regret I learn that the Society continues so much in debt, and that in consequence it is necessary to restrict the operations of the Society within narrower limits. I hope that this will be only a temporary measure. Surely there must be silver and gold enough amongst the baptists in Britain to enable the Society to maintain all its usual operations with vigour. After all the good that has been accomplished by means of the Society, surely none can fail to see its growing worth and importance. And can it be that when the Society is advancing in usefulness, the professed friends of the Redeemer in our denomination are declining in zeal and liberality? I hope that this is not the case. But from whatever cause the deficiency of funds has arisen, it is deeply to be deplored. It is most painful to reflect that the amount of pecuniary aid afforded to the East India Mission must be curtailed just at a time when we need more help in every way. We want more men, as well as more money.

Wants of Patna and its vicinity.

Some of the Society's stations cannot be maintained much longer without a more liberal supply of both. Patna has now no missionary belonging to our Society. The Refuge and the church have been broken up by Mr. Beddy's removal. And though there is one valuable missionary there, who, I have no doubt will do all he can in looking after the few believers that remain, as well as in preaching to the unbelieving; yet what is one man in so large a city? It is very much to be lamented that our Society has not an agent to go to Patna immediately; there is abundance of room, not for one only, but for three or four missionaries. Not only is there a vast population in the city of Patna, but there are many towns and villages around it, which must be supplied with the light of the gospel from Patna. Gya is about sixty miles from Patna, and is a very important place in the estimation of the Hindoos. Vast numbers of pilgrims from all parts of India visit there, and generally remain for a week, or two weeks, so that there are good opportunities of preaching the gospel to them. But at this place there is no missionary, and there is not one residing nearer than Patna. Behar and Tikaree are two large towns, with no missionary nearer than Patna. Several other large places I might name, which have no missionary nearer to them than Patna; but you are doubtless fully aware of the importance of having our mission re-established in that large city, and I feel persuaded that the Committee would most gladly send agents there if it were in their power; it is, therefore, of little use for me to write more on this subject, as both means and agents are wanting. I pray "the Lord of the harvest" to dispose the hearts of his people to greater liberality, and to send forth more labourers into this part of the missionary field.

Retrenchment.

In reference to the resolutions on reduction of expenditure, to which you have called our attention, I may remark that you are doubtless aware they can scarcely be considered applicable to Monghir. As we draw from the Society's funds nothing but our own salary, it is impossible for us to reduce our allowance from the Society except by giving up a portion of them. To relinquish any portion of my salary would subject me to difficulties, for although we live in a very economical style, we have nothing to spare at the year's end. I have never drawn the full extra allowance for a missionary's family, and since I have been at Monghir I have kept the mission house in repair out of my salary, in order that I might spare the funds of the Mission. And, excepting about 600 rupees realized from the proceeds of the Digha houses, with which I built a large wall to secure the house against the encroachments of the river, and partly rebuilt a stable, I have never drawn any extra sums from the funds of the Society. I am not sure, however, that the resolution No. 4 is intended to apply to the salaries of the brethren. I do hope that the Society will not be so urgently pressed as to make it necessary to reduce the salaries of their agents; but should this be the case, I will cheerfully bear my share of the burden.

Liberality of the church at Monghir.

You are aware that we have local funds by which all the current expenses of the Monghir station, our salaries excepted, are defrayed. These expenses amount now to more than £7 a month.

Some of our members, sympathizing with the Society in its difficulties, have been exerting themselves to collect contributions towards liquidating the debt. Already 300 rupees, or £30, have been collected, and we hope to realize something more, when the amount will be forwarded to Mr. Thomas.

Prospects.

No additions have been made to our congregations, or to the church, since last May, of importance. We anticipate an increase to both in a few months. Several of the inquirers in our Christian community continue to afford us satisfaction, and it is probable

that some baptist friends from other stations will take up their residence here.

Account of tour.

During the greater part of August, and the first half of September, I was from home in company with our native brother Nainsukh. We visited the villages on the banks of the Gunduk, a stream flowing into the Ganges a little below Monghir. We visited about sixty-two different places, gave about 154 addresses to as many as 5647 hearers, and distributed about 50 single gospels, and 200 tracts and other books. Very few of the village people are able to read, the distribution of books was therefore small. Our reception by the people in general was encouraging. We found on this occasion very little of that bitterness of feeling and decided opposition which were manifested when we visited them a few years ago. In many villages our hearers appeared to take a pleasing degree of interest in what was said to them; some of the poor people even offered us pice and food. One poor woman, after listening to Nainsukh for some time, expressed her approbation of what she heard, and desired her son to present him with two annas (3d.), begging him to do her the favour to accept of it, and apologizing for the smallness of the sum. She said many brahmans and teachers had come to her house for what they could get, but none had ever told her such excellent things as she had then heard! Such incidents serve to show that the preaching of the gospel makes an impression even upon the apathetic Hindoos, and to strengthen our belief that it will be instrumental, through the power of God, in the salvation of their souls. Though conversions have been few at present, still our hopes are brightening. India at no very distant period will be converted unto God.

In a letter of earlier date, September 28th, to a relative, Mr. LAWRENCE enters somewhat more into detail than in the above. After referring to the receipt of *Evangelical Christendom* from some kind friend, he continues,

We have also heard from Mr. Brock's bible-class. The letter is a very excellent one; sensible, and full of Christian affection and sympathy. We were much gratified with it, and shall be glad to hear from them again. It would be a delightful thing for the Society if all the young people connected with the baptist churches in Britain felt interested in its operations, and would exert themselves according to their abilities to help the good cause. Then, I believe, the Society would not be long in debt. I hope its present difficulties will arouse the churches to exert themselves on its behalf. It is painful indeed, that the Society should be obliged to curtail its operations in India now, for I believe that India never appeared more promising, and never more needed increased help then it does at present. A great deal more might be done if we had more missionaries and more money to carry on more extended operations; but as these will not come at our bidding, we must patiently wait, earnestly pray, and press on in the best way we can, until the Lord shall be pleased to appear for our help.

Additions to the church.

At this place we have had some encouraging additions lately. In April we baptized three Europeans, and we hope to baptize again soon. There are several natives who appear to be concerned for the salvation of their souls. The services which we hold for the benefit of the heathen continue to be well attended. Though many have not been converted, still these services have not been without some good effects.

Idolatry failing.

At a Hindoo festival which has just been concluded, it was customary in former years to make a large subscription among the rich natives, to get up a farce in honour of their god Ram; but this year, with one or two exceptions, none were found willing to contribute, and consequently the farce fell to the ground. One reason assigned by those who declined giving I have been told was, they thought what the Christians say is true, viz., that this farce is a burlesque on religion, and an insult to God, and therefore they would not give any more. Such incidents show, I think, that the preaching of the gospel does make some impression on the native mind, though not all we desire.

Interesting journey.

In my late journey with our native Christian preacher, Nainsukh, I met with several encouraging incidents, which led me to believe that the villagers generally have a much more favourable opinion of Christians, and Christianity, than they used to have. Villages in which we could obtain no hearers two or three years ago, when visited on this occasion we found the inhabitants ready to receive us with great respect. Men, women, and children came round us, and seating themselves on the ground, listened for an hour or two with great attention while we explained to them the truths of the gospel, and exposed the follies of Hindooism.

On one occasion a poor man who had heard me speak for some time, offered me a portion of his food (which consisted of a kind of melon, very common food among the poor in the months of July and August), saying

that he was sorry he had nothing else to offer me.

Native ideas of the incarnation.

At another place I visited the house of a respectable zemindar, or landholder, and as I approached it I feared that I might be driven away with abuse, but to my surprise I was most politely received, and after being seated, between twenty and thirty persons came together, who all listened very attentively while I spoke to them of man's ruin by sin and the way of salvation by Christ. No interruption was offered until they found that I insisted on Christ's being the *only* Saviour. This they were unwilling to admit. "They would not deny that Jesus Christ was an incarnation of the Deity, but so was Ram, and therefore Ram and Jesus Christ were the same, only differing in the time and manner of the incarnation. The Deity had become incarnate at various times and in various modes, and in these last days, in this dark and evil age, he had become incarnate in the person of the Hon. East India Company, that now ruled over all India. The Hon. East India Company was therefore Ram in a different form, and was consequently entitled to the homage due to Ram. And," said the chief speaker, "I believe Ram is in every sahib (or European); and since Ram has given them the sovereignty of the country, of course it is my duty to treat every sahib with profound respect." The poor deluded man was so very consistent with his profession, that he received us with all honour, but it was not for Christ's sake, alas! it was for Ram's sake, whom the poor deluded man believed to be in us. We laboured long and hard to dispel some of the darkness from his mind, but all our efforts were apparently fruitless. He tried to behave with all deference, but he still retained his awful opinions. From this case you will perceive what fearful ignorance, error, and obstinacy we have often to contend with. What can be done without Divine help! How much do we need that our dear Christian friends should strive together with us in prayer to God that this help may be granted.

SAGOR.

Acting upon the peremptory advice of the physician, our brother MAKEPEACE is on his way to England. His health has for some time been failing, and he is at last constrained to leave his station for a more invigorating clime. He leaves at a most interesting moment. "On the first sabbath in October," he says, "it was my privilege to baptize an interesting young man on a profession of his repentance towards God, and faith in our Lord Jesus Christ. Another excellent individual had been accepted by the church, and would have been baptized, had not indisposition prevented. This is truly an exciting time with me. Though so many have been baptized, yet there is a greater number of individuals upon whom we can look with interest and hope, than at any previous period." Thus our brother is laid aside, in the all-wise counsel of God, at the season his labours are bearing richest fruit. Their very toilsomeness and success involving the decay of the labourer.

CEYLON.

COLOMBO.

Our last Herald conveyed the afflicting intelligence of the decease of our esteemed missionary Mr. DAVIES, in a letter from our brother DAWSON. Mr. ALLEN, under date of the 15th November, has communicated some further particulars of his last days. A month previous it had been arranged that brother ALLEN should remove to Colombo to assist Mr. DAVIES, and to carry out the reductions proposed by the Committee. Mr. ALLEN therefore now occupies the station.

One of our little band is no longer an inhabitant of this lower world. The Master has said to him, "It is enough, come up hither, enter thou into the joy of thy Lord."

Our brother Davies, as you are aware, had been long labouring under disease, evidently the effect of a climate unsuited to him, and five short years have laid low one who was an able minister and missionary.

When I came to Colombo, about six weeks ago, on finding him no better for his residence in the cooler regions of the island, I urged him to leave whilst a probability of his reaching England remained, but it was too late. Finding him utterly unable to do anything, it was arranged that I should take the duties of the station, and he prepared to leave by the Garland Grove, about to sail, but it was ordered otherwise. On Saturday, the 27th of October, he, with Mrs. Davies and the children removed to the residence of Dr. Elliott, for the sake of a little change, and that the Dr. might have him more immediately under his attention. He was then suffering from acute dysentery, which had been long feared as the climax of the disease which had prostrated him for nearly two years, and which baffled alike medical skill, and the colder climate of Newera Ellia, until it brought down the poor clay tenement. All that kindness and skill could do was done, but in vain. His work was done, and he went to live in a higher scale of existence, and amid higher scenes of enjoyment.

His death and funeral.

On the following Friday, November 2nd, on the seventh day from his removal to Dr. Elliott's, he breathed his last, in the presence of the Dr., brother Dawson, and myself. On the Saturday we laid the body in the grave, surrounded by a vast concourse of spectators who came to pay the last token of respect to the remains of him, who was held in high estimation by all ranks and classes of society, from those high in authority to the humblest inhabitant; and on the next evening,—the sabbath,—and his first in the assembly that ne'er breaks up, I had the melancholy duty of preaching his funeral sermon, to an assembly that more than filled the chapel, many, if not all of whom were it is hoped profoundly impressed with what they heard.

His illness.

We watched him night and day during his last illness, which though short, was severe. He had been so reduced by the old complaint, that it was manifest he had not strength to grapple with so fearful an enemy as dysentery, and we saw his strength diminish, and his pains increase, until death made him to bow himself. It was painful at times to behold him in such circumstances, and yet it was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy, death. He triumphed through the blood of the cross. His resignation to the will of God most high, was instructive and impressive too. He found support and consolation in the doctrines and promises of the gospel, which he preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day, and in the dead of the night, of asking him how he felt in reference to eternity, and it was more than satisfactory to hear him, with his dying breath, tell me that he had no fear or anxiety, that his hope was sure and stedfast, founded on the rock of ages. At no time had he a single doubt with respect to the future. All was calm, peaceful, and joyful. Once indeed, he told me that he felt distressed concerning his family, but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to him.

On asking if he had any thing to say to me and the native preachers and churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. Tell the Pettah people, he said, that I feel grateful for all their personal kindness; that I should like to speak to them once more, but I cannot; that I intended to write them a letter for you to read from the pulpit, but I am too weak even for that. Tell them while I thank them for their kindness, that I mourn because of their carelessness and indifference to spiritual things, and that I have been so discouraged as to think that my preaching was vain. Tell them these things, and beseech them to be reconciled unto God, and embrace the gospel—perhaps your voice will move them.

As his end drew near, he said but little, when sensible, except occasionally, "Allen, Dawson, Elliott are you here, do not leave me. The pain is dreadful, but it will soon be over." When it became generally known that he was ill, the inquiries that were made proclaimed the estimation in which he was held, and the immense gathering at the funeral showed that his loss was felt as a public one.

Our loss.

You, dear brother, and the society have lost an able man and missionary, and the two surviving missionaries have lost one, who, though cut off in early life, at thirty-four years of age, was mature in mind, sound in judgment, and wise in counsel, and an able fellow-labourer—God's will be done. We thought we could ill spare him, but God would teach us perhaps that he could do without him, and that we should submit without a murmur.

Is it quite beyond the means of God's people in our fatherland to send another to occupy the place of him who has just fallen

on the high places of the field? It was painful to leave Matura, and painful for us all to abandon the poor people there; and it is painful here to look on multitudes who are without instruction of a religious kind, and equally painful to know that even our own people cannot have as much attention from the European as they need, though the native assistants do well. Are there no hearts in England that can be touched by the cry, "Come over and help us!" The people need the missionary among them; they are perishing for lack of knowledge. We ourselves die daily, and are willing to die with the harness on; and as we fall one by one, are there none to be found who will step into our places, and maintain the battle, and achieve the victory in the name of the Lord?

The high estimation in which the Christian character and abilities of our departed brother were held, may be gathered from an obituary notice which we extract from the *Ceylon Overland Observer*.

The deceased missionary was cut down early in his career, his age not exceeding thirty-four; a fact which struck with surprise many who had long admired the maturity of his judgment, the expansiveness of his mind, the largeness of his views, and the extent of his acquirements. *Conscientiousness* was the leading feature of his character. He never received a statement, an opinion, or a doctrine upon trust. All were submitted to the patient and industrious scrutiny of a mind naturally acute, and which had been trained and disciplined to the severest principles of the science of reasoning. The Christianity which he professed and preached, he lived up to. Its precepts were his guide through life; its promises his support in affliction and in the solemn hour of death. A closing scene more replete with calm triumph has seldom been witnessed. It was his last seal to the truth of a system—the reality of doctrines which, having thoroughly examined, he sincerely believed.

The large concourse at his funeral, of persons who came to pay the last token of respect to his remains, was such as is seldom witnessed save on the occasion of what is deemed a public loss. Amongst those who stood round the grave we noticed the Honourable the Chief Justice, the Honourable the Colonial Secretary, the Honourable the Queen's Advocate, &c.

His attainments as a scholar.

In accordance with the permission conceded to us, we append the following testimony to Mr. Davies's character and attainments, especially as a scholar, from the pen of one occupying a high position in the government of this colony, and in the ranks of literature. It says all that we could wish to say, and much more gracefully than we could say it. The tribute is alike creditable to the living and the dead.

"Such was his singular diffidence as to himself and to his own attainments as a scholar, that it was not till some time after our first acquaintance that I almost accidentally discovered the profundity of his erudition, and the vast extent of his reading and research. It arose from a casual allusion to a passage in the Samaritan Pentateuch, a version as old as the days of Rehoboam, nearly 1000 B. C., in which there occurs the ancient name of Ceylon, '*Sarandib*.' This led to a discussion in which he poured forth such a flow of learning as I had seldom listened to before. Our conversation, and much subsequent correspondence, turned on these subjects—the identity of Ophir with Ceylon; the knowledge of the Hebrews concerning India and China and their productions; the probability that traces of this knowledge were to be found in the Hebrew term for 'cinnamon;' the early trade of the Phœnicians and Arabs with countries still futher to the east; these, and a multitude of similar inquiries, called forth almost unconsciously his vast stores of information. And they were displayed not merely in his critical familiarity with Hebrew and its cognates; with the dialects of modern India and their ancient roots; with Greek, both Hellenic and mediæval; with German and a variety of modern languages, but with the literature in which these are preserved; the collations of the Septuagint and the early versions; the Greek, Roman, and Arabian geographers, the early travellers who after the revival of learning brought back to Europe the lost knowledge of the east; and the works on natural science compiled or illustrated from their researches.

"All these, from early study, he seemed as familiar with as though his later years had been spent in the luxuries of a boundless library, instead of being passed in the jungles of Ceylon.

"And what was most charming in all these disquisitions, was the singular modesty of this highly cultivated mind. His clearest views he always put forward as 'suggestions;' his soundest conclusions as probable 'conjectures;' and I possess now some of his valuable dissertations elaborated with the utmost care and inquiry, but all sent to me not as essays, or treatises, or comments, but as *notes*, or *thoughts*, or *ideas* of his own.

"In all this, and throughout his whole demeanour, there was apparent the gentle spirit of that Master whom he so faithfully served. His was indeed the charity which

suffereth long and is kind, which envieth not, and vaunteth not itself. And when, a few evenings ago, I turned homewards from the spot where I had seen the sun setting on the green turf where his poor remains had been lowered into the grave, amidst the regrets of those who crowded there, to pay that last unavailing tribute to their friend and benefactor, I remembered the touching words which I had heard himself repeat but a few short weeks before, '*multis ille bonis flebilis occidit nulli flebilior quam mihi.*'"

WESTERN AFRICA.

FERNANDO PO.

Our readers will already have learnt the decease of our dear and esteemed brother MERRICK. As we have not yet been able to obtain any detailed account of his last days, the following affecting letter, written shortly before his death, will be read with deep interest.

Out at sea.

MY DEAR MOTHER AND SISTERS,

It is uncertain whether I shall reach land. I am so weak, so feeble, a watery grave may be mine. All is right. I commend my dear Elizabeth and Rosanna to your constant attention, and hope you will love and do all you can for them for me. I cannot write more. All my books and private property I leave to my dear Elizabeth; she is to order them to Jamaica. All my private papers are at Jubilee, and to be sent to Jamaica to my dear wife. I commend my dear wife and child to the care of our Committee, and hope they will remember them in all their cares and troubles. I leave this letter open to be showed to our Committee, or any other friend.

And now, my dearly beloved wife, the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Saviour; to Christ, too, I bequeath my beloved Rosanna, and mother and sisters, and all that are near and dear to me. I can leave them to none more precious, more dear, more faithful, more covenant keeping. And now, dear mother and sisters, dear wife and child, and all that are near and dear in Christ, I commend you to God and his grace, who is able to build you up, and give you an inheritance among them that are sanctified. Amen.

Yours ever in Christ Jesus,

JOSEPH MERRICK.

To this we append an impressive letter from Mr. SAKER, dated October 3rd, 1849. Mr. MERRICK sailed from Clarence on the 6th. The apprehension expressed by Mr. SAKER was realized in fifteen days from the time of Mr. MERRICK'S embarkation.

The return of our brother Merrick is a deep affliction to us. But I am quite apprehensive that you will not see his face again. His stay of four weeks here, waiting for a passage, has been a severe trial to his constitution. He has gradually declined every day, and I almost fear he will be prevented from embarking. His lungs are thought to be diseased; his sleep is broken by a painful cough, his energy is gone; his debility is so great, he cannot walk but for a few seconds; he cannot ride. We fear he cannot live many days, but our hope is in God.

He will, if spared go from us, with the deep sympathy of every heart. The prayers of the church will daily ascend to God on his behalf, and we shall hope, against hope,—that he may recover, be strengthened, and return to bless this dark land. His going hence we can scarcely endure, and we are ready to say our strength is departed. Indeed we are too weak, we cannot spare him, he is a faithful man, devoted to his work, to the salvation of souls. We cannot spare him! we cannot spare him! If he goes hence, who is left? who will work? who will pray? Truly we are worms and not men! And yet, sad truth! we must part. Our choice is to send him to you when there is hope, or lay him in the grave, where he will rest from all toil. In such a dilemma we cannot hesitate, and yet we grieve. Oh! that some faithful heart may soon supply his place.

Can we hope for another man of faith and labour? Clarence has called for a pastor for three long years, yet who responds? O ye men of God! is there not among your ranks, young men, whose hearts beat high for the Saviour's glory, who can lay down those hearts, yea, their whole lives, at the Saviour's feet? Must Clarence call for ever in vain for a man of God, capable of leading and instruc-

ting them in the way to life! And must the continent sink into the pit of irreparable woe for lack of teachers! *Must* we let go our hold, and let the machinery rust! Must we leave the lever on which is poised the destiny, the eternal destiny of souls! O ye men of God! where is the spirit of our fathers! where is the faith, the devotedness, the wrestling prayers of the generation gone! where is the devotedness of the churches to Jesus, which ought to glow in every heart! Is the fear of fever, of prostration, of a premature grave, so terrifying! Is the love of life, of money, of ease, of home, of comfort, so strong that you cannot move! May these things *bind* you in this world, without *binding* you in the world to come. Is there nothing alluring in the crown of life suspended o'er the path of devoted holy labourers! Is there no bliss in the master's welcome, "Well done, good and faithful servant!" Be it, there is no ambition! yet is compassion quenched! Is mercy overwhelmed in the turmoil of Europe! Must these myriads of souls sink down to death, and none to help! will you withdraw the hand that only can save. Brethren, brethren, in eternity what thoughts will fill your spirit! Realize it now, and if you cannot come to us, plead with God, daily plead, that men of faith and patience may be sent; and sent speedily. Spirit of God! descend upon us. Descend upon our churches! churches, which sent forth, a Carey, a Chamberlain, a Burchell, and all that host of warriors who now wear the robes of conquest. Descend, O Spirit! to raise up men of like faith and patience, that souls may be saved, and Jesus loved. Spirit, descend and dwell with us!

We earnestly entreat the prayers, sympathies, and aid of the disciples of Christ, at the present important juncture in the affairs of our African Mission.

WEST INDIES.

HAITI.

The following long and interesting letter from our missionary brother, W. W. Webley, dated December 8th, 1849, will give a succinct and clear view of the work in which he is engaged, and the various obstacles to success that present themselves among the turbulent and licentious population of Haiti.

Nearly three months have now elapsed since I had the pleasure of communicating with the Committee of our Society. My long silence has been occasioned by protracted and dangerous illness. During an interval of three months I have suffered at one time from diarrhœa, at another from intermittent fever, and at another from irritation of the lungs. The last letter addressed to you from this station was written by my dear wife at the time when I was most severely indisposed, and when the greatest possible repose was required both for mind and body. Through much caution and clever medical aid, and above all, through the divine blessing, I am now nearly restored to health, and for some weeks past have been able to resume my labours almost without intermission.

Joy and thankfulness.

My letter will contain a sort of summary of events that have transpired, and of difficulties that have happened to us in connexion with the mission during the year that is now drawing to a close. In reviewing that year we have certainly had some causes for joy and thankfulness, though the causes for discouragement and depression seem often to have preponderated. Three young persons were baptized in February last. The first of these was, and is still, a most useful and devoted female assistant in the school. The second was a young man of promising ability and piety. The third was a daughter of one of the members of our little church, who, with his wife, was baptized last year. This dear child is one of our first fruits from the school. Two other children, still younger than this one, have also given evidence of conversion. One of these is still, I trust, growing in the grace and in the knowledge of God. The other, though only about five years of age, has, I do not hesitate to say, been gathered to her rest in heaven. We have also two other persons, one who is very young and another who is a married female, who are waiting to be baptized. The conduct, too, of many of the children of the school has recently given us much encouragement. Many of them for some time past seem to have been labouring under religious convictions, whilst the views and feelings of many have indicated the existence of at least

a desire to act rightly, and to become early converts to the faith of Jesus. These things have certainly gladdened our hearts, have proved that we have not been wholly labouring in vain, and have helped to keep us from sinking in the sea of difficulty and discouragement by which we have been often almost overwhelmed. But whilst we have thus had much to encourage, we have had to contend with much that has tended to discourage. We have had, for instance,

Trials arising from the ill health of the mission family.

Scarcely had Mrs. Webley and myself returned from Jamaica with renewed health, and again resumed our mission duties, than my dear wife again became a sufferer and an invalid. My own health too only a few months afterwards became so impaired, that with difficulty could I keep up the weekly services in the town, whilst my visits to the surrounding villages were necessarily given up for a time. Miss Clarke too has been often ill during the year, whilst Miss Harris and myself have recently been added to the list of the sick. Thus during the whole year either one or the other of us have been laid aside, whilst not unfrequently two or three of us have been ill together, and the possibility of helping each other has been almost entirely precluded. Thanks to the Author of all good, we are all now in the enjoyment of comparatively good health. Then we have had

Trials arising from pecuniary difficulties.

My journey to Jamaica of course involved me in many expenses that I could not feel justified in charging the Society with. This, together with my dear wife's illness, my own subsequently, the long season of drought and of famine that has risen the prices of provisions and almost every saleable article by an almost incredible ratio, and the recent death of Mrs. Webley's mother and grandmother, are things which have unavoidably entailed upon us heavy expenses.

We have had also

Trials arising from the political state and prospects of the country.

All has been agitation, and change, and embarrassment during the year. In April last the president marched to the Spanish part of the island with the hope of subduing it, and making the whole island one republic. The sorrows and loss of life occasioned by that expedition will perhaps never be told. So bad were the roads through woods and over mountains, that the soldiers had to carry on their heads and in their hands the arms, the ammunition, the provisions, &c. The cannons were dragged by the hand over the mountains and through the thickets. The powder, packed in casks and in boxes, was carried upon the head. The cannon balls in the hand, and the provisions in a knapsack at the back. Their small stock of provisions was soon exhausted. No water could be procured. So that hunger, thirst, fatigue, and sickness carried off vast numbers. For five days previous to fighting with the enemy the soldiers had no water; many of them, therefore, had not strength to lift the musket. They fell to the ground, and expired in the act. After a short combat, the Haitian army was routed and fled, and on the 6th of May the president entered Port au Prince with the wretched remains of his army. Some of the poor soldiers had only a ragged shirt to their back. Others wore yet the tattered remains of a pair of trousers. Others had shirt and trousers, but wretchedly torn. After their return many died from the sufferings they had endured. Others from over fatigue, and a still greater number from disease.

Soon after the return from the march a fire broke out in Port au Prince, which has destroyed a great part of the town.

I assure you, dear brother, that these two painful circumstances, together with a long season of drought, which has lasted for nearly ten months, a consequent failure of provisions, and a perpetual decrease in the value of the currency of the country, are things which have entailed upon us sorrow after sorrow. During the past year we have literally eaten "the bread of sorrow," and have not less literally watered the seed we have sown with our tears. But that which has caused us more sorrow than all these accumulated trials, is the fact that these judgments of God have not taught the inhabitants of Haiti righteousness. We have therefore had, lastly,

Trials arising from increasing indifference of the people to religion and to the worship and service of God.

The young men of the town of whom we have so often spoken, and of whom our hopes have been so often raised, seem now to be wholly given up to licentiousness and gaming. The card-table, the billiard-room, the cock-fighting yard, and the rum-shop, are now almost their sole places of resort, so that we rarely see them in the house of God. The mass of the people of the town, too, though not so much given to gaming as the young men, are nevertheless become, if possible, more licentious than they, and indulge in amusements far more obscene. The nightly orgies and the indecent dances which were formerly indulged in only by the mountain people, are now become the objects of attraction for the mass of the town's people. I do not know whether I have ever yet said any thing to you respecting these dances. I believe not. It may be well, therefore, here to give you some information about them.

Haitian dances and idolatry.

They are of the most licentious character, and invariably lead to the most licentious practices. They can scarcely be termed dances. They consist rather of the strangest contortions of the body conceivable, and of the most indecent attitudes. The songs that are sung upon these occasions are strangely wild and melancholy, and comprise a strange medley of the African, Spanish, and Creole languages. I shall not soon forget what I once saw in passing by one of the booths of these dancers. My attention was attracted by the singing I heard. When I approached, to my horror I saw a number of men, women, and children ranged into a circle, all prostrate to the ground upon their knees, apparently in the act of the most profound adoration, and all singing in chorus one of their songs as described above. I inquired what all this meant, and was told that this was their *religious service*, and that these dancers were in the act of *worshipping a snake!*

My heart sickened as I turned away from this scene, and I could not help weeping, for at that hour there were about fifty booths erected in the town. This too was their hour of prayer, and there were perhaps not far short of some hundred persons engaged at that very moment in their idolatrous worship. The music, too, at these dancing parties, if music it may be called, is of the most rude and savage kind. It consists of a mingling together of the hideous yells of the dancers and of discordant sounds of tomtoms, of calabashes filled with hard dry seeds, and shaken together, and of sheets of rusty tin beaten with a stick or a piece of thick wire. It is impossible to give you any idea of the effect produced upon a stranger's mind by the wild commingling together of these discordant sounds, proceeding, as they sometimes do, from all quarters of the town. But the most painful facts in connexion with these dancers are perhaps the following, that they form themselves into one vast society (called les vandous), which almost deluges the Haitian part of the island, that they practice witchcraft and mialism to an almost indefinite extent; that they are singular adepts at poisoning; that a person rarely escapes them when he has been fixed upon as a victim; that they are inveterate enemies to the religion of the cross, and *to us* as propagators of it; that they are encouraged by the government—the emperor sometimes paying them large sums of money—and that they have almost unlimited power to do what they please, as well as to the government of the country or to the destruction of property and of life. As to the conversion of these people, that seems almost a hopeless case. Indeed it would be so did we not depend upon Almighty power. May God in much mercy soon give us a harvest from amongst them. As yet we cannot get at them. They refuse our tracts, or if they take them they destroy them. They refuse to attend our services, and if we attempt to converse with them on religious subjects, their inveterate enmity to us as Methodists (this is the title by which they distinguish us) precludes the possibility of their deriving benefit from our instructions.

I must not omit to say in closing, that the emperor has lately visited Jacmel; that I have been introduced to him; that I have also been permitted to introduce Mrs. Webley, Miss Harris, Miss Clarke, and the children of the school to him, and that I trust that his recent visit here, our introduction to him, and our conversation with him, will materially advance the interests of the school and of the mission. In conclusion I can only repeat the request we have so often made to you, Sir, "pray for us." Our work is painfully difficult, our zeal often diminishes, our love often grows cold, our faith is often weak, and our opportunities of usefulness are often interfered with by sickness. We therefore much need your prayers and your counsel, and feel assured that you will not withhold these from us.

Never surely did any people require the sanctifying influences of the gospel more than the Haitians.

JAMAICA.

CALABAR.

Our readers will peruse with great pleasure the following admirable and important letter from our aged brother TINSON. It is dated November 27th, 1849. His long experience in Jamaica qualifies him to form a judgment of no ordinary value, and his views on the causes of the trials and difficulties of our brethren still labouring in the island, deserve and will obtain, we are persuaded, universal assent, and at the same time point out their remedy.

Every thing here is now in working order, except myself. Of the premises it may be out of place for me to speak, as they are what they are mainly from my own labour. Those who knew them formerly will hardly allow them to be the same, and some say Calabar is one of the prettiest places in Jamaica. But enough of this.

The history of this institution you know—of the adverse circumstances connected with its commencement you are not ignorant; but of the antagonisms we have had to battle with you know not—never will know. Suffice it to say, God has enabled us to triumph. To his name be all the praise.

Our number of students is small, but they are of the right stamp. I never had such pleasure in teaching, and should be almost too happy in my work if I had health. The students labour diligently, and study to please. I seem to live in their affections, and their earnest and affectionate prayers that I may be spared to them often affect me deeply. With their progress in piety, as well as learning, I have reason to be satisfied, and it is gratifying to know that they are well received by the churches, which they occasionally supply.

Other young men of equal promise and piety are appearing in our churches. Two have recently been accepted, one of them a very superior youth. Both will enter the college (D.V.) at the commencement of next session.

Our senior student supplied the church at Moneague during the last recess, and when leaving he received a cordial invitation to become the pastor. That invitation has been unanimously repeated through brother Millard, who had been invited by the deacons to visit Moneague, and confer with the church on the subject. Mr. Mc Laggan's time was not up; but the committee deemed it best to recommend his accepting the invitation. He will enter on his work, Providence permitting, early next month. Thus we hope to see another of our students usefully settled. Mr. Johnson, at Clarkson Ville, and Mr. Smith at Dry Harbour, are both going on well, and several others who did not continue here their full time, and are not settled over churches, are rendering important aid to their former pastors.

On a native ministry.

There has been an opinion, I know not how extensively circulated, that the people did not want, or would not encourage, a native ministry. I say not that the wish was father to the thought, but I do say that the conduct of the churches repels the allegation.

The notion of a black man's incapacity to guide others has probably arisen, in some minds at least, from what has taken place in the churches of this island. The leading men, who during slavery seemed mighty in good works, are now for the most part powerless, and are manifestly unequal to the new circumstances in which they have been placed. For many years the more active and intelligent members were very naturally employed as helpers, and most valuable aid they rendered, but it cannot be denied that much of their power was adventitious, it arose out of the then state of society, and the position which most of these men happened to occupy. Many of them could not read, but they were often shrewd, clever, active men, and better informed than their fellows, hence they obtained influence in the church; and on the same account, such as were slaves, were reckoned of importance by their masters, and placed over their companions. Under such circumstances, therefore, it is not difficult to conceive the possibility of the secular power blending and commingling, however unintentionally, with the authority given by the church, and *apparently* in favour of the church. Freedom destroyed the one, and has almost extinguished the other. Many of the leaders and deacons, though good men and true, readily admit that the people will not yield to their authority. This rebellion must not always be justified, it sometimes springs from a mistaken idea of freedom, that would spurn all subordination; but in many cases can be traced to a growing intelligence amongst the young, which demands advancement in their leaders, while they have neither means, time, nor inclination to seek mental improvement. The loss of power, therefore, which our leaders and deacons very generally experience, must be mainly attributed to the want of that intelligence and consequent standing which usually give power. But let it not therefore be said, that the black man has no capacity for the acquisition of knowledge, nor ability to preach the gospel. We have here ample and living proof of the contrary. I attach no undue importance to mere knowledge. The veriest babe in Christ knows that no man is fit to be a minister of the gospel who is not born from above and enlightened by the Holy Spirit; but few will deny the necessity of mental culture. To meet that necessity you have made provision, and Providence is now bringing out men in our churches, slowly, but as many as we are able to take, who are every way fitted by piety, zeal, and a desire of knowledge, to avail themselves of that provision. Here they can acquire that intelligence needful to give them a proper status in the churches and in society. And I cannot but record, to the honour of my brethren among whom those who have gone out are labouring, that they are doing all in their power to aid them in obtaining that status.

You have now in Jamaica what the Society has been sighing for almost from its birth,

and what no other society has in Jamaica or elsewhere that I am acquainted with—an institution for training young men expressly and exclusively for the work of the ministry; not missionaries' sons, nor native-born whites, but bona fide *natives*, men of the soil, black and coloured men, who, in due time, will be able, by God's blessing, to carry on the work here irrespective of foreign aid. I therefore reiterate the question, Shall the institution go on? or shall it perish!

HOME PROCEEDINGS.

We are glad to find that the Circular recently sent out respecting the present condition of the Mission, has produced a deep and lively concern in the minds of our friends. The letters we have received plainly indicate this. Some churches have contributed largely beyond their usual collections; several friends have sent contributions privately; and in some cases we have heard of a resolve to have a *weekly* meeting for prayer, to implore a larger measure of the Divine influence on Committee, officers, and missionaries. We trust this newly awakened feeling will grow and prevail. The result must be beneficial.

Meetings have been held in aid of the mission at Bristol and Hitchin, attended by the Secretaries. Mr. CAREY is visiting most of the churches in Buckinghamshire, and Mr. SAFFERY is engaged at Staines and Wraysbury. We may remind all our friends that the financial year will soon close; and we hope the treasurers of the Auxiliaries will forward what monies they have in hand, from time to time, and not wait until all the churches in the district have sent in their accounts. If we have the particulars in March it will do.

The feelings of the Committee on the death of Mr. DAVIES and Mr. MERRICK are expressed in the resolutions which follow, which cannot fail to commend themselves to the approval of all our readers.

At a meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, January 15, 1850, Dr. HOBY in the chair, it was resolved,

First. "That it is with great regret the Committee record the decease of their missionary brother the Rev. JOSEPH MERRICK. Of African descent, and educated in the Society's schools in Jamaica, where it pleased God to call him by His grace, he began to preach the gospel of Christ in 1837, and soon after was set apart to the work of the ministry, as co-pastor with his father, of the church at Jericho. He entered on mission work in Africa in 1843, where, until his death, October 22, 1849, while on his passage to England in the hope of recovering his shattered health, he laboured most diligently in the evangelization of the degraded Isubus, in whose language he could speak with great readiness and precision. He has been called to his reward just as those attainments and labours were producing fruit unto God in the conversion of some, in the patient attention to the gospel manifested by many others, and in the translating and printing of portions of the word of God in a tongue never before written.

"While grieving over the loss which Africa and the Society have sustained, the Committee express with gratitude to the great Head of the church, their high estimate of his piety, of the ability and devotedness he has shown in mission service, and of the uniform and elevate Christian character of all his proceedings.

"They tender to his bereaved wife and fatherless child, and to his aged mother, still living in Jamaica, their affectionate condolence and sympathy. It is their prayer that God may comfort and bless them, and likewise raise up many such men to carry on the missionary work among the heathen.

Second. "That they learn with sincere grief the decease of their valued missionary brother the Rev. J. DAVIES OF COLOMBO. During the five years of his residence in Ceylon he has suffered much from the climate, and at the early age of thirty-four has fallen a victim to it. Notwithstanding, he has laboured with a courageous mind, and by his consistency and con-

scientiousness carried forward with very considerable success and divine blessing the service of the Lord Jesus Christ. He won the affection and esteem of all classes, from the highest to the lowest, both natives and Europeans. His attainments as a scholar, in Hebrew, classic, and modern literature, were of no ordinary kind, and obtained the willing testimony of one occupying a high position in the government of the colony. His modesty and simplicity of mind were equal to his erudition. In all exhibiting the gentle spirit of that Master whom he so faithfully served.

"To his widow and young family the Committee express their sincerest Christian sympathy, praying that He who is the Husband of the widow, and the Father of the fatherless, may watch over them, and guide their feet to the mansions of the blessed, where the servants of Christ rest from all their labours."

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FOREIGN LETTERS RECEIVED.

Africa	Clarence	Newbegin, A. E.	October 5.
		Newbegin, W.	October 5.
		Saker, A.	October 3 & 6.
		Wilson, J., & ors.	October 4.
		Yarnold, J. R.	September 11.
America	New York	Wyckoff, W. H.	December 10.
Asia	Calcutta	Thomas, J.	November 2 & 8.
	Colombo	Allen, J.	November 15.
		Dawson, C. C.	November 8.
	Intally	Pearce, G.	November 8.
	Monghir	Lawrence, J.	October 31.
	Saugor	Makepeace, K.	November 19.
Bahamas	Eleuthera	Littlewood, W.	December 23.
	Nassau	Littlewood, W.	November 19.
Brittany	Morlaix	Jenkins, J.	December 28.

GERMANY	GRATHIN	Dannenberg, J. C. A.	January 2.
HAITI	JACMEL	Webley, W. H.	December 8.
HONDURAS	BELIZE	Braddick, G.	November 9.
		Kingdon, J.	November 10.
JAMAICA	BROWN'S TOWN	Clark, J.	Nov. 14, Dec 20.
	CALABAR	Tinson, J.	November 17 & 27.
	GURNEY'S MOUNT	Armstrong, C.	November 22.
	JERICHO	Cornford, P. H.	December 5.
	KINGSTON	Oughton, S.	November 8.
	MONTEGO BAY	Vaughan, S. J. & ors.	November 18.
	ST. ANN'S BAY	Millard, B.	December 6.
TRINIDAD	PORT OF SPAIN	Law, J.	December 21.

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CONTRIBUTIONS,

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	£	s.	d.
Annual Subscriptions.			
Blacket, Mrs.	1	1	0
Burgess, Mr. Jos.	1	1	0
Burls, Mr. C.	1	1	0
Danford, Mr. John	1	1	0
Danford, Mr. W.	1	1	0
Fletcher, Joseph, Esq.	2	2	0
Francies, Rev. G.	0	10	6
Fuller, Mr. W. C.	1	1	0
Goodings, W., Esq.	2	2	0
Green, Mr. Stephen	2	2	0
Grove, Mr. Thomas	1	1	0
Hanson, Joseph, Esq.	2	2	0
Howard, Luke, Esq.	2	2	0
Jackson, Abraham, Esq.	1	1	0
Jones, Charles, Esq.	2	2	0
Low, James, Esq.	1	1	0
Lushington, Right Hon. Dr.	3	3	0
Mc Crendle, Dr. Thos.	0	10	0
Malliphant, G., Esq.	1	1	0
Martin, T., Esq.	1	1	0
Merrett, Mr. T.	1	1	0
Murch, Rev. Dr.	2	2	0
Noel, Hon. and Rev. Baptist W.	1	1	0
Prosser, Mr. E.	1	1	0
Shaw, Mrs. M.	1	1	0
Sherwin & Cope, Messrs.	1	1	0
Smith, Eusebius, Esq.	1	1	0
Steinkopff, Rev. Dr.	1	1	0
Stone, Mr. N.	1	1	0
Watters, S., Esq.	1	1	0
Woolley, G. B., Esq.	2	2	0
Donations.			
American and Foreign Bible Society, for *Translations*	409	1	10
Baker, Miss, Collected by	0	8	0
Bible Translation Society, for *Translations*	200	0	0
Brunier, Miss, for *Africa*	5	0	0
Edmonstone, Geo., Esq.	5	0	0
Friend, by Mrs. Carey	0	10	0
Gurney, Thomas, Esq.	25	0	0
"Pray without ceasing." for *Africa*	0	10	0
Vines, Caleb, Esq.	65	0	0
Walter, for *Trinidad*	5	0	0
X	0	2	6
LONDON AUXILIARIES.			
Blandford Street— Sunday School	1	1	0
Do., for *Dove*	1	8	10
Poplar, Cotton Street— Juvenile Association	8	0	0
Shakspeare's Walk— Proceeds of Dissolving Views	1	3	2
Walworth, Lion Street— Sunday School, for *Haiti*	8	10	0
BEDFORDSHIRE.			
Biggleswade	22	15	9
BERKSHIRE.			
Wallingford— Collections	12	2	1
Contributions	16	16	6
Do., for *Debt*	1	10	0
BUCKINGHAMSHIRE.			
Haddenham— Contributions, for *Dove*	0	10	0
Do., Sunday School, for *do.*	1	6	0
Quainton— Collection	0	10	0
Swanbourne	0	7	6
CAMBRIDGESHIRE.			
Cambridge— Contributions	56	4	2
Do., Juvenile Society	12	10	10
Haddenham— Collection	3	0	0
Contributions	3	3	0
Melbourn— Collection	4	0	2
Contributions	5	8	10
Shelford— Collection	4	0	0
Contributions	2	0	0
DEVONSHIRE.			
Brixham— Collection, &c.	5	3	0
Contributions	2	0	8
Do., for *Dove*	1	5	0
GLOUCESTERSHIRE.			
Coleford— Collection	4	1	2
Contributions	7	1	0
Woollaston, by Mr. Joshua Lewis	1	0	0
HAMPSHIRE.			
Ashly— Sunday School, for *Dove*	0	19	0
Broughton— Contributions	9	0	0
Jersey— Cornish, Mr. C., for *India*	2	0	0

scientiousness carried forward with very considerable success and divine blessing the service of the Lord Jesus Christ. He won the affection and esteem of all classes, from the highest to the lowest, both natives and Europeans. His attainments as a scholar, in Hebrew, classic, and modern literature, were of no ordinary kind, and obtained the willing testimony of one occupying a high position in the government of the colony. His modesty and simplicity of mind were equal to his erudition. In all exhibiting the gentle spirit of that Master whom he so faithfully served.

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	MONTEGO BAY	Vaughan, S. J. & ors.	November 18.
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Danford, Mr. John	1	1	0
Danford, Mr. W.	1	1	0
Fletcher, Joseph, Esq.	2	2	0
Francies, Rev. G.	0	10	6
Fuller, Mr. W. C.	1	1	0
Goodings, W., Esq.	2	2	0
Green, Mr. Stephen	2	2	0
Grove, Mr. Thomas	1	1	0
Hanson, Joseph, Esq.	2	2	0
Howard, Luke, Esq.	2	2	0
Jackson, Abraham, Esq.	1	1	0
James, Charles, Esq.	2	2	0
Law, James, Esq.	1	1	0
Lushington, Right Hon. Dr.	3	3	0
McCrindle, Dr. Thos.	0	10	0
Malliphant, G., Esq.	1	1	0
Martin, T., Esq.	1	1	0
Morgan, Mr. T.	1	1	0
Marsh, Rev. Dr.	2	2	0
Noel, Hon. and Rev. Baptist W.	1	1	
Prosser, Mr. F.	1	1	
Sharp,			

	£	s.	d.
Brunier, Miss, for *Africa*	5	0	0
Edmonstone, Geo., Esq.	5	0	0
Friend, by Mrs. Carey	0	10	0
Gurney, Thomas, Esq.	25	0	0
"Pray without ceasing," for *Africa*	0	10	0
Vines, Caleb, Esq.	65	0	0
Walter, for *Trinidad*	5	0	0
X	0	2	6

LONDON AUXILIARIES.

Blandford Street— Sunday School	1	1	0
Do., for *Dove*	1	8	10
Poplar, Cotton Street— Juvenile Association	8	0	0
Shakspeare's Walk— Proceeds of Dissolving Views	1	3	2
Walworth, Lion Street— Sunday School, for *Haiti*	8	10	0

[illegible]SHIRE.

	22	15	9

SHIRE.

	12	2	1
	16	16	6
	1	10	0

[illegible]INGHAMSHIRE.

[illegible]am— [illegible]ibutions, for [illegible]c.	0	10	0
[illegible]o., Sunday School, for do.	1	6	0

	£	s.	d.
Quainton— Collection	0	10	0
Swanbourne	0	7	6

CAMBRIDGESHIRE.

Cambridge— Contributions	56	4	2
Do., Juvenile Society	12	10	10
Haddenham— Collection	3	0	0
Contributions	3	3	0
Melbourn— Collection	4	0	2
Contributions	5	8	10
Shelford— Collection	4	0	0
Contributions	2	0	0

DEVONSHIRE.

Brixham— Collection, &c.	5	3	0
Contributions	2	0	8
Do., for *Dove*	1	5	0

GLOUCESTERSHIRE.

Coleford— Collection	4	1	2
Contributions	7	1	0
Woollaston, by Mr. Joshua Lewis	1	0	0

HAMPSHIRE.

Ashly— Sunday School, for *Dove*	0	1	0
Broughton— Contributions	9	0	0
Jersey— Cornish, Mr. C., for *India*	2	0	0

	£	s.	d.
Lymington—			
Collection	2	14	3
Contributions	5	19	6
Do., for *Africa*	2	2	6
Do., Sunday School	4	18	9
Romsey—			
Collection	4	6	4
Contributions	10	3	1

HEREFORDSHIRE.

Leominster—			
Collections	14	6	8
Contributions	8	5	5
Do., Sunday School	0	1	11

HERTFORDSHIRE.

Boxmoor—			
Collections	4	8	4
Contributions	4	17	9
Do., for *Dove*	0	5	0
Do., Sunday School	0	15	5
Hemel Hempstead—			
Collections	5	13	0
Contributions	8	6	4
Rickmansworth—			
Collection	1	5	0
Ware—			
Contributions	2	10	0

KENT.

Wrotham—			
Tomlyn, Mr. L.	5	0	0

LANCASHIRE.

Liverpool—			
Proceeds of Tea Meeting	2	12	10
Cropper, J., Esq., for *Jamaica*	5	0	0
Pembroke Chapel—			
Quarterly Contributions	40	4	0

NORFOLK.

Fakenham—			
Fyson, J., Esq.	10	0	0
Kenninghall—			
Collection	16	9	7
Contributions	3	10	5

NORTHAMPTONSHIRE.

Moulton	6	15	0
Northampton, College Street—			
Collection	19	3	0
Contributions	38	15	3
Do., Bible Class	6	0	0
	63	18	3
Acknowledged before	50	0	0
	13	18	3

NORTHUMBERLAND.

North of England Auxiliary, by Mr. H. Angus	36	0	0
Newcastle on Tyne, New Court—			
Collections	5	4	1
Contributions	5	4	8
Do., for *Translations*	2	11	6
Do., for *Female Education*	1	5	6

SHROPSHIRE.

Coalbrook Dale—			
Dickenson, H., Esq.	5	0	0
Dawly Bank—			
Collection	1	2	9
Wellington—			
Collection	5	7	11
Contributions	1	8	0

SOMERSETSHIRE.

Burnham—			
Collection	1	2	6

SUFFOLK.

Lowestoft—			
Collection	26	0	0
Contributions, Sunday School	0	17	0
	26	17	0
Less expenses	1	17	0
	25	0	0
Somerleyton—			
Collection	21	6	3

SURREY.

Dorking—			
Contributions, by Miss Viton, for *Africa*	4	0	0

SUSSEX.

Sussex Auxiliary, by Mr. W. Button, on account	52	0	0
Battle—			
Collection, &c.	3	16	5

WARWICKSHIRE.

Birmingham—			
Sunday School, Smith Street, for *Dove*	1	11	6

WILTSHIRE.

Melksham—			
Juvenile Association	4	6	5

WORCESTERSHIRE.

Tenbury—			
Collection	2	0	0

SOUTH WALES.

GLAMORGANSHIRE—

Aberdare—			
Collection	2	17	8
Contributions	2	15	5
Merthyr Tydvil, Sion—			
Collection	5	7	10
Contributions	2	17	6

MONMOUTHSHIRE—

Blaenau Gwent—			
Collection	2	6	6
Contributions	3	3	0

PEMBROKESHIRE—

Pembroke Dock—			
Collections	11	2	3
Contributions	7	17	9

IRELAND.

Dublin—			
Contributions	2	0	0

FOREIGN.

JAMAICA—			
Kingston, Hanover Street—			
Contributions, for *Africa*	0	14	3

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE PRACTICAL WORKINGS OF POPERY.

The Irish Chronicle has never been made the means of awakening hostile feelings or ungenerous prejudices against our Roman Catholic countrymen. Much as we deplore the degradation of human nature, and strongly as we reprobate the perversions of Christianity, exhibited in that counterfeit creed called popery, we have never sought to excite prejudice against the system even, by narrating any of the foul abominations and dark doings, the ignorance and superstition, crime and fraud, of either priests or people, unless we could clearly and conclusively trace them to the principles and teachings of the system itself. Men may be better than their system, they may be worse than their system. There are actions, good and bad, in every man's life which may not be the necessary result of his creed. We make popery responsible only for its own genuine and inevitable effects. Convinced as we are of its unscripturalness, its wickedness, and its destructive tendencies, we have, month after month, from every part of Ireland, given proof of its Practical Workings. Bad as the system is in itself, it becomes irremediably bad, when viewed in its developments, in its effects upon its votaries. Let a man but believe that he can be religious, and gain heaven without being honest and sober, upright and moral, and what must be the result? Let him but believe that confessions and penances, *patterns* and holy wells, will ensure him a dwelling place in the bosom of the saints, and where is the motive to live soberly, righteously, and holy? Let him but believe that *absolution* can remit the future punishment of sin, and *indulgence* its present punishment, and that both absolution and indulgence can be purchased for money, and what will be the effect upon that man's life? That Irish catholics do believe these things our Chronicle gives constant and ample proof, and the results of their faith are written in black and terrible character in that isle of beauty, but likewise of superstition and sin. We have occasionally met friends who are somewhat doubtful that the belief of the peasantry, in its worst forms, can be traced to the real teachings of the catholic church. To single out one instance; the selling of indulgences, it is said, belongs to a darker age of Romanism. That it did exist in the days of Luther, and awakened the hatred of the "solitary monk who shook the world," they admit. But did not Rome soon after abandon the practice? We cited an instance two months since, in which the sisters of charity offered sixty days' indulgence for a penny. Here is another case. The document of which the following is a copy, was left at the house of a member of our brother, Mr. Bugby's congregation:—

✠

TRINITARIAN ORPHAN HOUSE.

At a Meeting on the 19th of Dec., 1849, the Right Rev. Dr. Foran in the Chair, Resolved:—

That the Society of Saint Vincent de Paul do undertake the care of the Orphans in the Trinitarian Orphan House, on the assurance of the Weekly Collectors that their collections will enable the Society to maintain them.

The Contributors to this Charity will be entitled to the following Indulgences: Extract from the Brief of his Holiness, Pope Gregory XVIth, bearing date 10th Jan., 1845.

"Moreover, we likewise grant a plenary indulgence to all members, as well active as honorary, of the said Society, who, on the Feasts of the Immaculate Conception of the Blessed Virgin Mary, and of St. Vincent de Paul, and on the Second Sunday after Easter, which is the Anniversary of the Translation of the Relics of the same t. Vincent,

as also on the Monday after the first Sunday of Lent, being truly penitent, and having confessed their sins, shall have received the Holy Communion at the Mass which is celebrated on these aforesaid days for the Society, and shall have been present at the General Meeting which is holden at these seasons."

Is not popery a premium to sin? However great the crimes of a catholic, there stands the confessional, and inside is a priest ready, for a gratuity, to give him absolution; and should penances, mortifications, pilgrimages, fasts, be prescribed, why, for another gratuity, he can receive an indulgence—these also are remitted, and his spiritual guide assures him that he is secure of heaven. For the information of certain of our friends, we will give a few extracts from a book in common use amongst the Irish peasantry. It is called, "The Abridgment of Christian Doctrine, Permissu Superiorum." Dublin, 1835.

Q. What is confession?
A. It is a full, sincere, and humble declaration of our sins *to a Priest* to obtain absolution.
Q. What is satisfaction?
A. The sacramental *penance* enjoined us by the Priest at confession.
Q. What are the effects of penance?
A. It reconciles us to God, and either restores or increases grace.
Q. For what do we satisfy by that penance?
A. For such temporal punishments as sometimes remain due for our sins, after they are forgiven us.
Q. What is an indulgence?
A. A releasing only of such temporal punishment as remains due to those sins which have already been forgiven us by penance and confession.—*Pp.* 93, 95, 96.

John Dalton writes:—

Monday, the 17th.—Called on a Romanist named Wheelan. During the time of my stay, a man called at the door for two-pence tax. This is called Father Condy's tax, and this each Romanist must pay per week for a certain number of masses in the year. The poor woman instantly took out St. Dominick's picture, and sold it for sixpence, to pay the man. I said to her that she ought to have shown mercy to her own family, and have bought coals with that money to warm her poor naked children. "Oh!" said she, "the sum I have already paid would be forfeited, unless I paid it regularly every Monday, and the benefit of the masses would be lost."

Another extract,—

On the 19th, I visited a widow woman named Quirk. The poor woman is very much distressed, because she says her past payments to Father Condy were of no use, inasmuch as she cannot continue paying him, her husband having been just drowned.

Of course our agents and readers strive to show them their folly, and point them to the Lamb of God who takes away the sins of the world. But these extracts, and such as these, show the great ignorance and superstition of the people.

Mr. Wilson of Kilcooly Hills writes:

My dear Brother,—We cannot but feel grateful to the English baptist churches for their liberality in sending the gospel to this benighted land; but it often occurs to my mind that if all the members of our churches in England, were more intimately acquainted with the labours of the society's agents, and the amount of good that has attended those labours, they would take a deeper interest in the objects the Baptist Irish Society has in view; their liberality would be more abundant; their zeal more ardent, and their fervent prayers would be more frequently presented at a throne of grace for the dethronement of the man of sin, and the evangelization of Ireland.

In order that we may form a proper estimate of the good that is being done in this country, our English friends must take into account the material upon which we have to work, and the determined opposition that meets us at every step. A missionary in going into a town or village in England, or Scotland, where the majority of the inhabitants are nominal protestants, will easily collect a congregation who will listen to the message of mercy. But the case is widely different with most districts in the south and west of Ireland. Let the missionary announce that the gospel will be preached in a certain place and at a certain time, and as if with the rapidity of electricity a notice emanating from the priest passes from house to house forbidding the parishioners to attend, and every stratagem that human ingenuity can invent is resorted to, in order to frustrate the efforts of the gospel teacher. We must remember, too, that in many districts, especially in the country, Romanists must be spoken to *individually*. They are afraid of being seen in company with a minister of the gospel lest a complaint should

be sent to the priest. We are also to take into account the gross ignorance in which the great mass of the people are involved, they are not a reading people, the lower order even seem afraid of looking at a book. I was speaking to a man to-day, who buried a large box of books, assigning, as his reason for so doing, that they made his brother insane, and might have the same effect upon himself if he retained them.

But notwithstanding the peculiar difficulties we have to encounter, God's work is progressing, many souls have been brought from darkness to light by the instrumentality of your agents, some of these have, by the pressure of circumstances, been compelled to emigrate to other lands, others have passed the line that separates the living from the dead, and are now in glory; and others are living useful and consistent lives in their native land.

I have in my congregation, in Kilcooley, a man who not long ago was such a dangerous character that his name struck terror into the hearts of many with whom he was acquainted. Quarrelling seemed to be his native element; but thank God his lion-like disposition has been changed, and with child-like simplicity he is now enquiring the way to heaven. No wonder that many who have witnessed the change should say, "Is not this a brand plucked from the burning."

Another member of the church who prior to connection with us, manifested the greatest enmity to the baptists; but who, by their instrumentality, was brought to a knowledge of salvation, is now upon a bed of death. But does he now laugh at religion? Are imprecations now upon his lips? No. One cry comes from his enraptured spirit, "I know in whom I have believed, and am persuaded that he will keep that which I have committed unto him against that day."

Are not these trophies of divine grace an ample recompence for the greatest liberality and the intensest zeal?

ENEAS M'DONNEL writes.

I feel pleasure in having to inform you that the school is doing remarkably well. There is no opposition now offered from any quarter that can really injure it. Even Mr. H., with all his ordination vows, is no longer an obstacle in our way, although he often said he would get Mrs. G. to have the house down about my ears. The days are now so short that Mr. M'Namara preaches in the school-room by candle light. The last sabbath evening the room was so crowded that many of the hearers were obliged to stop in the kitchen. Some there are, who, like Nicodemus of old, come by night. They fear to come by day light lest the priests should come to hear of it. There are others, however, who defy the priest and are more punctual.

In another letter he says,

Our friend, Richard Moore, visited my school on the 8th instant. There were upwards of fifty pupils present. Twenty-three of them read the Scriptures and answered the various questions asked, greatly to his satisfaction. The priest, on the other hand, had a station of confessions on the other end of the village on the same day, to strive to scare those persons who belong to his flock from coming to hear Mr. M'Namara. Some of them promised compliance to his wishes, others held stiff against him, and will continue to do so, but he has given them up as obdurate sinners, and lost who did not promise obedience to the church.

PAT BRENNAN writes to the following effect:—

We have reason to bless God in finding the poor so ready to hear the word of life. This change, under the Divine blessing, may be traced to the good resulting from our schools, and the reading of the Scriptures from house to house. This has been acknowledged by Roman catholics themselves in my hearing. But last week, one said, the baptist schools were the greatest blessing in the country, for that they had been benefited by them as well as their children. He said, "I recollect when I should have thought it a great sin to listen to any man except the priest; but now I will listen to any one reading the Bible or preaching the gospel.

This is similar to what we hear from all parts of the island. Whithersoever our agents go the people are willing to listen. BRENNAN further says,

The school is well attended. I have just heard from some who were so faithful to Romanism that they would not send their children to school without the permission of the priest, that he has told them he did not think it much harm to send their children to the baptist school. . . . Some that never came to our meetings before, are coming now with their families; and in dependence on the Lord and his blessing I will persevere.

JOHN MONAGHAN writes,

It must be pleasing to all who wish the welfare of the Redeemer's kingdom to see every passing month leaving additional tokens of encouragement to go on in the good cause. Since my last I have paid visits to most parts of the surrounding districts, and I am happy to say that in every place I

have met with catholics as willing and as anxious to hear the word of God and to receive religious instruction as protestants. Old prejudices and superstitions are in a great measure done away, and Christian knowledge is greatly increased in every quarter. And although we cannot say that people are very generally converted to God, yet we can confidently say, that morality has increased to a degree that gives reasons to hope that the present is the foretokens of a happier time and a glorious harvest. The remarks of some papists with whom I have just conversed may not be uninteresting. One of them said he did not see any good resulting from reading the Scriptures. The other replied, "When you and I were young did we not see, even on every Sunday, every one of these surrounding hills crowded with people, young and old, assembled at dances? Were not all the cabins crowded with card-players, and were not other idle and wicked amusements common? But now, since the Scriptures came amongst us, all these profane practices have been dropt, and people are becoming more moral in character, and more attentive to religion. In a wake house where I called a few days since, a Roman catholic who wished to show his tact for controversy, introduced the doctrine of purgatory and invocation of saints and angels. While conversing on these matters the priest abruptly entered, and directed that a table should be set as an altar to say mass. My opponent said, "Sir, Mr. M——, here, says it is of no use to say mass for departed souls." To whom the priest, after a short pause, replied, "Sir, you will not interrupt me in my duty." Seeing that no other remarks were likely to follow, I walked out, and while the priest was engaged within had a favourable opportunity of reading portions of the Scripture, and of directing to Christ the attention of several, who slipt out with me, under the shelter of an adjoining hedge. When his reverence had done, all thought he would attack me; but to their great surprise he merely bid me a cool "good bye." I could not help repeating, "When a man's ways please the Lord he makes even his enemies to be at peace with him."

RICHARD MOORE says, Jan. 14th.

In Rathglass I entered the house of widow Regan, I saw there a very weak old man stretched on a bed. I asked him, what now, on the very verge of the grave, did he think of his state, was he prepared to die? He said he knew nothing about preparing to die, the priest would do all for him that he needed. I asked him did he ever hear of the Lord Jesus Christ. He said, "No, I never heard of such a man." "Did you never hear of his blood being shed to save sinners?" "No, I never heard anything about him." I directed him to Christ; but no, he relied upon the priest, he would do all for him, and teaching here appeared to be thrown away.

Alas, and what has popery to answer for! Well might a living writer say, "Speak to a catholic of moral responsibility, and he immediately thinks of confession and penance. Try to convince him of sin, and he will tell you with a smile, "Oh, I go regularly to confession, and the priest settles all that for me." In this way the entire moral sense of the man comes to be obscured. In a volume entitled, "Reasons which induced the Duke of Brunswick to embrace the Roman catholic religion," the author assigns as one of his reasons the following, "The catholics to whom I spoke concerning my conversion assured me that if I were to be damned for embracing the catholic faith, they were ready to answer for me at the day of Judgment, and to take my damnation upon themselves, an assurance I could never extort from the ministers of any sect in case I should live and die in their religion."

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

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THE

BAPTIST MAGAZINE.

MARCH, 1850.

MEMOIR OF THE LATE REV. JOHN JAMES OF BRIDGEND,

SECRETARY TO THE GLAMORGANSHIRE BAPTIST ASSOCIATION FOR UPWARDS OF TWENTY YEARS.

BY THE REV. J. P. JONES.

The course of a man who has been engaged in the public ministry for nearly half a century, acceptably discharging without intermission the duties pertaining to his station, cannot fail to bespeak the most favourable regard, and excite a desire to perpetuate his memory. Such was the lengthened period during which the venerable father, whose name appears at the head of this article, laboured in the vineyard of his Lord. When in addition to this fact we call to mind the many excellent features of Mr. James's character as a man, a Christian, and a minister; his indomitable zeal, his abundant labours, his extensive acquaintance in both England and Wales, and above all his habitual godliness, we are surprised that so much time has elapsed since his decease without any biographical account of him being furnished to our English periodicals. The writer of this sketch would have long since complied with the request of the relatives of the deceased, and the solicitations of many friends in England, by forwarding the subjoined facts, had he not hoped that some one who was more intimately acquainted with Mr. James, and more adequate to the duty than himself would do so. But as his expectations in this respect have not been answered, having succeeded Mr. James in his church, and being in possession of his diaries, &c., he has undertaken the work, trusting that he shall be enabled to give a faithful delineation of his character, and humbly praying that the memoir of this truly great man in Israel will be rendered useful and will lead its readers to "follow his faith, considering the end of his conversation."

Mr. James was born at Aberystwith, a town in Cardiganshire, on the 29th day of August, 1777, and was the eldest of eight children. His parents, John and Elizabeth James, owing to the dissoluteness of the former, moved in the humble walks of life. It was not

Every thing here is now in working order, except myself. Of the premises it may be out of place for me to speak, as they are what they are mainly from my own labour. Those who knew them formerly will hardly allow them to be the same, and some say Calabar is one of the prettiest places in Jamaica. But enough of this.

The history of this institution you know—of the adverse circumstances connected with its commencement you are not ignorant; but of the antagonisms we have had to battle with you know not—never will know. Suffice it to say, God has enabled us to triumph. To his name be all the praise.

Our number of students is small, but they are of the right stamp. I never had such pleasure in teaching, and should be almost too happy in my work if I had health. The students labour diligently, and study to please. I seem to live in their affections, and their earnest and affectionate prayers that I may be spared to them often affect me deeply. With their progress in piety, as well as learning, I have reason to be satisfied, and it is gratifying to know that they are well received by the churches, which they occasionally supply.

Other young men of equal promise and piety are appearing in our churches. Two have recently been accepted, one of them a very superior youth. Both will enter the college (D.V.) at the commencement of next session.

Our senior student supplied the church at Moneague during the last recess, and when leaving he received a cordial invitation to become the pastor. That invitation has been unanimously repeated through brother Millard, who had been invited by the deacons to visit Moneague, and confer with the church on the subject. Mr. Mc Laggan's time was not up; but the committee deemed it best to recommend his accepting the invitation. He will enter on his work, Providence permitting, early next month. Thus we hope to see another of our students usefully settled. Mr. Johnson, at Clarkson Ville, and Mr. Smith at Dry Harbour, are both going on well, and several others who did not continue here their full time, and are not settled over churches, are rendering important aid to their former pastors.

On a native ministry.

There has been an opinion, I know not how extensively circulated, that the people did not want, or would not encourage, a native ministry. I say not that the wish was father to the thought, but I do say that the conduct of the churches repels the allegation.

The notion of a black man's incapacity to guide others has probably arisen, in some minds at least, from what has taken place in the churches of this island. The leading men, who during slavery seemed mighty in good works, are now for the most part powerless, and are manifestly unequal to the new circumstances in which they have been placed. For many years the more active and intelligent members were very naturally employed as helpers, and most valuable aid they rendered, but it cannot be denied that much of their power was adventitious, it arose out of the then state of society, and the position which most of these men happened to occupy. Many of them could not read, but they were often shrewd, clever, active men, and better informed than their fellows, hence they obtained influence in the church; and on the same account, such as were slaves, were reckoned of importance by their masters, and placed over their companions. Under such circumstances, therefore, it is not difficult to conceive the possibility of the secular power blending and commingling, however unintentionally, with the authority given by the church, and *apparently* in favour of the church. Freedom destroyed the one, and has almost extinguished the other. Many of the leaders and deacons, though good men and true, readily admit that the people will not yield to their authority. This rebellion must not always be justified, it sometimes springs from a mistaken idea of freedom, that would spurn all subordination; but in many cases can be traced to a growing intelligence amongst the young, which demands advancement in their leaders, while they have neither means, time, nor inclination to seek mental improvement. The loss of power, therefore, which our leaders and deacons very generally experience, must be mainly attributed to the want of that intelligence and consequent standing which usually give power. But let it not therefore be said, that the black man has no capacity for the acquisition of knowledge, nor ability to preach the gospel. We have here ample and living proof of the contrary. I attach no undue importance to mere knowledge. The veriest babe in Christ knows that no man is fit to be a minister of the gospel who is not born from above and enlightened by the Holy Spirit; but few will deny the necessity of mental culture. To meet that necessity you have made provision, and Providence is now bringing out men in our churches, slowly, but as many as we are able to take, who are every way fitted by piety, zeal, and a desire of knowledge, to avail themselves of that provision. Here they can acquire that intelligence needful to give them a proper status in the churches and in society. And I cannot but record, to the honour of my brethren among whom those who have gone out are labouring, that they are doing all in their power to aid them in obtaining that status.

You have now in Jamaica what the Society has been sighing for almost from its birth,

and what no other society has in Jamaica or elsewhere that I am acquainted with—an institution for training young men expressly and exclusively for the work of the ministry; not missionaries' sons, nor native-born whites, but bona fide *natives*, men of the soil, black and coloured men, who, in due time, will be able, by God's blessing, to carry on the work here irrespective of foreign aid. I therefore reiterate the question, Shall the institution go on? or shall it perish!

HOME PROCEEDINGS.

We are glad to find that the Circular recently sent out respecting the present condition of the Mission, has produced a deep and lively concern in the minds of our friends. The letters we have received plainly indicate this. Some churches have contributed largely beyond their usual collections; several friends have sent contributions privately; and in some cases we have heard of a resolve to have a *weekly* meeting for prayer, to implore a larger measure of the Divine influence on Committee, officers, and missionaries. We trust this newly awakened feeling will grow and prevail. The result must be beneficial.

Meetings have been held in aid of the mission at Bristol and Hitchin, attended by the Secretaries. Mr. CAREY is visiting most of the churches in Buckinghamshire, and Mr. SAFFERY is engaged at Staines and Wraysbury. We may remind all our friends that the financial year will soon close; and we hope the treasurers of the Auxiliaries will forward what monies they have in hand, from time to time, and not wait until all the churches in the district have sent in their accounts. If we have the particulars in March it will do.

The feelings of the Committee on the death of Mr. DAVIES and Mr. MERRICK are expressed in the resolutions which follow, which cannot fail to commend themselves to the approval of all our readers.

At a meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, January 15, 1850, Dr. HOBY in the chair, it was resolved,

First. "That it is with great regret the Committee record the decease of their missionary brother the Rev. JOSEPH MERRICK. Of African descent, and educated in the Society's schools in Jamaica, where it pleased God to call him by His grace, he began to preach the gospel of Christ in 1837, and soon after was set apart to the work of the ministry, as co-pastor with his father, of the church at Jericho. He entered on mission work in Africa in 1843, where, until his death, October 22, 1849, while on his passage to England in the hope of recovering his shattered health, he laboured most diligently in the evangelization of the degraded Isubus, in whose language he could speak with great readiness and precision. He has been called to his reward just as those attainments and labours were producing fruit unto God in the conversion of some, in the patient attention to the gospel manifested by many others, and in the translating and printing of portions of the word of God in a tongue never before written.

"While grieving over the loss which Africa and the Society have sustained, the Committee express with gratitude to the great Head of the church, their high estimate of his piety, of the ability and devotedness he has shown in mission service, and of the uniform and elevate Christian character of all his proceedings.

"They tender to his bereaved wife and fatherless child, and to his aged mother, still living in Jamaica, their affectionate condolence and sympathy. It is their prayer that God may comfort and bless them, and likewise raise up many such men to carry on the missionary work among the heathen.

Second. "That they learn with sincere grief the decease of their valued missionary brother the Rev. J. DAVIES OF COLOMBO. During the five years of his residence in Ceylon he has suffered much from the climate, and at the early age of thirty-four has fallen a victim to it. Notwithstanding, he has laboured with a courageous mind, and by his consistency and con-

week, he was made instrumental in gathering the scattered Welsh members together, and in establishing among them greater union and co-operation than were ever before witnessed. But notwithstanding his zeal and success, his domestic circumstances rendered it necessary that he should leave Aberystwith, which he accordingly did in the year 1817, but as might be naturally supposed, a sphere endeared to him by so many interesting associations was not quitted without great perplexities and mental struggles, it being the place where he had commenced his earthly, his religious, and his ministerial career. Under date of January, 1817, we find him thus expressing his feelings:—"I am greatly aided in preaching, and much powerful influence accompanies the ministry. My mind and that of the congregation are greatly perplexed and grieved in thinking of my leaving them." He, however, delivered his farewell sermon on Lord's day, March 17, 1817, to an overflowing audience, estimated at about a thousand people, many of whom shed bitter tears. His text on the occasion was, "May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you. Amen." And of that service he writes, "O heavy meeting, being obliged to preach a farewell sermon!" In the preceding February he had accepted the pressing invitation of the then newly formed church at Pontrhydyrun, Monmouthshire, which then consisted of only eight members, all of whom were members of the same family, that of Mr. Conway, father of the present C. Conway, Esq. In the latter end of March he removed thither with his family, when a hearty and Christian-like reception was given him by Mr. Conway and his household. His labours while at Pontrhydyrun appear to have been even more abundant than at Aberystwith, inasmuch as he was necessitated to discharge his ministrations in both languages, English and Welsh, almost in an equal ratio. His ministry here was under the divine blessing the means of very considerably reviving the baptist interest. Many additions were soon made to the sabbath school and to the church, so that it was found necessary to enlarge the chapel to accommodate those who attended. The number of accessions to the church at Pontrhydyrun, through baptism, whilst he was there was sixty-three, and in other places in the neighbourhood twenty-one, making in all eighty-four. Thus did his God bless his labours in this place. But the death of his only son, which event took place in September, 1826, greatly affected the health of himself and family. It shook his whole frame, and brought severe attacks of illness upon both Mrs. James and himself which lasted for a considerable time. These and other circumstances over which he had no control, caused him to wish to leave his present situation; and having received an invitation to Glamorganshire, he tendered his resignation to the brotherhood at Pontrhydyrun, having served them in the pastorate for a little more than ten years.

In May, 1827, he removed, together with his family consisting of his wife and two daughters, to Bridgend. The cause at that time was in a very low state, there being but few, and the majority of them very aged and scattered. So scattered were they that the members of this small church lived in nine different parishes. Mr. James determined to endeavour to effect a change in the affairs of this neglected church. About this time he writes, "We must first get a revival in the church, then we shall surely prosper with the ministry. I beseech the Lord to send now prosperity." This prayer was

in some measure answered, for during his first year among them he baptized nineteen, and the congregation greatly increased, so that it became necessary to enlarge the chapel, which was done in the year 1828, at a cost of £500. Mr. James laboured most assiduously in defraying the debt thus contracted. To this end he visited the chief places in the Principality and many towns in England, and was very successful in his undertaking, for in 1832 he and the congregation were in possession of this commodious chapel free from debt. His labours in the neighbouring district were exceedingly abundant; he usually preached three times on the sabbath and almost every night in the week. The country members continually increasing it was agreed to build another chapel in Pyle, which being done, he was enabled to pay for entirely by the end of the year 1838. These facts show that his labours were not in vain in the Lord, but that he was made an instrument in "enlarging the place of Sion's tent, in lengthening her cords, and strengthening her stakes."

His collecting excursions gave him opportunities of forming many valued friendships, which continued unbroken till death. During these tours many churches, in both England and Wales, became greatly attached to him; so that during his stay at Bridgend he received many pressing and encouraging invitations, which if he had accepted would have been greatly to his pecuniary advantage; but it appears that he and the church had entered into a kind of compact that they were not to part till separated by death; which together with the union of brotherly love that subsisted between him and his flock at the time, entirely precluded the idea of removing. The sphere in which Mr. James moved was eminently public. His connexion with public institutions, especially those of our own denomination, brought him to considerable note. These found in him a zealous and faithful advocate. Besides being secretary to the County Association, he was for years the official correspondent of the district for the British and Foreign Bible Society, until the formation of the Bible Translation Society, at which time he felt called upon to relinquish his connexion with the former and join the latter. He also held similar offices in behalf of the Bath Aged and Infirm Ministers' Society, the Baptist Missionary Society, the Baptist Union, the Widows' Fund, &c., to the financial and general prosperity of which he greatly contributed. The interests of our colleges also, especially that of Pontypool, laid near to his heart. Mr. James himself was never privileged with an academical education, which he very much regretted, as is seen from the following extract from his diary:—"I lament my want of English education, it has caused me much labour, &c., as if it were up-hill work all my days. Yet the Lord condescended to bless my humble endeavours." In proof of his attachment to the colleges, we may mention that in 1841 he undertook a journey to London and other English towns, as advocate of the claims of Pontypool College, and he continued till the last to contribute his mite towards its support. It would be very desirable were all the ministers of Christ, especially those who have enjoyed the benefits of college education, to follow the example of this honoured servant of Christ in this particular. The above journey, however, called him from home during severe weather, exposure to which day after day in canvassing for subscriptions caused him a violent cold, which clung to him the remainder of his days; his energies were so prostrated by this attack, in addition to a disease, the asthma, to which he was subject from his youth,

that he was ever afterwards rendered unable to leave his home as he had been wont to do. During the last years of his life he suffered more than can be easily imagined; but he endured the whole with a calm and cheerful resignation to his divine Master. It is surprising, considering his extreme weakness, that he was able to preach so often. In course of the last three years of his life he was enabled to preach three hundred and twenty-six sermons, although at the time so infirm in body as to be utterly unable to walk even the short distance from his house to the chapel.

Mr. James's pen was frequently employed. His first production was a "Sermon on Election," in the year 1808, which was printed at the request of the quarterly meeting before which it was preached. In 1811 he published a "Selection of Welsh Hymns." He also wrote three of the Glamorganshire association letters upon plain practical subjects, through each of which we trace a fine vein of piety. He was also a regular correspondent to the Welsh periodicals of the day, from the year 1819 till he was rendered unable by affliction. Oftimes were we also refreshed by his productions in the English magazines, particularly the Baptist Magazine, the Reporter, the Revivalist, &c. In the year 1835, a memoir of the late Rev. John Roberts of Cowbridge, written by him, appeared in the Baptist Magazine, which in our humble opinion reflects great credit on the writer, especially when we consider his limited attainments in the English tongue. Mr. James as an author never made any pretensions to tread far from the beaten track; his ideas were generally striking, his language plain, and a tone of personal piety pervaded the whole.

But the hand which guided his pen for so many long years moulders in the dust; the tongue which like the pen of a ready writer was apt to teach, is silent in the tomb! On Lord's day, January 30th, 1848, this venerable and much lamented minister of Christ breathed his last, in the seventy-first year of his age; having been a member of the baptist denomination for fifty-two years, a preacher forty-nine, and an ordained minister for forty-five. In the course of this protracted period he preached about twelve thousand sermons, and baptized six hundred and seventy-three persons. "This was the Lord's doing, and marvellous in our eyes." For the following account of what occurred when he was about entering the valley of death, we are indebted to his daughter, Mrs. Marks, who was privileged to minister to his comfort in his last days.

On the Thursday previous to his death, his friend and neighbour, Mr. Lewis, called to see him, and found him evidently fast ripening for heaven; he appeared to be conscious "that the time of his departure was at hand," for when he had addressed to him many words of counsel and consolation, he said, "Give my regards to your dear mother," who was a member in his church, and in her eighty-third year, "and tell her," said he, "that I shall never again see her this side of Jordan, but we shall soon meet in heaven,

> "'Then will we sing more sweet, more loud,
> And Christ shall be our song.'"

And so it was, for this exemplary mother in Israel survived him but a very short time. On the following Saturday morning, his daughter went to his chamber and found him awake, possessing a cheerful and placid countenance. Being asked if he had enjoyed a little sleep and ease since her last visit, he answered emphatically, "Yes, my child, and more, I have also enjoyed much rich communion with God, who was pleased to reveal himself again and

again to his undutiful servant in his affliction. Glory! glory! glory! I will again say, glory be for ever unto him." He also said, "that it was good for him to have been thrown into the furnace of affliction, for that in it and through it he had had a glimpse of the heavenly Canaan, and a foretaste of its happiness."

The following sabbath morning he repeated several verses of scripture, together with stanzas from the Selection. And among others, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." After which he again lifted his voice as if in ecstacy and said,—

"Ere since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

In the afternoon of this day an evident change was apparent. Every appearance indicated that the vital spark was about taking its final flight. He was now able to speak scarcely anything audibly, but as a final effort of exhausted nature, he raised his hand, stretching it towards his daughter, and exclaimed, "All is right! All is right!" He soon afterwards fell asleep in Christ, without a single sigh or struggle, or the least indication of suffering.

On the following Friday, February 4th, the remains of this faithful minister of Christ were interred in the burying ground attached to the chapel. There was present on the occasion a vast assemblage of people from both town and country, among whom were a number of ministers of different denominations, thus testifying the esteem in which he was held among them. The parties who took part in the solemnities of his funeral were the Revs. W. and D. Jones, Cardiff, Dr. Davies, J. Evans, and Jabez Lawrence. The event was also improved on the following sabbath by Mr. D. Jones from Phil. i. 21—23; which sermon, by request, he afterwards preached at the following Glamorganshire Association, thus showing the affection with which his memory was still cherished. In the chapel in which he so long laboured a marble tablet has been erected, containing the following inscription:—

"IN MEMORY OF THE REV. JOHN JAMES,
BORN AT ABERYSTWITH, AUGUST, 1777.
BAPTIZED, MARCH, 1796.
COMMENCED PREACHING, 1799.
ORDAINED AT ABERYSTWITH, JULY, 1803.
REMOVED TO PONTRHYDYRUN, MARCH, 1817.
TO BRIDGEND, MAY, 1827.
DIED, JANUARY 30TH, 1848."

THE MISSION OF THE BAPTISTS IN IRELAND.

BY THE REV. B. C. YOUNG.

When a man would measure the success of the missionary enterprise, he mostly studies its statistics and forms his judgment on them, and yet scarcely any test would give a more defective conclusion. Statistics may show that not less than a certain amount of good has been effected, but how much more than has been thrown up upon the surface they will not reveal.

A large measure of latent influence diffused through society lurks beneath the figures, which in many cases is like the pent-up force of some Vesuvius, which is now unseen and

anon breaks forth and astonishes the world. In these times of mental activity especially, a large amount of religious truth and feeling lies buried in the souls of men working and fermenting, a sort of elementary material to be wrought up by the hand of God into Christian character and excellence.

There is a progression from small to great in most of the divine operations, and there is a history of development in Christian labour. Step by step the panting aspirant reaches the summit of some lofty elevation: by the same kind of progress the conquest over sin and prejudice is made. Call the product of labour a harvest, then before the golden produce is housed amidst the shoutings of the harvest-home, the seed is scattered, and the soil moistened with the tears of the anxious labourer. Call the work a building, then before the result is visible above the surface, much labour has been expended, and much valuable material buried beneath the soil.

Even progress attended by extraordinary assistance has seldom been entirely exempted from this law of progression. The work of Pentecost does not stand alone. The herald from the desert pointing to the Lamb of God—the divine preacher congregating the thousands of Israel—the seventy disciples itinerating through the cities and villages of the favoured land—the decease accomplished at Jerusalem—and the resurrection from the dead, were all precursive of that eventful season when the streaming eyes of thousands were in sympathy with the tremulous voices that asked, "What must we do?"

As we stride on to the fruitful maturity of the last days, we find the divine arrangements and a more copious supply of the Spirit giving a rapidly increased development of the divine mercy, but preparatory labour is not dispensed with. "Behold the days come, saith the Lord, when the ploughman shall overtake the reaper." So abundant shall be the fruitfulness that the delighted harvester will find the time too short for gathering in the glorious crop. The ploughman shall appear in the field again before the ground is cleared. Yet he *is* there, he cannot be dispensed with, the soil must be cultivated again before it will yield its increase.

Nor will the church be relieved from prayerful and watchful anxiety. She will always be brought into suffering sympathy with her Lord. Zion will have to travail for her children, only there shall be an abundant result for her solicitude.

Perhaps no words are more frequently on the lips of Christians than some which Isaiah has been made to utter. "A nation shall be born in a day," has become familiar to the expectants of the latter-day glory. Strange that language should have impressed itself on almost every Christian imagination when God has never written it on the prophetic scroll. There is a pleasing approximation, one, however, which while it indicates a delightfully rapid maturity, points out the means by which the blessing is preceded. "Shall the earth be made to bring forth in one day? Shall a nation be born at once?" If the enlargement of Zion be comparable to the earth bringing forth in one day it would yet be the earth full of the herb-bearing seed. If the success of the church be illustrated by a nation born at once, still Zion is imaged as travailing in birth for her numerous progeny.

At present the field of labour yields its increase tardily and after much cultivation. The preparatory work must consume a large portion of the labourer's time. The husbandman must have long patience. And shall

the long season of patient energetic cultivation be overlooked? Shall the prolific hours of harvest only fill the mind of the observer? Christ will not permit us to calculate thus. If the disciples are delighted with the whitened crop that waves before them, he reminds them that "other men have laboured." Yet this is the rule by which the church's success is measured. How many souls have made a confession of Christ? How many have died triumphantly? How many large and flourishing churches have you? are almost the only questions asked of the missionary church. Few comparatively inquire, How much ground have you cultivated? How much seed have you in the soil? What incipient promise is there of future fruitfulness?

Placing in contrast the East and West Indies as spheres of missionary enterprize, how many of the surface-thinkers of our churches have sung some such chorus as that of the women of Israel? Carey, and Marshman, and Yates, have slain their thousands, our Coultart, and Knibb, and Burchell, their tens of thousands. (A song, by the way, in which the last-named honoured men would have been far from uniting.) And if numerical results be the only measure of success, is not the conclusion just? Yet *is* the success of the west superior to the results of the east? In the one case a field is found ready prepared of the Lord. The missionaries sowed broadcast and reaped a glorious harvest. And let none undervalue their success. It was a gleam of joy thrown upon the panting heart of missionary enterprize, a love-token from Him who has promised to cheer his church in the wilderness. In the east the work has been of a different character. The mission has contemplated the conversion of the millions of India, and the effort has been in keeping with the large purpose, not in the magnitude of its operations but in their character. As one of its purposes it has sought the immediate surrender of the heart to Christ, but comprehensive in design and prospective in its large expectations, it has laid broad and deep the foundation of future prosperity. The language of the Hindoo and Mussulman, the learned and the rude, has been filled with the signs of heavenly grace, and henceforth shall be mixed up with their thinkings and feelings. The huge system of idolatry which had stood intact for ages has felt the first shock of paralysis. The scroll of inspiration is being unfolded far from the centres occupied by the ambassadors of God, to offer its silent testimony that "God is love." The missionary in Jamaica found minds and hearts vacant. No idol temples concentrated their thoughts, no pagan priesthood stimulated their religious feelings. They had no earthly comforts, no pleasures to surrender. Their hearts were yearning for some drop of consolation. Glad tidings were new to them, and a friend they had never seen till the herald of God smiled upon them. In the east the missionary was met by a system of gross yet intellectual idolatry which had ramified itself through all the thinkings and feelings of the people. Idolatry must be displaced before there is room for the gospel. There was not only a larger field to cultivate but a long and necessary work of preparation to be done, and there was no alternative but to begin at the beginning or let it alone.

It is only by keeping in mind some such distinctions as these, that mission work in Ireland can be understood. Opposition more fierce and sanguinary may be felt in some savage communities where the restraint of law does not operate, but hostility so systematic, so watchful, so malignant, and so per-

severing, cannot be experienced where the dark wisdom of the man of sin is not put into exercise. Should the missionaries of the cross hold intact the principle of their Master who said, "My kingdom is not of this world," their difficulties will increase. Another ecclesiastical system will expend some of its best energies to counteract their influence.

Now it may be laid down as an axiom, that where a section of the Christian church have faithfully, energetically, and perseveringly exhibited the gospel under circumstances in which penalty is endured for embracing it, a great amount of good is effected short of a public profession of their principles. It follows that the numerical position of the baptists and other bodies similarly circumstanced cannot measure the amount of their success. They must bide their time. That time is not yet. Some changes must probably be wrought before they realize full success. They may have to prophesy in sackcloth some time longer, but they have been doing the work of their generation, and God will by and bye show them the whitened fields ready for their sickle. Sometimes the exhibition of a few naked principles is of more service to the world than the successful efforts of a generation. Besides saving souls and collecting churches some of the nonconformists in Ireland have placed before the public mind principles of the utmost importance to the religious welfare of the people. The baptists have carried on their operations in Ireland by great effort and self-denial. What have they effected? What are their prospects? Have they exerted a greater influence than can be indicated in their reports? In the great coming struggle with antichrist is any special work assigned them? Comparatively they are a small body, will they be lost amongst their friends in the battle field? If the strength of the Lord's host be reckoned by numbers only they will stand for one of the smaller divisions, but if it be a struggle for principles they *may* occupy an important place in Jehovah's army.

It is a source of lamentation that God's true church is divided, especially so in relation to her attack on the papacy. The enemy keeps a book of protestant heraldry in which every star, and stripe, and hue, is marked, while the fact is made a huge bugbear to scare the man who would pass the borders of its territory. One thing is plain. An amalgamation cannot be effected by compromise. It ought not. It has been recommended that Christians should make a grave, bury their differences, and shake hands over the tomb. Make a grave! For what? To bury the truth (for surely there must be truth on one side or the other). Where shall it be interred? There is not a spot on God's earth that would be granted for such a purpose, and if there were it would be vile as the field purchased with the traitor's silver. Something, nevertheless, can be done. Christians can make a large grave, and bring their own jealousies, and surmises, and bickerings. Whereto they have already attained they can walk by the same rule. They can hold two reviews and then a field-day in which to hoist the great Calvary-banner, and show that they are one at the cross.

But if the evil cannot yet be removed, may not some good be gathered from it, which shall be in part a compensation for the affliction? May not the separate standing of the several forces provoke to activity and good works? And may not some truths which are to answer an important purpose in the church's warfare have been more carefully guarded thereby? The baptists have always been a peculiar

people. They have held one view especially by which they were distinguished from the whole of Christendom. They consequently became a marked people. They have suffered in the public estimation, in their influence, and in their standing in society, from their firm adhesion to what they considered an important truth. They have been moved to do so by their love for truth and their fidelity to God, but it is worth while to inquire, will their stern maintenance of their distinctive doctrine serve them at all in the great conflict which is before the church? The bearing of the baptists' peculiar view on the theological controversies of the future is a subject of great interest, especially when considered in relation to the papacy.

It is curious and instructive to see how in the part-popish, part-protestant country under consideration, almost every theological question is mixed up with baptism; partly by the force of circumstances, and partly by the influence of the baptists, the creed of the protestant community is strangely speckled and broken on this subject.

The amount of antipædobaptistic feeling which prevails is greater than most persons would be prepared to find. It does not always amount to sympathy with the baptists' creed, and, therefore, the ungainly word above has been used. Some object to sponsors, others object to the baptismal service of the church of England, as tending to the support of popish principles, while a large number reject infant baptism altogether as unscriptural and absurd. It is not a difficult thing to find whole families growing up without baptism, and many are baptized because some kind mother or other fond relative has strong feelings on the subject. Others again not only repudiate infant baptism but hold the baptists' view on the subject. The want of a thorough consecration, of the requisite moral courage, or of right views on Christian duty, prevent their practical homage to truth.

It is, however, in relation to popery and Puseyism that the importance of the baptists' mission is best seen. In the general struggle with a bigoted ecclesiasticism, in the broad conflict with sin, other divisions of the evangelic force will be able to present a bolder front and exert a wider influence, but when some of the distinctive features of popery are the subjects of contention, the baptists will be found of essential service in meeting it hand to hand and foot to foot. Indeed, as the sword-fish follows the monster of the deep, so the baptists should track the man of sin to give him mortal thrusts. Like the creature referred to they may be small as compared with their huge antagonist, but their power is in their principles not in their number.

Whether the false system take the phase of Rome or Oxford its two distinctive errors are "the insufficiency of holy scripture as a rule of faith and practice, and baptismal regeneration." The church takes the place of the bible, and baptism that of Christ. Give the people the word of God and correct views on baptism and the man of sin will grow feeble as Samson when his hair was shorn. Now in the estimation of Romanists and Puseyites, only baptists can consistently meet them on these subjects. They charge the whole pædobaptist community with inconsistency in attacking them. They take up this proverb against their adversary, "Physician, heal thyself."

Some time back a baptist missionary sojourning awhile in England, was travelling to one of our collegiate towns. A fellow occupant of the coach was a student in the university. They were free and communicative, and

soon disclosed their respective positions in society. The missionary's companion was discovered to be a Puseyite with his face Rome-ward. The baptist endeavoured to show him that his proposed destination was an unsafe one. His answer is worthy of serious consideration. "I must go," he said, "to Rome or come to you." Of course he was speaking of principles. Does a pedobaptist assert the sufficiency of scripture as a guide to the church? The Romanist almost invariably asks for the plain text of scripture that warrants *his* practice in baptizing infants. Does he denounce baptismal regeneration? His opponent confronts him with such words as these, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven." "Arise and be baptized, and wash away thy sin." "As many as have been baptized into Christ, have put on Christ," and asks, If such language be applied to unconscious subjects who cannot believe, whether they *must* not teach that grace is conveyed to the soul by or with the water?

A short time ago, a convert from Romanism who had been baptized met a respectable priest who ministered amongst a large congregation in one of the crowded cities of Ireland. The good man was questioned by the ecclesiastic respecting his present views. He offered an explanation in the form of a sensibly written tract advocating believers' baptism. The priest read it, and on returning it made these candid remarks. "I have read your tract carefully. You are wrong in leaving us for we are the true church, but as protestants you are right. If the bible only is to decide the question your arguments cannot be answered. Protestants around you boast of following the bible, but from cover to cover there is not one word in it about infant baptism." The spread of popery has thrown protestants upon principles of which many did not see the end. They have shouted, "The bible, the bible is the religion of protestants," without being aware of the ground they had taken. Some, however, have looked before them and discovered whither their principles were driving them. The rise of Puseyism has a history of this kind. A number of shrewd men looked ahead and recoiled from the destination to which they were being conducted. They foresaw that if the bible only was to be the standard of faith, the time would come when "sculls that could not teach and would not learn," would cease to excite the reverence of mankind. They foresaw that ritual observances would be reduced to simple acts of obedience performed by the faithful, and that there would be no room for the pretensions of those who professed to regenerate by the mystic drops. They looked, they did not like the prospect, and they turned back. They would rather return to the misty ages of the past, than proceed to the simple light of the future. They were not, however, the discoverers of this distant region to which protestantism was being carried. Some of the same fraternity had looked ahead before. Bishop Sanderson who lived in the days of Charles II., assures us (preface to his thirty-four sermons) that archbishop Whitgift and the learned Hooker foresaw that taking the scripture as an adequate rule of conduct would draw in anabaptism after it. The bishop thus endorses what they said, "They only considered as prudent men that anabaptism had its rise from the same principles the puritans held, and its growth from the same courses they took; together with the natural tendency of those principles and practices thitherward, especially of that one principle as it was by them misunderstood, that the scripture was

adæquata agendorum regula, so as nothing might be lawfully done without express warrant either from some command or example therein contained. The clue whereof, if followed as far as it would lead, would certainly in time carry them as far as the anabaptists were then gone."

Baptists of these eventful times! Your views on baptism have become increasingly valuable as the doctrinal lumber of the dark ages is being turned out and sifted. Besides being an act of confession, Christian baptism turns out to be a powerful antidote to the heresy of the misty past. It cannot save, but it is antagonistic to the error that destroys. Are you prepared to surrender this doctrine? Are you prepared to hide it? Are you prepared *so* to blend yourselves with even evangelical communities as that this truth shall be suppressed? Do we now need no witness to the necessity of personal intelligent consecration? Are these the times in which it should be hid? What! when religion by proxy is rife? When the great battle with antichrist may be about to commence? When the priests around are impudently and in the name of God professing to regenerate by water, or by some sort of spiritual electricity snapping at their fingers' ends, to be the conveyancers of grace? No, brethren, while we hold tenaciously that ritual observances are secondary to the doctrines of the cross; while we are foremost in showing our oneness with all who love our Lord Jesus Christ, we may not hide a truth which Christ has made prominent, and which gives an impressive testimony against prevailing error.

Christians of these exciting times! Let us not hastily conclude that the cause of Christ is declining. Because there have been fluctuations in our numerical progression; because there has been the subsidence of excitement felt in the remarkable periods of the missionary enterprise by which its funds have been lessened; because certain prophets are declaring that the world is growing worse; because the spread of millenarianism has withdrawn or withheld some missionary supporters, shall we therefore conclude that God has forsaken Zion? In these days when the world's midnight has passed, when the latter-day glory is before us, what mean the vast changes that are taking place? Is God overturning thrones and the institutions of ages to introduce a time of greater darkness? Has the universal mind been brought into a state of ferment that it may settle down again upon the stupid dogmas of the dark ages? Have our sabbath school teachers educated millions of growing minds that the uprising generation may be befooled by the priestly witchcraft of former times? Has the word of God, which shall not return unto him void, been distributed amongst the millions of the human family that it may be the harbinger of darker days? Shall idolatry hide its head for very shame that it may waken again to its former power? Shall infidelity take the place of this senseless worship when the mere common sense of men is turning to faith of some sort as the aliment of their hope? No, brethren, it cannot be. Zion is engraven on the hands of her Lord. The promises are written on the everlasting record. The prayers of the church have accumulated before the throne. The vital seed of heaven has been thrown broadcast on the vast field. And though faith may be sorely tried, some second Pentecost shall pour out its influence upon the cultivated soil, and as her numerous progeny shall stand before her, the church in her surprise and gratitude shall exclaim, "Who hath begotten me these? These where had they been?"

THE BIBLE THE FRIEND OF THE POOR. PART II.

BY THE REV. THOMAS POTTENGER.

The first argument in support of the sentiments expressed in the heading of this article is drawn from the spirit of humanity which pervaded the law of Moses. All distinctions in the law between what was ceremonial and what was moral are here overlooked in a reference to the *spirit* which generally runs through the institutes of Moses, and my argument is that those institutes most ably pleaded the cause of the poor and needy. Indeed his laws were humane towards *animals*, how much more then may we expect to find them kind towards *men*? and above all to the *poor*?

In the commandments upon the sabbath, the ox, the ass, and the cattle, were to rest from labour in common with the man-servant and the maid-servant. Moses did not permit the farmer to "muzzle the ox that was treading out corn," lest the animal should not be able to *eat* as well as *work*, Deut. xxv. 4. In a note upon this passage in the Pictorial Bible it is said, "the indulgence must be understood as extended also to the ass, and other animals employed in the same labour. Its moral signification is also extended to man, and became in time a proverbial expression of the duty of kindness and liberality to all those who labour for and are dependent on us." To such an extent did a spirit of kindness pervade the regulations of Moses that a man who saw the ox or the ass of his enemy going astray was ordered to restore it unto his owner, or if he saw the ass of one that hated him lying upon the ground under a burden, the law required that he should help it up, Exod. xxiii. 4, 5. Protection was granted even to *birds* against persons who robbed their nests, for though they were permitted to take the eggs or the young ones the law ran in these words, "thou shalt in any wise let the dam go," Deut. xxii. 7. "This precept was intended to humanize the minds of the people, leading them to feel that divine Providence extended its regard over all its creatures, and that a spirit of benevolence and compassion would not be unprized by God even as manifested towards the animal creation."* The conclusion is obvious, that inasmuch as these humane directions were given to the Jews respecting birds and beasts of burden, it is but reasonable to think that the same Lawgiver would inculcate a kinder and more merciful spirit towards the chief sufferers in the human family.

That such was the fact may now be shown by an appeal to *some of the social customs of the Jews*. It is known to those who are familiar with Jewish history that most of the Jews were cultivators of the soil in the infancy of their commonwealth, and that the land of Canaan was eminently fitted for pastoral and agricultural pursuits. Some tilled the ground, some kept their flocks, many dressed their vineyards, and others reaped the harvests. This will account for the fact that many of the laws of Moses were made for an agricultural rather than for a commercial population, and it is our business now to prove that his laws were both humane and wise.

As an illustration and a proof of this remark you may read the following passages respecting the *harvests* in Canaan, Lev. xix. 9, 10, and Deut. xxiv. 19—21. According to

* Pictorial Bible in loco.

these regulations the farmer was forbidden to reap the corn which grew in the corners of his field, or the after growth, nor was it lawful for him to gather up the ears which had fallen upon the ground, or to return for a sheaf which had been accidentally left in the field. Upon the same principle, the owner of a vineyard or of an olive-yard was not permitted to *glean* the trees, for in such cases the right and privilege belonged to the widow, the fatherless, and the stranger. Moses gave directions, moreover, that the same objects of compassion should participate in the festivities which distinguished the close of harvest among his countrymen, Deut. xvi. 9—12. "In what code of laws, merely human, is a requisition to be found so counteracting to selfishness, so encouraging to liberality, and so beneficently considering to the poor and needy? But the Mosaic dispensation, like the Christian, breathed with love to God and benevolence to man."* Whether these laws and customs had their origin in the Source of all good or not, the most hardened sceptic will scarcely have boldness enough to ascribe them to the wisdom and disinterestedness of man; but there they are in the code of Moses, and the opponent of divine revelation must account for them as he can upon his own wretched principles. Right or wrong the Jewish people never called in question their divine authority, much less did they ever think that such monuments of superhuman wisdom and kindness could be the production of fabulous lawgivers and worldly senates.

Respecting *hired labourers* Moses gave directions that were full of equity and compassion. Masters were forbidden to oppress, defraud, or rob their servants, whether Hebrews or strangers, lest they should cry unto heaven, and the Judge of all should redress their wrongs. Every day at sunset they were to receive their wages, and it was expressly prohibited that the wages should remain in the hands of the master "all night until the morning," Lev. xix. 13, and Deut. xxiv. 14, 15. The same regulations continued to be acted upon in the time of Christ, and are in force to this day in some eastern countries, Matt. xx. 1—15. Hired labourers, moreover, enjoyed the rest of the sabbath and the produce of the sabbatical year in common with other classes of the community.

Wise and humane laws were made on the subject of *pledges*. No person could legally take a *millstone* in pledge, and the law gave as a reason for this prohibition that it was taking a man's life to pledge, Deut. xxiv. 6. The Jews ground their corn for domestic use from day to day by means of two stones that were worked by one or two persons, and "they were forbidden to take either of the stones to pledge, because if they did the poor family would not be able to prepare their necessary food, and thus suffer for want of bread. Hence they are called a man's life. The same reason held good against receiving in pledge or distraining for debt any instruments of labour by which men earned their livelihood."* Nor did the laws of Moses permit the lender of money or of goods to enter the house of the borrower to fetch a pledge, lest by design or by accident he might take away an article of necessity; but the borrower had a legal right to choose his own pledge, and thus an opportunity was given him of parting with something that he wanted least, Deut. xxiv. 10, 11. When it happened that a poor man's raiment had been given up as security to a creditor the law commanded that it should be re-

* Comprehensive Bible on Lev. xix. 9, 10.

* Comprehensive Bible. Note.

turned to him by the going down of the sun, "that he may sleep in his own raiment, and bless thee; and it shall be righteousness unto thee before the Lord thy God," Exod. xxii. 26, 27; Deut. xxiv. 12, 13. "The raiment here referred to was most likely the same as the hyke of the Arabs in which they often carry their provisions, as well as wrap themselves in the day, and sleep in the night, being their only substitute for a bed. How necessary then it was to restore the hyke to a poor man before the going down of the sun, that he might have something to repose on, will sufficiently appear from these considerations. The pledge restored in the evening might have been taken back to the creditor next morning."* It should be added that there was an absolute prohibition against taking a *widow's* raiment in pledge, Deut. xxiv. 17, 18.

Admirable arrangements were made for the support and comfort of the Jews *in allotments of land.* When Joshua and his countrymen had conquered the Canaanites the land was divided into twelve parts, which the tribes drew by lot according to their families. The district of country which each tribe had drawn was then subdivided amongst the families composing that tribe. All the heads of families thus became freeholders, and their patrimonial estates could not suffer perpetual alienation. Every citizen had a portion of land as his stake in the country—he could cultivate it for the benefit of his children, and at his death it descended to the next in succession, but the law interposed to prevent its alienation beyond the next jubilee. Before the jubilee, however, the Jew could redeem his inheritance by paying the creditor an equivalent in money, or if he was not able to do it the law empowered the nearest akin to do it for him, Lev. xxv. 23—27. These regulations had a tendency to foster in the minds of the people generally a spirit of independence, while they raised up a barrier against the plots of ambitious men who might wish to enslave their countrymen by getting the principal part of the land into their own hands. Under such a system every man felt that he was of some importance in the commonwealth, he had powerful motives to maintain order and subordination, he watched over his own rights with all the zeal of a patriot, and it was no vain boast that he was a citizen. Industry and frugality were indispensable to the comfort of every household, while temptations to pride and luxury were but few in number. We may readily believe that such arrangements increased the stock of national happiness, and it is evident enough that they wore a benign aspect towards the poorer classes in the land.*

On the subject of *slavery* the laws of Moses breathed a spirit of justice and humanity. Slavery was in existence before Moses flourished, and indeed before the days of Abraham. It has been urged as an argument against the divine legation of Moses that he did not abolish or forbid slavery among his countrymen, but had he done so there is every reason to believe that the surrounding nations, in which the evil prevailed in its worst forms, would have combined against the infant commonwealth of Israel under the hope of crushing such a dangerous neighbour. But though the Jewish lawgiver did not put down slavery he placed upon it many strong and merciful checks which modified the evil and gave protection to the captive. Slavery had been perpetual, he limited it to a certain period. Masters had possessed the power of life and death over their slaves, Moses took

* Comprehensive and Pictorial Bibles on the texts quoted.

* Horne's Introduction, vol. iii., pp. 9, 10.

away that power and defended the bondman against the unrestrained cruelty of his owner. If a master wounded or maimed a slave the injured party obtained his freedom in consequence, and if the slave died from his wounds the offender was punished for homicide. Moreover, all slaves rested from labour on the sabbath day, and on those annual festivals which were peculiar to the Jewish nation. When a slave had made his escape from another country and sought protection among the children of Israel, the law commanded that they should receive him with kindness, and on no account give him up to his owner or pursuer, Deut. xxiii. 15, 16. Death was the penalty for stealing or for selling a man, Exod. xxi. 16, and on the year of jubilee every bondman recovered his freedom.

These laws of Moses for regulating the social customs of his countrymen were mild and just, sheltering the poor from the exactions of the rich, protecting the weak against the oppression of the strong, and full of charity and benevolence towards widows, orphans, and strangers. Whether they came from heaven or not, it is certain that no human laws were ever like them for compassion to the poor, for even-handed justice between man and man, for the protection of innocency, for the punishment of evil-doers, and for diffusing the largest amount of good among the greatest number of persons. Whatever may have been their origin it would be the height of absurdity to regard them as the offspring of man, whose nature is selfish even to a proverb, and in whom the lust of power has the force of a law. Among all the nations of antiquity the Jewish people stood alone with this code of laws, and unbelievers who deny the divine legation of Moses incur the responsibility of accounting for his institutes upon some better principle. No school of infidels, no sect of philosophers, none of the fabulous or of the actual legislators of mankind, ever made such just and humane laws as those written in the Pentateuch by Moses the servant of God and the interpreter of his will. "This is that Moses," said the martyr Stephen, "who *received* the lively oracles to give unto us," and who was admonished "to make all things after the pattern showed to him in the mount."

The argument for the humanity of the law gathers strength from an appeal *to the religious customs and festivals of the Jews.* In the statutes which enforced and regulated the payment of *tithes* the poor and needy were not forgotten. There is no room here to go into the controversy respecting tithes, nor would this correspond with the design of the present article, but the interests of truth justify the remark that the laws bearing upon Jewish tithes breathed compassion to the widow, the fatherless, and the stranger. In addition to the gleaning of corn fields, of vineyards, and of oliveyards, which constituted one part of the tithes that belonged to the poor, they were mercifully remembered when richer neighbours presented their offerings before the Lord either in Jerusalem or in other places. Persons who lived in the country were permitted to redeem their tithes for an equivalent in money, which they were to spend in Jerusalem at one of the sacred festivals in making provision for the Levite and other necessitous individuals, Deut. xiv. 22—27. Every third year tithe payers were released from the obligation to go up to Jerusalem, but the law directed that they should spend at home whatever their tithes were valued at in feasting the stranger, the fatherless, the widow, and the Levite, as a sure way of bringing down the blessing of God upon the work of their hands, Deut. xiv. 28, 29. Thus at every stage in the argument compassion to the poor shines forth as a beautiful feature in the ancient econo-

my, and as remote from the spirit of man as heaven is from earth.

From the payment of tithes let the reader now pass on to the laws of Moses respecting *the sabbatical year*, Lev. xxv. 1—7. This was a remarkable institution both in its design and in its results. There has been no parallel to it in the history of the world, and it stands in the pages of the Old Testament a profound mystery apart from our belief in divine interposition. It ordained that all labour should cease in the field, and the whole land remained fallow for the space of a year. No ploughshare disturbed the soil, no knife pruned the vine, and no servant reaped the harvest. Nature yielded her fruits spontaneously for the common good; and that there might be no scarcity during this season of long repose the Lord promised that the sixth year should produce a threefold crop, and therefore a sufficiency to supply the wants of the people until the harvest of the eighth year was ripe. Inasmuch as all work was forbidden, it was wisely ordered that no debts should be collected this year, and every Hebrew in bonds might demand his freedom, Deut. xv. 1, and Exod. xxi. 2. The whole country was thrown open for the benefit of all classes who had a right to any fruits they found, whether in the valley of Eshcol or among the glories of Lebanon. The law itself was a powerful check upon the selfishness of man, and it made the people feel their dependence upon the bounty of heaven. Men did not then eat bread in the sweat of their faces, cattle rested from their toils, and every corner of the land was under the special protection of God. The rich man and the poor widow were equally dependent upon the goodness and the care of Jehovah. How the manservant and the maidservant, how the bondman and the debtor, rejoiced under this respite from labour and bondage! Surely it is not too much to say that no human lawgivers ever made such laws as Moses did, that no other nation ever had such an institution as the sabbatical year, and that the name of God is stamped upon it in unmistakable characters. To my own mind there is no resisting these conclusions without an utter disregard to the light of history, to the experience of mankind in every age, and to signs and wonders from heaven.

There were some connecting links between the sabbatical year and the *jubilee*, Lev. xxv. 8. This came round once in fifty years, and brought with it a season of universal freedom and rejoicing. The first nine days were spent in festivities and gratulations, but the tenth day was ushered in by the blowing of trumpets which published liberty through all the land of Canaan. As soon as the trumpets sounded every bondman became free, every prison door was opened, and every debtor escaped from the power of his creditor. From his dungeon the prisoner came forth to breath the sweet air of liberty, and to roam in the valleys, or on the hill-sides, where he had spent his youth. Lands that had been sold in consequence of poverty, or through any other misfortune, reverted to the original proprietor or to the next in succession. Whatever circumstances led a Jew to sell or pledge his inheritance, he recovered it at the next Jubilee, and the buyer calculated its value by the time that must elapse before the year of freedom returned; and when a Hebrew had been reduced to slavery through debt, or war, or any other calamity, the trump of jubilee restored him to liberty. Such a law became a barrier against the oppression of the poor, and interposed strong checks upon creditors and slaveowners. While it placed liberty and property upon a sure foundation, it made provision against the extremes of poverty and wealth. Whatever inequalities had taken place

in the course of fifty years, they disappeared on the return of jubilee; and the man who had been for a time monarch of all he surveyed, returned to a position of equality with those who had been his bondmen or poor neighbours. Hereditary wealth and perpetual serfdom could not exist under an economy such as that of which the jubilee formed a part. No people in the history of the world have been so sure of their rights and possessions as the children of Israel were under the protection of their divine and wonderful institutions. "How incredible is it that any legislator would have ventured to propose such a law as this, except in consequence of the fullest conviction on both sides, that a peculiar providence would constantly facilitate its execution. When this law, therefore, was proposed and received, such a conviction must have existed in both the Jewish legislator and the Jewish people. Since, then, nothing could have produced this conviction but the experience or the belief of some such miraculous interposition as the history of the Pentateuch details, the very existence of this law is a standing monument that, when it was given, the Mosaic miracles were fully believed. Now this law was coeval with the witnesses themselves. If, then, the facts were so plain and public, that those who witnessed them could not be mistaken as to their existence or miraculous nature, the reality of the Mosaic miracles is clear and undeniable."*

From the jubilee we pass to the *sabbath*, which was made for man. The origin of the sabbath was anterior to the promulgation of the law, and coeval with the work of creation. Gen. ii. 3. The sabbath itself was eventually included in the Ten Commandments, and the observance of it was enforced upon every Jew by the authority of God. Ex. xx. 8—11. The day itself was a memorial of God's resting from the work of creation, and was designed as a season for universal rest. Both man and beast reaped its advantages. The labourer rested from his toils. The slave enjoyed a period of repose. The husbandman recruited his strength and girded up his loins for new duties: while the plough and the pruning-hook were laid aside for the harp and other instruments of music. No one was permitted to travel more than a sabbath day's journey, no sound of a mill-stone was heard in the land, nor could any man violate the law without bringing down upon himself the penalty of transgression. It was a day of joy and not of sorrow, it was the holy of the Lord and honourable, it was a national holiday that returned every week, and brought to the people precious advantages. Great and manifold, however, as its advantages were to the nation at large, none enjoyed them so much as the poor, the man-servant and the maid-servant, the children of toil and field labourers. To them it was "the torch of time," "the light of the week," "the antidote of heaven to the curse of labour," and "the pearl of days." In the words of Herbert, it was

> A "day most calm, most bright,
> The fruit of this, the next world's bud,
> The week were dark but for thy light,
> Thy torch doth show the way."

Any day the rich man could rest if he thought well, the only rest of the poor man was the sabbath. Had no such law been made by God, life and health would have been sacrificed to the cravings of avarice and upon the altars of mammon. Human life would have been shortened to a frightful extent by a ceaseless round of labour and anxiety, but the poor would have been the first and the principal sufferers for want of such a periodical rest. The Lord of the sabbath foresaw the evil and interposed

* Greaves on the Pentateuch, vol. i. p. 171.

a check. He made the sabbath for man in general, for the benefit of the poor in particular, and as a safeguard to the whole nation. Thus divine wisdom and compassion are seen in the institution of such a rest, nor can any man of candour fail to trace it up to God.

In addition to the religious festivals already noticed, the passover, the pentecost, and the tabernacles, were solemnly observed by the Jews as memorials of divine goodness towards them as a nation. These festivals were annual, and lasted seven or eight days in succession. All the males of every tribe were required to attend them in Jerusalem as an acknowledgment of their dependence upon God, and of his guardianship over them as a peculiar people. In their absence from home the land was taken under the special protection of God, who engaged to preserve it from internal commotions and from foreign invasion. These were seasons of national rest and of general rejoicing. Tribe met tribe in the holy city. Kindred united with kindred in the temple of worship. The man-servant and the maid-servant, the stranger, the fatherless, and the widow, rejoiced before the Lord in Zion, the perfection of beauty. Wealthy citizens abounded in hospitality towards their poor countrymen, the love of nationality was cherished in almost every bosom, and a multitude of circumstances warranted Moses in saying "There is no nation so great, that hath statutes and judgments so righteous as all this law which I set before you this day." Deut. xvi. 9—17.

This cursory glance at the religious customs of the Jews proves that the laws of Moses were humane in a high degree, and pervaded by a spirit of true benevolence. Protection to the poor, provision for the poor, compassion to the poor, meet us on every hand, and reveal to us the mind of God. Honour the widow, pity the fatherless, and be kind to the stranger, run through these laws and institutes, showing most clearly their divine origin, and that Moses had not been up into the mount with God in vain. Thus far the argument sets forth the bible as the poor man's friend, the ablest defender of his rights, and the best security for his happiness. Whoever then may neglect or despise such a book, the poor should love it more than silver or gold.

And now, the argument might be concluded by a reference to some *precepts* of the law with regard to the suffering portions of mankind. Take the following injunctions touching the *widow* and the *fatherless*. Exodus xxii. 22—24, and Deut. xxvii. 19, With regard to the *stranger* Moses gave these directions. Lev. xix. 33, 34. Deut. xxiv. 14, 15. Respect and veneration were demanded for the *old man*. Lev. xix. 32. Compassion was enjoined towards the *blind* and the *deaf*. Lev. xix. 14. Deut. xxvii. 18. Disobedience and cruelty to *parents* were punished as sins of the first magnitude. Deut. xxvii. 16, Exodus xxi. 15, and Proverbs xxx. 17. The *poor* in general were to be treated with kindness, Deut. xv. 7—11, and therefore the *oppression* of the poor was absolutely forbidden. Psalm xii. 5. Proverbs xiv. 31. xvii. 5. Such injunctions as the above were backed by the promise of rewards, and by worthy examples. Deut. xxviii. 1—12. Ps. xli. 1. Job xxix. 11—17.

But time and room would fail to produce a tithe of the precepts and promises which inculcate benevolence and charity to the poor and afflicted. In every part of the Old Testament truth, justice, love, and mercy are commanded; while violence, fraud, covetousness, and inhumanity are condemned. No people could ever boast of laws so just and merciful as those which the Jews had. Go into their courts of justice, and if

you find a partial judge you will hear the divine Lawgiver saying to him, "Thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour." Lev. xix. 15. Deut. xxv. 1. Lay hold of a man that violates the common principles of honesty by using false weights, and the law says to him "a false balance is abomination to the Lord." Lev. xix. 35, 36. Walk over the farm of a man that has robbed his labourers of their hire, and though you may not see a blight upon his corn, or upon his vines, or upon his olive-trees, yet you will hear God saying, by the prophet Malachi, "I will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that turn away the stranger from his right." Mal. iii. 5. Find any one that has built his house without paying the workmen their hire, and it will seem as though the very stones and beams had become vocal in uttering "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work." Jer. xxii. 13—17.

Such duties and prohibitions as the foregoing were taught the Jewish people in their sacred books, in their national history, by a succession of illustrious prophets, by their great moralist himself, and by the examples of their best kings. Principles of justice and mercy ran through every part of their economy, such as gave them a moral pre-eminence over surrounding nations. Such a stern opposition to injustice under every form, and such arguments for loving mercy, can be found in no book but the bible, nor will the most admired laws of pagan legislators bear any comparison with the institutes of Moses. Even the democracy of Athens and the republic of Rome, are cast into the shades by the commonwealth of Israel with regard to the elements of true greatness, while the Twelve Tables of Roman renown are darkness itself when brought near the light of the Ten Commandments. Among all the lawgivers of antiquity, Moses stands pre-eminent for wisdom, for justice, for compassion, for humanity, and for a code of laws whose origin cannot be traced satisfactorily apart from divine inspiration. As far then as the argument has conducted us, the bible pleads the cause of the poor above all other books, so as to leave those who reject it absolutely without excuse. When poor men speak against the bible they know not what they do. Prejudice or ignorance has blinded their minds. They might as well find fault with the sun when it is shining in the heavens, and making the earth glad with its cheerful beams. Whether their enmity is traceable to the wickedness of the human heart, and whether it has been aggravated by the arts of evil men, or by the inconsistencies of Christian professors, it ought not to exist another moment even in the smallest degree. Nor would it influence them any longer had they but candour and honesty enough to study the book for themselves, and to judge of its merits after a careful examination of its own pages, rather than be guided by the misrepresentations of its enemies, or even by the eulogies of its friends. Undoubtedly the bible bears the image and superscription of God.

THE CHRISTIAN A BLESSING.

BY THE REV. DAVID THOMPSON.

"Thou shalt be a blessing."

RELIGION is not only to do us good but to make us good. We not only receive and enjoy, but have something to communicate or impart. Abraham was blessed, and so became a universal blessing. And blessings received and communicated ever widen and increase. It is their nature to grow and accumulate. We must not judge of them by present appearances. Of what use is that small spring in yonder mountain? It is the source or head of that rolling water that bears on its bosom ships of burden. Cut off the spring and you dry the stream. So it is in religion. Christianity has its source or head. But for Abraham there could not have been an Isaac; but for Isaac there could not have been a Jacob; and but for Jacob there could not have been a Joseph and his brethren. And we believe that the salvation of the unnumbered ransomed ones around the throne may all be traced up to the prayers, and tears, and pious efforts of some one individual living in the first ages. Abraham is the *father of the faithful*, the grand parent of believers. Though dead, he speaks. He is held in everlasting remembrance, and is more useful now than when alive. His faith and works speak grand lessons, written as with a sunbeam.

It is vain to judge of the usefulness of another by present results. We may misjudge fearfully by ascribing too much to a ministry that is seemingly successful. Sinners are converted by the preaching of the gospel; but who knows but that those saved are saved rather in answer to the prayers of the church, or to the earnest supplications of some one pious individual who is weeping in secret, than as the reward of ministerial fidelity. Still it must be received as a truth that Christianity is beneficent, and that those who receive and enjoy its blessings are a good unto others. They are a *present* good; they are an *undying* good. The influence of their goodness widens and increases by age. The circle enlarges—the number converted multiply. The spiritual father of a Carey, or a Williams, or a Knibb, has numerous spiritual grandchildren in their converts. Thus, what a narrow view of our usefulness do we take if we judge by things seen. Let us have faith in the future, and let the wondrous developments of other days stimulate to diligent *present* action. Every Christian acts his part if he is pure, prayerful, and active, in ushering in the world's jubilee. The hewers of wood and the drawers of water are needful in the building of the temple, and were as important in their place as the artificers and the cunning workmen. In a building there are materials of different size and value. Its strength frequently consists in things hidden from human gaze. So in religion; the hidden graces, faith, hope, and charity, that have their seat in the heart, and the fervent *closet* prayer, are far more important than the visible manifestations. Both are necessary, but the hidden are the mainsprings of usefulness—the seat of vital life. In a painting all objects are not equally prominent; but the smallest dotting, the most minute line, the least shade, add to the beauty and completeness of the picture. See those heavens, where are lighted worlds, what variety of magnitude, yet all speak God's glory. See this earth—

"Full many a flower is born to blush unseen,
And waste its fragrance in the desert air."

Yet they all answer a purpose. So in the church; there are many rare flowers unheeded by mortals, unacknowledged; yet flowers they are, with lovely tints—flowers that blush, meek and modest, that hang their head humbly, that suck in thirstily the night dews, and that live in secret quietude; but we must not, we cannot say, that they "waste their fragrance in the desert air?" No, blessed be God, their fragrance never can be wasted. Its sweetness ascends and spreads, till mingling with the flame of the sacrifice, and the rich perfume of the censer of incense, it fills all heaven with its sweetness. And see ourselves—"the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of thee." All the family of the faithful have their uses and influences, they fill up some part in the kingdom of grace; so that we may well listen to the words of Jesus, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." So that our motto may apply less or more to every faithful Christian, however mean his parts or however poor, "*Thou shalt be a blessing.*"

Great Torrington.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. III.—ANGEL.

THE Greek word Ἄγγελος, ANGELOS, occurs in the New Testament in 183 instances. It is translated in the common version in seven only. They are these:—

Matt. xi. 10....Behold I send my *messenger* before thy face.
Mark i. 2. .....Behold I send my *messenger* before thy face.
Luke vii. 24 ...When the *messengers* of John were departed.
vii. 27 ...I send my *messenger* before thy face.
ix. 52. ...Set his face to go to Jerusalem and sent *messengers* before him.
2 Cor. xii. 7 ...A thorn in the flesh, the *messenger* of Satan.
James ii. 25....When she had received the *messengers*.

Thus it appears that the epithet is applied to John the Baptist, to his friends whom he had sent on an errand to our Lord, to the disciples who were sent into a Samaritan village to purchase provisions, to the cause of an affliction with which Paul was visited, and to the spies sent by Joshua to Jericho. These were all messengers, and therefore angels. In some other instances it is doubtful whether it refers to human agents or to beings of another order; but in the greater number of cases it evidently designates agents not belonging to our species but sent by God as messengers to the children of men. Such must have been the messengers by whom Lazarus after death was carried to Abraham's bosom; the messengers whose existence the Sadducees denied, when they said that there was "no resurrection, neither angel, nor spirit;" and the messengers to whom Paul referred when he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The cognate work Ἀγγελία, ANGELIA, occurs in 1 John iii. 11, and is properly rendered message: "This is the *message* that ye heard from the beginning."

The writer of the article ANGELS in Kitto's Cyclopædia of Biblical Literature, taking a more extensive view of the subject, including Old Testament usage, defines the word thus: — "A word signifying both in Hebrew and Greek *messengers*, and therefore used to denote whatever God employs to execute his purposes, or to manifest his presence and his power. In some passages it occurs in the sense of an ordinary messenger (Job i. 14; 1 Sam. xi. 3; Luke vii. 4, ix. 52); in others it is applied to prophets (Isaiah xliii. 19; Haggai i. 13; Mal. iii.): to priests (Eccl. v. 5; Mal. ii. 7): to ministers of the new Testament (Rev. i. 20). It is also applied to impersonal agents; as to the pillar of cloud (Exod. xiv. 19): to the pestilence (2 Sam. xxiv. 16, 17; 2 Kings xix. 30): to the winds (who maketh the winds his angels,' Psalm civ. 4): so likewise plagues generally are called 'evil angels,' (Ps. lxxviii. 49): and Paul calls his thorn in the flesh an 'angel of Satan' (2 Cor. xii. 7).

"But this name is more eminently and distinctively applied to certain spiritual beings or heavenly intelligences, employed by God as the ministers of his will, and usually distinguished as *angels of God* or *angels of Jehovah*. In this case the name has respect to their official capacity as 'messengers,' and not to their nature or condition."

A SONG IN THE NIGHT.

There are, who in this busy life,
Have thought an active part to bear,
To mingle in the daily strife,
And hourly care.

To win them wealth, respect, or fame,
Yet not their own these gifts to call;
Wishful to yield to one sweet name,
Themselves—their all.

For His they are, and Him they own,
Who crowns with good the sons of need;
The smile, the blessing from whose throne,
Makes rich indeed.

But they must learn by frequent pain,
And far seclusion from the throng,
That 'tis not happiest to remain
Wrestling too long.

To earthly scenes, as false as fair,
The mind so easily conforms,
That faith might suffer shipwreck there,
In unfeared storms.

Wherefore with holier aim than ours,
Our God, though lingering long to smite,
Brings us the stern, yet kindly hours,
Of sorrow's night.

Then have we leisure to remark
The busy past's too devious way,
And learn how, wandering in the dark,
We deemed it day.

By sight we walked, by wish and will;
Prayer's breath was faltering, hope was faint;
And easy plain, not labouring hill,
Met the pleased saint.

Our steps had well-nigh turned aside,
Our hearts already gone too far,
When rose before us that sweet guide,
His *evening* star.

Nor have we space to wander o'er,
When thus retired, the past alone,
But forward years, and thence explore
The world unknown.

To seek more knowledge of its state,
More meetness for its joys, more share
Of kindred thoughts, with them that wait
And worship there.

More sympathy with our dear Lord,
King of that high and glorious realm,
Who to his own does strength afford,
When fears o'erwhelm.

Who lays "the everlasting arms"
Around, beneath their suffering frame;
Their hope revives, their anguish calms,
With his own name.

Rock, Tower, or Fortress, Buckler, Shield,
Liken that name to what ye list;
Bright beams its presence, thus revealed
Through midnight's mist.

If destined still for busy life,
He fits them thus for its pursuit;
Gives eagerness for holier strife,
And worthier fruit.

Or if he has decreed their rise,
Ere long to his unseen abode,
'Tis thus he breaks restraining ties,
And clears the road.

That when his chariot wheels are heard,
Earth's pilgrim may its joys forego,
And homeward, like the uncaged bird,
With gladness go.

CHRONOLOGICAL PAGE FOR MARCH, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	F	6 49	Gen. xliv. 14—34, xlv. 1—15.	Mars in south-west, high, after sunset.
		5 37	Acts v. 17—42.	Moon rises, 41 min. past 10, evening.
2	S	6 47	Gen. xlv. 16—28, xlvi. 1—7.	Moon sets, 45 min. past 8, morning.
		5 38	Acts vi., vii. 1—8.	Jupiter particularly splendid in south-east.
3	Ld	6 45	Psalms.	Sunday School Union Lessons,
		5 40	Psalms.	Genesis xxxvii., Luke xvii. 20—37.
4	M	6 42	Gen. xlvi. 29—34, xlvii.	Moon rises at midnight.
		5 42	Acts vii. 9—43.	Moon sets, 38 min. past 9, morning.
5	Tu	6 40	Gen. xlviii.	Moon rises, 57 min. past midnight.
		5 44	Acts vii. 44—60, viii. 1—4.	Baptist Irish Committee, half-past 5.
6	W	6 38	Gen. xlix.	Moon rises, 56 min. past 1, morning.
		5 45	Acts viii. 5—25.	Sirius south, 43 min. past 7, evening.
7	Th	6 36	Gen. l., Exodus i. 1—14.	Moon rises, 50 min. past 2, morning.
		5 47	Acts viii. 26—40.	1823, W. Ward (Serampore) died, æt. 54.
8	F	6 33	Exodus i. 22 and ii.	Moon rises, 40 min. past 3, morning.
		5 49	Acts ix. 1—31.	1702, William III. died, aged 62.
9	S	6 31	Exodus iii., iv. 1—18.	Moon rises, 22 min. past 4, morning.
		5 51	Acts ix. 32—43.	1825, John Saffery (Salisbury) died, æt. 63.
10	Ld	6 29	Psalms.	Sunday School Union Lessons,
		5 52	Psalms.	2 Kings xix. 14—37, Luke xviii. 1—14.
11	M	6 27	Exod. iv. 27—31, v., vi. 1—9.	Moon rises, 30 min. past 5, morning.
		5 54	Acts x. 1—23.	Moon sets, 16 min. past 3, afternoon.
12	Tu	6 25	Exodus vi. 28—30, vii.	Moon rises, 58 min. past 5, morning.
		5 56	Acts x. 24—48.	Annual Meeting of Baptist Board at 4.
13	W	6 22	Exodus viii.	Moon rises, 13 min. past 6, morning.
		5 58	Acts xi. 1—21.	New Moon, 17 min. past 11, night.
14	Th	6 20	Exodus ix.	Moon rises, 47 min. past 6, morning.
		5 59	Acts xi. 22—30, xii. 1—19.	Moon sets, 39 min. past 6, evening.
15	F	6 18	Exodus x.	B.C. 44, Julius Cæsar assassinated.
		6 1	Acts xii. 20—25, xiii. 1—13.	Moon sets, 48 min. past 7, evening.
16	S	6 15	Exodus xi., xii. 1—20.	37, Tiberius died.
		6 3	Acts xiii. 14—43.	Moon sets, at 9, evening.
17	Ld	6 13	Psalms.	Sunday School Union Lessons,
		6 4	Psalms.	Genesis xl., Matt. xx. 1—16.
18	M	6 11	Exodus xii. 21—51.	Moon rises, 32 min. past 8, morning.
		6 6	Acts xiii. 44—52, xiv. 1—7.	Moon sets, 28 min. past 11, night.
19	Tu	6 9	Exodus xiii. 17—22, xiv.	1727, Sir Isaac Newton died.
		6 8	Acts xiv. 8—28.	Baptist Home Mission Committee at 6.
20	W	6 6	Exodus xv.	Moon sets, 39 min. past midnight.
		6 9	Galatians i.	Rev. S. Martin's Lecture at Moorgate St.
21	Th	6 4	Exodus xvi.	Moon's first quarter, 58 min. past 3, morn.
		6 11	Galatians ii.	Moon sets, 45 min. past 1, morning.
22	F	6 2	Exodus xvii.	Moon sets, 44 min. past 2, morning.
		6 13	Galatians iii. 1—18.	Moon rises, 40 min. past 11, morning.
23	S	5 59	Exodus xviii.	Moon sets, 36 min. past 3, morning.
		6 14	Gal. iii. 19—29, iv. 1—11.	Moon rises 49 min. past noon.
24	Ld	5 57	Psalms.	Sunday School Union Lessons,
		6 16	Psalms.	Judges vi. 11—32, Luke xix. 1—27.
25	M	5 55	Exod. xix. 1-9, 16-25, xx. 1-21.	Moon sets, 56 min. past 4, morning.
		6 18	Galatians xii. 12—31.	Moon rises, 20 min. past 3, morning.
26	Tu	5 53	Exodus xxiv. and xxxi.	Moon rises, 38 min. past 4, afternoon.
		6 19	Galatians v.	Stepney Committee at 6.
27	W	5 50	Exodus xxxii. 1—29.	Young Men's Missionary P. Meet., 8 even.
		6 21	Galatians vi.	Full Moon, 26 min. past 11, night.
28	Th	5 48	Exodus xxxii. 30—35, xxxiii.	Moon sets, 18 min. past 6, morning.
		6 23	Acts xv. 1—31.	Moon rises, 9 min. past 7, evening.
29	F	5 46	Exodus xxxiv.	The day usually called Good Friday.
		6 25	Acts xv. 32—41, xvi. 1—7.	Moon rises, 20 min. past 8, evening.
30	S	5 44	Leviticus ix., x.	Moon sets, 9 min. past 7, evening.
		6 26	Acts xvi. 8—40.	Moon rises, 30 min. past 9, evening.
31	Ld	5 41	Psalms.	Sunday School Union Lessons,
		6 28	Psalms.	Zech. ix., Matt. xxi. 1-11, Luke xix. 29-44.

REVIEWS.

Scripture Baptism, a Series of Familiar Letters to a Friend, in Reply to "Christian Baptism," by the Hon. and Rev. Baptist Noel, M.A. By HENRY J. GAMBLE. London: Snow. 16mo., pp. 233.

"I HAVE been immersed as a believer." "I used to administer this ordinance by immersion." These, and similar references to his own history give to Mr. Gamble's performance a claim on our attention which else we should not be disposed to concede. It is easy now to write a book on either side of the controversy to which this publication refers; if a man will follow his predecessors, availing himself of their reasonings, very little skill is necessary to enable him to write a plausible defence of either the baptist or the pædobaptist practice. Unless there be something to distinguish a work on this subject from the mass of publications of the same kind, we have not much inclination to peruse it; but when, as in the case of Mr. Noel, an eminent and experienced minister comes over to us from another section of the church, and tells the public why, or when, as in the case of Mr. Gamble, one who had been numbered among us avows a change of sentiment, the fact may naturally be supposed to excite in some degree both our own curiosity and that of our readers. Mr. Gamble now comes forward very properly to develope his present views, saying, "Since Mr. Noel has assigned *his* reasons for embracing those sentiments which have been abandoned by myself, I have felt it right to yield to a desire long cherished, (but which I had shrunk from carrying into effect,) of assigning *my* reasons for embracing those sentiments which he has abandoned."

In one respect, the volume has afforded us pleasure. It enables us without impugning Mr. Gamble's integrity, imputing to him dishonourable motives, or inquiring into any secrets, to account for the fact that he has transferred himself to another denomination. His new connexions, who have welcomed him kindly, will of course ascribe the change in part to his candour and openness to conviction, and in part to the comparative weakness of our arguments. On the other hand, if they have read his book, they will not be surprised that we should hint that his acquaintance with our arguments was by no means profound. It is not to be imputed to him as a grave fault that at the age at which his change of views took place he was not deeply read in the controversial works in which our sentiments have been elaborately defended. Born and brought up among baptists, when he became earnest about spiritual interests it was quite a matter of course that he should be immersed on a profession of his faith. There was nothing in the circumstances that could require him to search into the reasonings of polemics respecting the ordinance, or fortify himself against the assaults of those who would maintain that he ought to have been baptized sixteen or seventeen years before. Then, the early part of his college course would hardly be occupied with this study, and the latter part was unhappily cut short by a state of health which led him to withdraw prematurely. Entering at once on full pastoral labour, before he had attained his legal majority we believe, he must have found that other studies than those of controversy demanded his attention,

and it would have been astonishing had his reading lay in the volumes of Gale, or Gill, or Booth, on denominational peculiarities, or had his biblical researches been principally directed to the subject of baptism. This may account for the naïveté with which he adduces arguments which were exploded long ago, and for the want of accuracy in the statement of our sentiments with which his book is disfigured. It is, indeed, startling to find one who has been a baptist minister speaking repeatedly of "adult baptism" as that which baptists practice, when it is generally known that we object as strongly to the baptism of adults as we do to the baptism of infants, unless they are believers. Churchmen who are ignorant of our principles, do indeed speak of our practice as "adult baptism," and we have known them ask: "At what age do you baptize your young people?" or, "On what do you found your practice of delaying baptism till a person is twenty-one years of age?" To such inquirers it is not wonderful that it should be necessary to explain that what we contend for is not *adult* baptism but *believers'* baptism; and that in regard to scripture precedents, all that we allege respecting any who were baptized is that they were believers, not that they were *adult* believers. So generally is this understood among baptists that it will seem strange, we doubt not, to many of Mr. Gamble's former associates, that he should write thus:—"The addition of one word to the narrative, would have sufficed to inform us that Lydia's family consisted of adult believers."—p. 144. "When therefore it is assumed that the baptized family was composed of believing adults."—p. 144. "Whether that assumption is most unfounded which regards Lydia's family as containing children, or that which regards it as composed of believing adults."—p. 147. "Perhaps, however, Mr. Noel means that the phrase 'baptize infants,' is no where to be found in the New Testament. Possibly not. Neither is the command, 'baptize adults.'"—p. 96. Baptist phraseology seldom escapes from Mr. Gamble's pen, even when he attempts to describe baptist opinions or practices. Baptists speak of baptizing persons on their profession of faith, or, on a credible profession; Mr. Gamble speaks of us as "administering to them the rite of baptism as *approved believers*," or "approved penitent believers." A more extensive acquaintance with the denomination to which he belonged would have prevented his raising an argument on such an hypothesis as this:—"If now it is considered necessary to examine into the characters of the candidates for baptism; if the minister must examine, and the deacons must examine, and the messengers of the church must examine, and then the church must sit as a deliberative assembly to consider the reports presented, and decide upon the reception or rejection of the candidate," &c.—p. 48. Now, we do not say that no church pursues the course here suggested, because our churches are independent and we do not know them all; but we cannot believe that any man would have brought forward this as the foundation of an argument against us, who was conversant with our churches generally, or familiar with our standard writers. Of our standard writers, however, Mr. Gamble appears to have no knowledge. Not one of them does he quote, or allude to in the most distant manner, even in a foot note. His acquaintance with the controversial writings of our antagonists is however considerable, and his references to them are so numerous as to give a high idea of his industry. Had he read no other books since he left college than the pædobaptist works to which he refers in this volume, his labour would not have been trifling. The course pursued

by Mr. Noel when he began to investigate the subject does not appear to have commended itself to the judgment of Mr. Gamble. Mr. Noel, doubting the propriety of the views in which he had been educated, determined to form his judgment entirely by the study of the scriptures, and of such authors as advocated the baptism of infants; and so when he published his work he prefixed to it the declaration that he had not read a single baptist book or tract. Mr. Gamble, doubting the propriety of the views in which he had been educated, consulted the works of the opponents of those views, and embraced their system. Mr. Noel comes forth with what he calls an "independent testimony." Mr. Gamble comes forth, resplendent with light derived from the works of Halley, Godwin, Wardlaw, Wilson, Campbell, Barnes, Robinson, Riddle, Morison, Woods, Taylor, Brown, Bingham, Whitby, Beecher, and other pædobaptists. There is no evidence that he ever read a single book on baptism written by a baptist previous to his public renunciation of baptist sentiments. He may have done so, perhaps, but his work affords no indication, direct or indirect, of the fact. Nay, there is no evidence of his having read even now any other works of baptists than those of Mr. Noel and Mr. Morell, another convert to our views, who published an essay on the subject about two years ago.

We are quite prepared to concede however that an acquaintance with the controversial works of baptists is not necessary to enable a man to form scriptural views of baptism. We admit too that there are men so well versed in the sacred writings and in the languages in which they were written, that they might with safety venture alone into the midst of the host of veterans whose names have been mentioned. Whether Mr. Gamble's defensive armour was of such a temper as to render it safe for him to encounter unaided this band of heroes, or whether his friends who knew him best would have felt misgivings had they been aware of his position, is questionable; and we shall not be travelling beyond the record, if we examine the book which he has placed before us with the hope of learning from it his adaptation for a single-handed conflict with those whom he must at first have regarded as antagonists. We did intend, when we began to write, to mention several indications that he was not a man who would have been advised by judicious counsellors to enter the field without some further preparation; but we refrain, partly for brevity sake, the preceding remarks having extended beyond our expectation, and partly because we do not wish to press hardly on one of whom we are told that after all he is an estimable brother. But there is one fact brought to light in this volume which our duty both to the author and the public requires us to mention. The result of Mr. Gamble's investigation is fully accounted for by his low estimate of the importance of the question. Trained as he must have been to regard with profound deference the writings of the apostle of the gentiles, the whole mystery is at once explained when we read the words, "The apostle Paul seemed to regard baptism as but of little importance." These words stand legibly on the seventy-first page of Mr. Gamble's essay. "The apostle Paul seemed to regard baptism as but of little importance." In proof of this, he adduces the passage in the commencement of the first epistle to the Corinthians in which the apostle, adverting to the divided state of the church which had been formed when he and some younger ministers had visited their city, to the fact that among the various parties there was one which assumed to be specially his adherents, and to the danger that in the temper

prevailing among the litigants it would be said that he had baptized in his own name, if he had baptized many, expressed his thankfulness that so few had been immersed by his hands. He could not remember exactly how many he had himself baptized, but this he knew, that the principal business that devolved on him at Corinth was preaching, the work for which he was peculiarly qualified, while others were equally fit for the manual labour of immersing. Such is our view of the meaning of the apostolic language. Had Paul believed that it was no part of his commission to baptize, assuredly he would not have baptized the few individuals whom he names. Had Paul, the leader of the Christian visitors at Corinth, thought baptism "of little importance" we should not have been told that while he was there "*many* of the Corinthians hearing, believed and were baptized." Had he meant to teach that baptism was of little importance he would have taught it on a proper occasion, but not in connexion with the division of the Corinthian church into parties, on which the fact would have had no bearing. He *did* think it of little importance who was the administrator, and this the passage may fairly be brought forward to prove; but to adduce it as teaching that he believed baptism itself to be of little importance, is to represent the apostle as intruding a thought that had no sort of reference to the subject of which he was writing. Mr. Gamble however says, "Indeed, the apostle Paul seemed to regard baptism as but of little importance. Whatever may be the particular reference in the language he employs, 1 Cor. i. 14—16: 'I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanas: besides I know not whether I baptized any other,' it is obvious that he considered this ordinance as a rite which it was not essential for him to administer. 'Christ sent me not to baptize but to preach the gospel.'"—p. 71. This view of the small importance of the subject, it appears from the preface also, has been exemplified in the author's conduct. "Since the period of my secession from the baptist denomination," he says, "(now nearly four years,) I have never spoken on the subject of baptism in public, and have seldom even alluded to it in private; but since Mr. Noel has assigned *his* reasons for embracing those sentiments which have been abandoned by myself, I have felt it right to yield to a desire long cherished, (but which I had shrunk from carrying into effect,) of assigning *my* reasons for embracing those sentiments which he has abandoned."

But if the sentiment once establish itself in the judgment and gain possession of the heart, that baptism is of "little importance," see whither it will lead. It is not for a thing that he deems of small importance that any man will labour energetically, suffer reproach patiently, and endure hardship perseveringly. Tell a traveller that it is of small importance which path he takes, as both go to the city, and he will naturally select that which appears to him to be the most pleasant. To how many influences which ought not to regulate him, will the man be liable who has arrived at this conclusion! Of course, if he should even be a teacher, he will not think it important to say much respecting it to those whom it is his duty to instruct. Of course, if the thing itself be of small importance, he will not attach much importance to correct sentiments respecting its nature and the persons to whom it should be administered. Of course, it will be in his apprehension a small matter whether it be conducted in accordance with the original design or not. Of course, if it

be brought into comparison with things of great importance it will be practically disregarded. Let the individual be the father of a family: it is of small importance that his children should be trained in right views of baptism, but of great importance that they should sit under the ministry of an interesting preacher—a first-rate man—the pastor of a wealthy congregation, among whom they may form advantageous connexions. Let him be a young man not yet a member of any Christian community: he has not been baptized, but baptism is of little importance, and it is exceedingly desirable that he should avail himself of the light of that brilliant star to whose chapel all the young people around are flocking, and unite with them in the works of usefulness which they are undertaking on a magnificent scale. Let him be a young minister of pleasing address and popular talent, full of zeal and enterprise, burning to occupy some post of eminence: baptism is of little importance, but usefulness is confessedly desirable. How much more capacious and attractive are the chapels of some other denominations than those of his own! How much more numerous and respectable their congregations! How extensive is the influence which their leading men exert over the thousands who cleave to them and follow their guidance! How much more bright would his prospects have been had he not happened to be a baptist! Is it right to sacrifice everything to this one point—a point after all of little importance? Would it not be wise to review one's opinions respecting baptism, and hold oneself open to conviction, rather than adhere pertinaciously to educational prejudices, and barter the usefulness of one's life for a mere speculation? How many good men are there on the other side of the question—men as holy, as wise, as venerable, as any among us! Can it be incumbent to continue among the few, on account of a peculiarity of little importance, when really the presumption arising from the suffrages of an immense majority is against us. As Mr. Gamble says, in his book on infant baptism, "The eminent piety and profound learning of many of its advocates should at *least* secure for it a patient and impartial examination. If we do wrong in attaching importance to mere *names*, we surely cannot err in attaching importance to *character*. Such men as Luther, Calvin, Knox, Whitefield, Wesley, Howe, Baxter, Charnock, Barrow, Sherlock, Tillotson, Owen, Dwight, Doddridge, Watson, Chalmers, Wardlaw, and others, would never have defended or preached infant baptism, unless firmly persuaded that they were acting in accordance with the revealed will of God."—p. 79.

Such would naturally be the cogitations of a baptist theological student about to commence his ministerial career, if thoroughly possessed with the notion that baptism is of little importance. Under the bias arising from such thoughts he would examine the points in debate, if he examined them at all; and who that knows human nature would venture to guarantee his continued adhesion to our body? But let the man be a pastor with a young increasing family, let him have had sufficient experience of the trials to which baptist pastors are generally exposed to know thoroughly what they mean, let him have opportunities to impress gentlemen belonging to other denominations with a just estimate of his abilities and devotedness, and then, if he hold the opinion that baptism is of little importance, think what is likely to be the result. How will he then regard those difficulties with which he perceives he should not have to contend if he happened to belong fortunately to one of the more wealthy sections of the

church? Under what feelings will he then listen to arguments respecting the unimportant ceremony, as he deems it, which he is often told is the only point of difference between himself and the liberal-minded neighbours who intimate that he might lawfully waive so small a matter? Love to the truth, love to Him who is the source of truth, love to appointments which are properly appreciated, preserve many in a course of self-denial, who, could they be convinced that baptism is of small importance, would soon be convinced also that it was their duty to be moveable. Hundreds hold firmly their principles, because they are their principles, in poverty and reproach, in sickness and in sorrow; but no man is a martyr voluntarily for the sake of what he himself believes to be a trifle. Assuredly it was not the notion that baptism is of small importance, or that any other institution of Christ is of small importance, that led Mr. Noel to relinquish his former position and assume that of a baptist pastor. Stepping down from an eminence which insured to him the respect of thousands in and out of the established church, renouncing all the prospects which recognized ability, interest at court, and aristocratic connexions held out to him, aware that old friendships would be jeopardized, and that those who loved him best might probably be grieved by his procedure, for conscience sake he became one of us. These things are matter of notoriety, and there is no indelicacy in referring to them; but we believe that conscience seldom exposes seceders from the baptist denomination to tests so severe.

There is one passage in the volume before us which we have read with more regret than any other, and which we should certainly transcribe and animadvert upon were it not incumbent now to bring this article to a close. It is that in which Mr. Gamble describes the immersion of a believer. He expresses an apprehension that it will be called a caricature, and we do not wonder that he should think so, for certainly after baptizing hundreds of persons, some in villages and country places, and some in London, we can testify that we never happened to see anything resembling it. At the water side, in appealing to the consciences of an assembled multitude, we have often felt that we had the profound attention of our auditors, and the power of commanding their feelings in a far greater degree than we ever enjoyed in any other circumstances. Often have we seen eyes suffused with tears which were not accustomed to weep under other religious addresses, and often have we heard of the wish expressed by the friends and relatives of the persons baptized that they had been of the number. Many have we known to have been made subjects on such occasions of impressions which they never lost, and thus, in our experience, one baptism has led to another. The remark which we have heard most frequently from Christians of other denominations who have been occasionally present, and who yet remained pædobaptists, has been, "It was very solemn." Mr. Gamble says, however, "I speak what I do know and testify what I have repeatedly seen;" (p. 191,) and it may be so, as it is possible that the ordinance of baptism, as well as the ordinance of preaching, or that of public prayer, may be so conducted as to make the devout ashamed, and occasion the thoughtless to laugh. We are relieved however in some measure by learning from the bottom of the page that the immersion of a believer is not necessarily attended by such disgraceful concomitants. Care and discretion on the part of the deacons may prevent it. A note appended to the offensive passage states that "the author wishes it to be

distinctly understood that he does not refer to the congregation among whom it was his privilege to labour for a few years. He bears his willing testimony to the anxiety of the deacons of the church to conduct this service in a decorous and becoming manner." (p. 191.) It is not Christ's ordinance then that is to be blamed, but the carelessness of certain deacons. All that is necessary to enable us to perform the appointed act with propriety is, to obtain such deacons as the deacons of the baptist church at Margate. With this citation of Mr. Gamble's willing testimony in favour of some of his old connexions, it may be well for him and us to part. We take leave of him, therefore, only expressing our cordial wishes that he may never go farther from his baptist friends than he is at present, but may labour happily and successfully many years in connexion with the denomination to which he has attached himself.

BRIEF NOTICES.

Theiotes: or, an Argument on the Existence, Perfections, and Personal Distinctions of the Deity; intended as an Antidote to Atheism, Pantheism, Unitarianism, and Sabellianism. By WILLIAM COOKE. Partridge and Oakey. 12mo., pp. 416.

This book will well repay an attentive perusal. The author is a well read, clear thinking, right hearted man; and prosecutes his high argument with a dignity and devotion that delight and edify while they enlighten and convince. He divides his work into three parts: in the first he treats of the Existence of the Deity; in the second of the Attributes of the Deity; and in the third of the Holy Trinity. While there is a large amount of original disquisition on these sublime topics, his pages are enriched with copious extracts from our best writers; and geology, astronomy, chemistry, and many of the new discoveries in science, which are the glory of our age, are brought forward with great fairness and force to confirm his positions. In his preface our author remarks, "In an age when the fundamental principles of religion are violently assailed, and the spirit of scepticism is extensively prevalent, it is a source of ineffable satisfaction to the Christian philosopher to behold every new discovery in science augmenting and brightening the evidence of divine truth—archaiology, ethnology, geology, astronomy, chemistry, and general physics, contributing new facts in confirmation and illustration of revealed doctrines. Just in proportion as the archives of nature are explored and deciphered, they witness for God and his truth, and unequivocally declare that the volume of nature and of revelation have the same eternal, intelligent, benevolent, and holy Being for their author. In establishing the first principles of Christian theism the author has availed himself of such scientific discoveries as the nature of the argument required, and the limited size of the work could admit; and should the process of argument he has been induced to pursue be found adapted to the existing state of society, and be productive of usefulness among the masses of our population, he will rejoice in the attainment of an object which has engaged his anxious solicitude." We congratulate Mr. Cooke in having produced a work so deserving of commendation; and we trust it will meet that circulation and success which its worth merits. We trust its learned-looking title will not frighten away the less intelligent from the rich treat which its pages contain.

The Method of the Divine Government, Physical and Moral. By JAMES M'COSH, A.M. Edinburgh: Sutherland and Knox. 1850. pp. viii., 540.

The author of this work, who dates from Brechin, observes that if he had not enjoyed the inestimable privilege of sitting for four or five sessions at the feet of Dr. Chalmers in the University of Edinburgh, he would in all probability never have had his thoughts directed in the train which he has followed; but it is with no feeling of presumption that he regards it proper to add, that did he not imagine that he had some truth to communicate not contained in the works of Dr. Chalmers, he would not have obtruded himself on the public notice, as it could never have occurred to him that he was able to state the ideas of Dr. Chalmers so clearly or impressively as he has done himself in his works, now so extensively circulated. The first book gives "a general view of the divine government as fitted to throw light on the character of God;" the second contains a "particular inquiry into the method of the divine government in the physical world;" the third a "particular inquiry into the principles of the human mind through which God governs mankind;" and the fourth illustrates "the results—the reconciliation of God and man." In concluding, he points out the fallacies of the German intuitional theology—"the

system which is being imported into our country by certain clergymen of the Anglican establishment and independent ministers in England." The principles of Mr. M'Cosh are evangelical, and we doubt not that to those of our readers who delight in philosophical studies of this character his work will afford much pleasure.

The Relations of Faith and Philosophy. An Address before the Porter Rhetorical Society of Andover Theological Seminary. By Professor HENRY B. SMITH, *Amherst College, Mass.* Edinburgh: T. and T. Clark. 8vo., pp. 46.

An able and interesting discourse on the characteristics, the apposition, the reconciliation, the relative position, and the rightful claims of faith and philosophy. Judging that one great tendency of the present age is to supersede Christianity by various ethical, social, and metaphysical systems, the author shows that the watchword of parties must not be on the one hand "all faith," nor on the other "all philosophy." So far from being really opposed, they hold harmonious relations to each other, and are reconciled in systematic theology; which presents the substance of Christian faith in a scientific form, with Christ for its great essential principle and the life of the whole. The address appears to us worthy of the thoughtful perusal both of the divine and the philosopher.

An Introduction to the Study of the Mind: Designed especially for the Senior Classes in Schools. By DANIEL BISHOP. London: Longman and Co.

The science of mental philosophy which requires for its study neither expensive apparatus nor a large library is too often neglected, while accomplishments are sought for which are more showy, but not so expansive or ennobling in their influence. For the young, and for some who have arrived at maturer years without many previous advantages, it is desirable that we should have elementary works that may allure them to the science; as, to place in their hands at first more abstruse works, would be but to discourage them at the outset. For such persons the work now before us seems well adapted. "The aim of the writer is to develope the laws which regulate the rise and succession of thought," and to "present the reader with such a work as he considers a dying father would desire to place in the hands of a beloved son." It contains chapters on Perception—Association—Extrinsic Action—the Body—and the Will. It is written in an instructive and pleasing manner; and we may add, that while many of its illustrations are drawn from the sacred volume, it is pervaded by a religious spirit, and is thus likely to exert a devout influence upon the soul, as well as an ennobling influence on the mental powers.

The Senses and the Mind. London: R. T. S. Monthly Series. Price 6d.

The design of this little volume is to show the general relationship of man to the world around him, and his adaptation to the planet he inhabits, to illustrate the agency of the senses through the medium of which he obtains his knowledge of matter, and to treat of the occasional imperfection of the bodily organs of the senses with the results depending thereupon. It is evidently the work of an able writer who is cordially attached to evangelical truth, whose habits of thought are philosophic, and who is familiar with the sciences connected with the subject.

The Crisis of Being: Six Lectures to Young Men, on Religious Decision. Delivered at Stockwell Chapel, by the Rev. D. THOMAS. London: B. L. Green. pp. 104.

These six lectures are pre-eminently adapted for the parties to whom they are addressed. They were suggested to the preacher by the debates in the institute in Stockwell Green; and bear all the characteristics of Mr. Thomas's strong, well-furnished mind, and benevolent, pious heart. Religious decision is here viewed in all its bearings, and with convincing argument and powerful appeal is commended to the youthful mind. This is an excellent little volume to put into the hands of our young people—especially the more intelligent, or those halting between the world and the church.

A Whisper to a Newly Married Pair from a Widowed Wife. Edited by CLARA L. BALFOUR. *Eighth Edition.* London: Houlston and Stoneman. 16mo., pp. 183. Cloth, gilt.

Whispers addressed to married people have often done much injury; but when whispers have been printed eight times, it may be presumed that they contain something of permanent value. Here we have a whisper to the husband, in the first place, in listening to which a husband is not likely to get any harm, and a whisper to the wife, in the second place, from which most wives would be likely to get good. A concluding whisper to both husband and wife follows. Mrs. Balfour suggests, in her preface, that "previous to a perusal, a mutual promise should be made, that if the husband reads with attention the whisper addressed to *him*, his wife will read with equal attention the whisper addressed to *her*." If this be done, we will venture to promise, on behalf of both, that without any previous stipulation, the wife will read the whisper to the husband, and the husband the whisper to the wife.

"Baptismal Regeneration as Maintained by the Church of England." A Letter addressed to the Rev. James Scholefield, M.A., Regius Professor of Greek, and Canon of Ely, in reference to his late Sermon on the above subject. London: B. L. Green. 8vo., pp. 11.

Pointed animadversions on some extraordinary statements made by Professor Scholefield in a sermon delivered before the University of Cambridge, and subsequently published, one of which is, that baptismal regeneration "does *not* mean the universal spiritual regeneration of infants in baptism," and another, "that *yet*, in apparent but not real contradiction to this, the church pronounces every individual infant baptized so regenerate, and thanks God for it."

Youthful Piety, exhibited in its Principles, Excellencies, and Happy Results. Designed to Promote Early Religion. By JABEZ BURNS, D.D., *author of "Mothers of the Wise and Good," &c. Second Series.* London: Houlston and Co. 32mo, pp. 160. Cl., gilt.

Books of this kind cannot be too much multiplied. This is a pretty little volume, which will be interesting to intelligent children in general, and is especially suitable as a reward book for sabbath scholars.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

None but Jesus; or, Christ all and in all. By JABEZ BURNS, D.D., author of the "Mothers of the Wise and Good," &c., &c. Third Thousand. Revised and enlarged. *London: Houlston and Stoneman.* 32mo., *pp.* 136. *Cloth, gilt.*

Report of the Commissioners appointed to "Inquire into the State and Operation of the Law of Marriage, as relating to the Prohibited Degrees of Affinity, and to Marriages solemnized abroad or in the British Colonies." Together with brief extracts from the Evidence given before the Commission. Second Edition. *London: Benning and Co., Fleet Street.* 8vo., *pp.* 71.

A Summary of the Chief Arguments for and against Marriage with a Deceased Wife's Sister. *London: Houlston and Stoneman.* 8vo., *pp.* 15.

Marriage with a Deceased Wife's Sister. Letters in Favour of a Repeal of the Law which prohibits Marriage with the Sister of a Deceased Wife. By the Rev. W. W. CHAMPNEYS, Rector of Whitechapel; the Rev. THOMAS DALE, Vicar of St. Pancras and Canon Residentiary of St. Paul's; the Rev. J. H. GURNEY, Rector of St. Marylebone; the Hon. and Rev. H. MONTAGUE VILLIERS, Rector of St. George's, Bloomsbury, and Canon Residentiary of St. Paul's; and the Rev. WALTER FARQUHAR HOOK, D.D., Vicar of Leeds. To which is added, the form of a petition signed by many hundreds of the Parochial Clergy. *London: Seeleys, Fleet Street.* 8vo., *pp.* 16.

Letters of several Distinguished Members of the Bench of Bishops on the subject of Marriage with a Deceased Wife's Sister. With Remarks by GEORGE A. CROWDER. Second Edition. *London: Benning and Co., Fleet St.* 12mo., *pp.* 48.

Reasons for Legalising Marriage with a Deceased Wife's Sister. *London: Wilson and Ogilvy. Folio, pp.* 4.

Serious Inquiries. I. Is there now a time to Dance? Shall Christians Dance? Affectionately Recommended to all Young Christians. By JAMES Smith, author of "The Believer's Daily Remembrancer," &c., &c. *London.* 32mo., *pp.* 16.

A Brief Directory to the Church of Christ assembling in New Church Street Chapel, Edgware Road, St. Marylebone, London, under the pastorate of JABEZ BURNS, D.D. 32mo., *pp.* 16. 1849.

Zion Chapel, Cambridge, from 1837 to 1849. With a Pastoral Address by C. T. KEEN. *Cambridge.* 32mo., *pp.* 12. 1849.

Cyclopædia of Moral and Religious Anecdotes: a Collection of nearly Three Thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the best of the kind in most former collections, and some Hundreds in Addition, Original and Selected. By the Rev. K. ARVINE, A.M., Pastor of the Providence Church, New York. No. VI. *London: Ward and Co.* 12mo.

The Domestic Economist, and Adviser in every branch of the Family Establishment. Conducted by GEORGE W. JOHNSON, Esq., Editor of the "Cottage Gardener," &c. Part I., January, 1850. *London; W. S. Orr and Co., Imperial* 8vo., *pp.* 60.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. February, 1850. *Glasgow: R. Jackson.* 8vo. *No.* 2.

The Countess of Huntingdon's New Magazine. *London. Parts I. and II. Price Twopence each.*

The Herald of Peace. February, 1850. *London: Ward and Co.* 8vo., *pp.* 16.

The Jewish Herald, and Record of Christian Effort for the Spiritual Good of God's Ancient People. February, 1850. *London: Aylott and Jones.* 12mo., *pp.* 28. *Price* 2d.

WESLEYAN CONTROVERSIES.

The following publications having come into our hands, we submit to the reader their titles, without expressing any opinion on the litigated questions to which they refer,—questions on which we do not feel bound to enter, and which we have not had opportunity to examine deliberately in all their bearings.

The Jubilee of the Methodist New Connexion: being a Grateful Memorial of the Origin, Government, and History, of the Denomination. Second Thousand. *London: John Bakewell,* 80, *Newgate Street,* 1848. 12mo., *pp.* 450.

A Vindication of the Wesleyan Methodist Association; or, Strictures on the Unjust Statements concerning the Association in "The Jubilee" volume of the Methodist New Connexion. With an Explanation of the Causes which have prevented the Union of the Association with the New Connexion. By ROBERT ECKETT. *London: Richard Abercrombie, Wesleyan Methodist Association Book Room, Horseshoe Court, Ludgate Hill.* 1849. 8vo., *pp.* 52.

The "Fly Sheets," Verbatim; now first collected from the Originals. Copyright Edition. *London: James Gilbert,* 49, *Paternoster Row.* 12mo., *pp.* 96.

The Wesleyan Conference, its Duties and Responsibilities. With a Vindication of its Recent Acts of Discipline. By THOMAS JACKSON, President of the Conference, 1849. *London: John Mason,* 14, *City Road.* 1849. 8vo., *pp.* 71.

The Principles of Wesleyan Methodism ascertained by Historical Analysis, and Defended by Scripture and Reason. An Essay adapted to the Present Times. By JAMES H. RIGG. *London: Partridge and Oakey,* 31, *Paternoster Row.* 1850. 12mo., *pp.* 128.

The Wesley Banner and Revival Record. Edited by the Rev. SAMUEL DUNN, assisted by the Rev. JAMES EVERETT, the Rev. W. Griffith, jun., and other Ministers and Gentlemen. *London: Partridge and Oakey.* 8vo., *pp.* 44.

INTELLIGENCE.

CANADA.

PROGRESS DURING THE LAST HALF CENTURY.

On the 6th of January, Dr. Cramp delivered a lecture before the Mechanics' Institute at Montreal,—a review of the last fifty years—giving a cursory notice of the history of the period, and directing attention especially to matters pertaining to science, literature, and social progress. It is a masterly performance, condensing into a small compass a large amount of information, in respect to discoveries, improvements, the progress of education, the diffusion of knowledge, government, and charitable institutions. The concluding paragraphs relate to Canada itself, and these we feel pleasure in transferring to our pages. Though the nature of the engagement precluded the lecturer from entering on topics of a strictly religious character, yet he brings forward particulars which have important bearings upon the welfare of the colony, and which will therefore be interesting to many of our readers.

"In the progress to which your attention has been directed this evening, Canada has largely participated. Her advancement since the year 1800 has been steadily rapid. In that year the population in Lower Canada was 250,000; it has increased more than three-fold, being now 780,000. The population of Upper Canada was 70,000; it has increased more than ten-fold, being now 721,144. In 1800, 64 vessels arrived at the Port of Quebec: in 1849, 1064. In 1800, the provincial revenue was less than £30,000: in 1849, the returns for two quarters exceeded £300,000. In 1800, a vessel might take as much time in getting from Quebec to Montreal as was occupied in crossing the Atlantic, now we leave one city at sunset and reach the other at sunrise. In 1800, there were no common schools, and in Upper Canada no colleges: in 1850, our schools are frequented by 200,000 pupils, and in addition to the colleges and seminaries connected with the French Canadian population, we have M'Gill and Lennoxville colleges in Lower Canada, and in Upper Canada, Queen's Regiopolis and Victoria colleges, and the University of Toronto, besides numerous private seminaries for education, well conducted and crowded with students. In 1800 there was no gas, no steamboats, nor railroads, nor plank roads — in many places scarcely any road at all. The changes in these respects need not be enlarged on, they are well known and duly appreciated.

"At that time the country wore an aspect of rudeness and discomfort; the population was scattered, toilsomely pioneering its way through the forests. Settlements were few and far between, and towns were but here and there visible; but in 1850, wherever the traveller goes, he discovers symptoms of enjoyment, enterprize, and prosperity: well cultivated farms, flourishing manufactories, thriving villages, populous towns and cities, displaying the best style of modern elegance, together with abundant proofs of remunerating commerce, are presented to his view; while in all directions he observes with satisfaction the care which has been taken to provide the means of mental culture and religious improvement.

"Before *us*, also, an exhilarating prospect is opened. What remains, but that we resolve to be wisely patriotic; that whatever position we may individually choose to occupy, politically or religiously, we will encourage to the utmost extent all purposes tending to the advancement of the interests of the land; that we will foster its institutions, and labour to bring them as near perfection as anything human is capable of; that we will promote, as far as in us lies, the union of Canadians in furtherance of education, agriculture, manufactures, and all moral reforms; and finally, that we will live for this country, and combine with all true patriots in the prosecution of such measures as shall render Canada as great and glorious as she is free!"

EUROPE.

GERMANY.

The following extract from a letter from Mr. Oncken of Hamburg, to Mr. Wilkin of Hampstead, dated January 29, will be read with pleasure.

"As to our, or rather God's work, we have still abundant cause for gratitude and encouragement. The increase in nearly all the churches has been great, in some upwards of 100 per cent. I immersed six last Lord's day, the first addition this year. We all expect great things; we pray for them, and shall also labour for them. We have at present three brethren under instruction for missionary labour—a Prussian, an Austrian, and an Hanoverian, to whom most likely a

Hessian will be added shortly. Brother Köbner instructs them in German grammar, brother Brown in singing, and I have every morning an hour with them in biblical exposition. All three have been already engaged in the Lord's work, and have been made instrumental in the conversion of sinners. While we work, help us with your prayers, that we may send none but such as God has chosen.

"We have recently had our twenty-fifth anniversary of the Sunday-school, which was highly interesting. In the original school, which I raised, 5000 children have been instructed, and at present there are seventeen Sunday-schools in Hamburg and its vicinity. The London Tract Society has again made us a grant of £150, of which we were greatly in need, not having a *dreiling** in hand, whilst our tract distribution is extending."

NEW CHAPEL.

SHEPPARD'S BARTON, FROME.

The chapel erected in 1707 having been for some years showing signs of decay, became at length unsafe, and as increased accommodation was desired it was taken down, rebuilt, and considerably enlarged. The new edifice was opened on Thursday the 7th, by the Rev. W. Jay of Bath and Dr. James Hamilton of London. Dinner and tea were gratuitously provided for visitors, of which about one hundred partook. After dinner a very interesting narrative of the early history of the church, compiled from the old church books by John Sheppard, Esq., senior deacon, was read; and addresses were delivered by the Revs. James Hamilton, C. J. Middleditch, Charles Stanford, J. Sprigg, A.M., and R. Morris of Clifton. On the following sabbath, sermons were preached in the morning by Dr. Murch, formerly pastor of the church and subsequently president of Stepney College, and in the evening by the Rev. S. Manning the present pastor. The collections amounted to about £50.

ORDINATION.

WATFORD.

The Rev. J. P. Hewlett, late of Dover, commenced his stated labours as pastor of the baptist church at Watford, on the first Lord's day of the present year.

RECENT DEATHS.

MRS. FERRIS.

Died at Rockingham Row, in the neighbourhood of London, on Feb. 1st, Mrs. Elizabeth Ferris, in the 74th year of her age. This lady has been well known in the various spheres in which she moved, as an active, zealous, and benevolent Christian. I have very little knowledge of her early history, but the little I possess, I shall feel a pleasure in communicating. She was a native of Holland, in the higher classes of society, and received an education suitable to her circumstances. She would converse fluently in five of the European languages. Her first marriage took place in the seventeenth year of her age; but then she was not a Christian. In the course of some years she was brought into the most trying circumstances by her husband's failure in business. The trials she endured in connexion with this were of the most unprecedented character, until at length her husband was laid on a bed of affliction, which proved the bed of death. She had some reason to hope that his affliction was a blessing to his soul. It was in this furnace that she herself was brought under deep convictions for sin. While in this state, she was tempted to believe that there was no mercy for her because she was a foreigner. The application, however, of a passage of scripture, (whether in a sermon or in reading the scriptures I do not recollect,) Eph. ii. 19,—"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," was the means of relieving her mind, and causing her to give her heart to the Saviour. After some time, I know not how long, she was again united in marriage to Mr. Charles Ferris, a pious dragoon sergeant, who had been useful to her husband in his last illness, and to her in leading her to the Saviour. In the early part of the year 1813 they were baptized, and united to the baptist church at Folkestone, Kent.

In the year 1814, they were sent by government to the town of Barnstaple, north Devon, to occupy the barracks in the town, and superintend them. It was at this time the writer of this account first became acquainted with them. At that time there was no baptist church in Barnstaple, nor in fact anywhere else in the district. But it was just the year previously, Mr. W. Harris, late of Landbeach, Cambridgeshire, was sent to north Devon as a missionary. Our friends soon invited him to preach at Barnstaple, but had the greatest difficulty to obtain a room, till at length one offered at one shilling every time it was used; and with all its inconveniences they were obliged to have it. In a little while a more eligible one offered,—"an upper room." They occupied this for some time, till circumstances obliged them to quit, and obtain another place. When they were unsupplied by a preacher, which was often the case, Mr. Ferris, encouraged by his excellent wife, conducted prayer-meetings, and read sermons.

In the year 1815, they had the satisfaction

* The smallest German coin—less than a farthing.

of having five candidates for baptism. The late Rev. Richard Davis, then of Plymouth Dock, and Rev. G. Gibbs of Plymouth, were invited on the occasion, and also an ordination service was held, to publicly set Mr. Ferris apart as the north Devon missionary. A large room was obtained at the Castle Inn which was crowded to excess. The next morning the ordinance of baptism was administered in the river Taw, and the Lord's supper administered in the room to several of the baptists in the neighbourhood, together with the newly baptized. At that time their home and their heart was open to the friends of Christ, and the barrack obtained the name of "The Baptist Hotel."

In 1817 they had the pleasure of seeing a church formed consisting of twelve members. This was done in the "upper room" where they were accustomed to worship. The ministers engaged were Rev. Messrs. Humphrey of Collumpton, and Sharp of Bradnich. It would draw out this account to too great length to tell all that was done; but Mrs. Ferris by her zeal and activity, and consistent piety, was one of the principal acting agents.

In the year 1818 they were called to leave Barnstaple, the barracks were sold, and they were removed to Modbury in the same service. Here they remained a few years, till a similar event took place there. Thence they removed to Plymouth, where they united with the church at Herd's Lane, under the care of Mr. Nicholson. There, if I rightly recollect, Mr. Ferris was chosen a deacon. One or two removes took place after this, till at length their final remove together was to Taunton, where Mr. Ferris held the same office in the barracks. Then, about the year 1840 or 1841, our friend became a widow the second time. Mr. Ferris went to bed as well as usual, but in the morning he was taken suddenly to his rest. About the year 1843, our widowed friend left Taunton for London, where she spent the remainder of her days. She occupied lodgings at various parts of the city and suburbs. There were a few valued friends with whom she regularly corresponded, amongst whom was the writer, and his late invaluable wife.

The first intelligence I had of her illness was by a letter from her companion, dated Jan. 29, when she appeared to be near her end. Her mind was calm and peaceful during her illness, and staid on the Saviour. By letters received from her friend who resided with her, I learn some few particulars of her last moments. She said on the 28th, "Jesus will soon come and take his pilgrim home." She continually longed to be gone, and repeated the following lines:—

"Welcome, sweet hour of full discharge,
That sets our longing souls at large;
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

Her sufferings at the last were very intense, and for four days she was dying. She said, "It is hard work."

"Come, ye angelic envoys, come,
And take the willing pilgrim home."

She prayed earnestly that her patience might hold out to the last, and her prayer was heard. She pointed upward a few hours before her departure, saying, "I am only waiting my dismissal." This was the last that was heard from her lips previous to her death.

Thus do our friends one after another leave us to mourn their loss in this wilderness. Her life was holy and useful, and her death was happy. May we be followers of them who through faith and patience are now inheriting the promises. J. W. MAY.

MRS. BLINKHORN.

Mary Jackson Blinkhorn, the wife of Mr. Blinkhorn, St. John's Street, Cambridge, and second daughter of the late Rev. John Rootham of Willingham, finished her course, Jan. 22nd, in the 47th year of her age. In her life she feared death, in her death she had no fear.

MRS. STONE.

On Lord's day, February 3, died at Hurn, near Parley, in the faith and hope of the gospel, in the 35th year of her age, Mrs. Eliza Stone, a useful member of the baptist church at Parley for about eight years. This is another among the several losses which the church in that place has been lately called to sustain. In this case the church and the sabbath school have been deprived of a valuable member, and the pastor of a sincere friend. She has left a sorrowful husband and six children to deplore their loss. No person in the congregation looked more likely to live to be old than she looked a very few weeks ago. Her death was improved by her pastor, Mr. Alcock, on Lord's day afternoon, February 10th, to a crowded congregation from 1 Peter iv. and part of the 16th verse, "a Christian."

MISCELLANEA.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

A circular has been issued by the committee of the Baptist Union, from which the following statement is extracted:—

"Up to the year 1835, the law of marriage in England had, for several centuries, not declared void the marriage of a widower with the sister of his deceased wife, but only made it voidable by process in the ecclesiastical courts. Such a state of the law gave a

practical sanction to this class of marriages, and they were freely formed by persons of all ranks. In 1835 an act was passed, by one clause of which marriages of this description are rendered thenceforth 'absolutely null and void to all intents and purposes whatsoever.' Unwarranted in its principle, this enactment has been found also intolerably oppressive and mischievous in its effects, so that a strenuous effort is now in progress for obtaining its repeal. The question has been so successfully agitated in the House of Commons during several sessions of parliament, that no doubt is now entertained of the readiness of that branch of the legislature to adopt, by a decisive majority, a measure for abolishing the restriction complained of. A formidable opposition is known to await such a measure in the Lords, but success is not on that account to be despaired of, if public opinion be duly expressed. Interesting as the subject is on general grounds, since it largely affects both the happiness and morals of society, it is more particularly interesting to us as nonconformists, and to the churches existing among us. On the one hand, it is an attempt to enforce upon the whole population of Great Britain the law of the church of England, that is, the canon law, so that it raises at once the question of our religious liberty; and on the other, it cannot fail to give occasion to a class of cases of discipline in themselves most trying, and of extremely difficult remedy.

"Under these circumstances we cannot but deem that Mr. Stuart Wortley, who is about immediately to re-introduce the bill of last session into parliament, deserves well of society at large, and of nonconformists in particular. The committee have seen it their duty to adopt petitions to the legislature in favour of the measure, and sincerely hope that the churches at large will promptly afford it similar support. Should the church and congregation with which you are connected desire to concur in this proceeding, you may, to save trouble, address a letter to this effect to Mr. B. R. Thomson, 56, Myddelton Square, Pentonville, London, from whom you will immediately receive (free of expense) forms of petition ready for signature. These, when the signatures are appended, you will please to return (unpaid) to the same gentleman, by whom care will be taken that they are duly presented. What is done should be done quickly, as the passage of the bill through the House of Commons is expected to be rapid."

At a meeting of the Committee of the Baptist Union held on the 30th of January, 1850, The Rev. F. A. Cox, D.D., LL.D., in the chair, the following resolutions were unanimously adopted:—

"I. That in the judgment of this committee the marriage of a widower with a deceased wife's sister is neither contrary to the law of nature, nor prohibited by holy scripture; and that consequently it cannot, with either justice or wisdom, or without great mischief and wrong, be restricted by human legislation.

"II. That therefore this committee disapprove so much of the Act 5 and 6 Will. IV., cap. 54, as renders such marriages null and void.

"III. That in addition to the general reasons for dissatisfaction with this act, this committee, on the one hand, looking at the ecclesiastical ground on which mainly it has been passed, and on the other, contemplating its inevitable influence on the churches, regard it as at once a violation of the religious liberties of nonconformists, and a source of extreme perplexity and distress.

"IV. That this committee learn with satisfaction that Mr. Stuart Wortley, M.P., is about to bring into parliament a bill to amend and alter the said act so far as relates to such marriages.

"V. That with a view to aid the progress of the aforesaid bill, this committee do petition both houses of parliament according to the tenour of the foregoing resolutions. The petitions to be signed by the chairman and secretaries on behalf of the committee; and to be entrusted for presentation to S. M. Peto, Esq., M.P., in the House of Commons, and Lord Wharncliffe in the House of Lords.

"That information of these proceedings be conveyed in an explanatory circular to the baptist churches throughout the kingdom, with such information as may enable them to send petitions to parliament, should they be so disposed."

BAPTIST BOARD.

At a meeting of the Board of Baptist Ministers residing in and about the cities of London and Westminster, held in the Mission House, Moorgate Street, Feb. 12, 1850, the Rev. James Smith in the chair, the following resolutions were passed unanimously:—

"I. That in the judgment of this Board, the marriage of a widower with a sister of his deceased wife is scripturally lawful, and ought not to be prohibited by human legislation.

"II. That in the judgment of this Board, the act of 5 and 6 Will. IV., cap. 54, is improperly restrictive of the rights of individuals, and in many cases productive of immorality.

"III. That this Board has learnt with pleasure that the Committee of the Baptist Union has issued a circular recommending the churches to petition for the passing of an act legalizing the class of marriages thus prohibited, and hopes that they will generally comply with the suggestion.

"IV. That a petition in conformity with the preceding resolutions be presented to both houses of parliament, signed on behalf of the Board by the chairman and secretary, and that Mr. Hinton with the chairman and secretary be requested to prepare it."

THE ANTI-STATE CHURCH ASSOCIATION.

On Wednesday, the 6th of February, a meeting of the council of the association was held at Radley's Hotel, Blackfriars, to deliberate on the time and place for holding the approaching Triennial Conference, as well as on the constitution of that body, and the business to be brought before it.

Edward Swaine, Esq., was called to the chair, and the business was commenced by the reading of a report from the Executive Committee, containing a detailed plan respecting the conference. This having been received, and a number of letters, containing various suggestions from absent members, having been read, the several passages of the report were discussed *seriatim*, and the whole, with some slight alterations, was adopted.

It was arranged that the conference should be held in the week occurring between the Baptist and London Missionary Societies' anniversaries, to begin on Tuesday, April 30, and to sit on that and the following two days, from 10 o'clock A.M., till 4 o'clock P.M. The theatre of the City of London Institution, Aldersgate-street, will be engaged for the occasion. The committee had applied for Crosby Hall, but the use of it was refused on the ground that a committee of churchmen, who had engaged it for lectures to young men, had stipulated that it should not be let for political purposes.

The conference is to consist of (1) delegates appointed by public meetings or meetings of congregations publicly convened; and (2) of delegates appointed in writing by persons residing in any town, borough, or parish, or in more than one united; the signatures of not fewer than fifty persons being required for one delegate, and not fewer than one hundred for two delegates. At the last conference members of the association were admitted; but in order to preserve the representative character of the assembly it will on this occasion be confined to delegates. Inquiry was made whether they could be admitted as spectators, to which it was replied, that in all probability the theatre would not afford room for others than delegates. As a set-off against this alteration, the signatures of fifty persons only is required to elect a delegate, instead of one hundred as formerly. It is, however, expected that in the majority of instances the election will be by public meetings convened for the purpose; and it was urged, that when meetings of congregations are held, not only should delegates be appointed, but advantage taken of the occurrence to disseminate anti-state church principles. The 13th of April is the day named for sending in nominations.

The travelling and other expenses of the delegates are to be defrayed by the delegates or their constituents; and as heretofore each delegate is expected to be furnished with the means of defraying a fair proportion of the expenses of the conference. All these expenses are to be met by special contributions, and not by the application of any portion of the local subscriptions, which will be required for carrying on the ordinary operations of the society.

The committee stated their intention to arrange, if possible, for the entertainment of some of the delegates; a hope being expressed that the friends of the association in London would give practical proof of their approbation of such a proposal. It is also proposed to hold a social tea-party during the sittings of the conference, to afford an opportunity for the free expression of opinion, and for the communication of information on the part of the country delegates. A great public meeting is to be held as usual but the place is not yet decided upon.

Several subjects were mentioned as proper to be brought before the conference, the most important of them being,—the *Regium Donum*, the Irish church, recent events in the state church, the anti-state church press, and the increase of political power on the part of those who hold the society's principles, by obtaining possession of the franchise.

With respect to the election of the officers, the Executive Committee and the Council, which forms part of the business of the Triennial Conference, a change in the mode of election is proposed. Hitherto they have been chosen by the whole conference, but as it is found impossible by that method to obtain a legislative and executive body, composed of parties known to be willing to act, and fairly representing the supporters of the society throughout the country, it is intended to submit to the conference that it shall appoint a committee of twelve (three being members of the old Executive Committee), to prepare lists of officers, Executive Committee, and Council, such lists being afterwards separately submitted to the conference for its approval. The members of the conference are to be requested to send in the names of suitable parties to the committee.

The discussion on these and other questions was carried on with considerable animation, and in a most amicable spirit. At the close of the business relating to the conference, the Executive Committee presented a special report on the subject of Mr. Roebuck's intended motion on the Irish church. They were prepared to commence a vigorous agitation in support of it, and wished for the opinion of the council whether an attempt should be made to carry on the movement in London, by means of a committee composed of persons favourable to this specific object. The result of the conversation was a resolution to the effect that the committee should employ the resources of the association, and avail themselves of the advantages which their organization gave them.

COLLECTANEA.

THE ESCAPE OF DR. ACHILLI, AS DESCRIBED BY HIMSELF.

The Christian Times having been favoured with the perusal of a pamphlet, about to be issued by Sir C. E. Eardley, Bart., in

reference to the case of Dr. Achilli, gives the following extract from a letter of Dr. Achilli, dated, Paris, Feb. 3.

"On the morning of December 24—a day usually consecrated in Rome to the congratulations and good wishes of friends—my good gaoler came to me to say that an order had come from the French general, to allow me to have free communication with a certain Dr. Bambozzi and another person with him, whenever they might come to see me. The good gaoler, not knowing, as I did, who the parties were who had such ample permission, denied in every other case, to converse with me, endeavoured to persuade me that they were really two of my friends, who had by great exertions succeeded in obtaining what had been granted to no one else. But I was not deceived. The more so, when I knew the next day that the adjutant of the fort, a devoted friend of the priests, had asked and obtained from the cardinals a confirmation of the order. I said to myself, either this is an agreement and understanding between the cardinals and the French general, or the cardinals have performed one of their common manœuvres to engage and compromise the French authorities in a matter altogether in their interest. My fellow-prisoners, to whom I communicated my doubts, fully agreed with me. Eight days elapsed, and Dr. Bambozzi," announced with so great interest, had not yet appeared. This made my fellow-prisoners and myself constantly laugh at the name of my visitor and at his expected visit. December 31, I was asked for by two persons, who announced themselves as "visitors." The door opened, and in came a priest, in fact a *Monsignore*, whom I recognised from his purple tippet, and another person, both strangers to me. They received me with great gravity, and, after having looked at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was Monsignor Bambozzi, the Fiscal of the Inquisition, and the other the Advocate De Dominicis, Chancellor of the Inquisition.) After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. "A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of . . . born at . . . aged about . . . dressed (here follows a description of my dress from head to foot), committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, 'I have been here for six months, and I do not yet know why I was arrested.' Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, 'I wish to be informed.' And being told that that he was arraigned and examined by the magistrates of the Holy Inquisition, he replied, 'I am very glad of it.' Admonished to tell the truth, and to recognise in this fact the justice of God and not the vengeance of man, he replied to the first part, 'I promise to tell the truth;' on the second he was silent."

At this point he produced a quire of paper, covered with writing, and began to read the first page, from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the Cardinal Vicar, consisting of a general interrogatory on the whole of my life—that is to say, my education, my studies, my public functions, my occupations, my journies, and especially that to the Ionian Islands, Malta, England, &c. till my return to Rome; what I had done during the Roman Republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with Monsignor Bambozzi and his companion. In a moment, the whole Castle of St. Angelo was full of the news that the Judges of the Inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled in the midst of the universal excitement. Four days afterwards the two magistrates of the Inquisition were again announced. Thereupon, a new and very long interrogatory (still in Latin) ensued.

[Dr. Theiner, a *Priest of the Oratory*, subsequently visited Dr. Achilli, and gave him books to read, with the view of bringing him back to the Roman church.]

I was in the middle of the third visit of the Padre Theiner, in the full fervour of our controversies, when the Captain of the Castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the cause of Signor Cernuschi, Deputy of the People under the Republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The Captain added, that there was the permission of the Cardinal Vicar. "Let us go, in the name of the Lord," was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers, armed with carbines, sat by my side. The tribunal is held at the Ecclesiastical Academy, in the Piazza di Minerva. The *Capitaine Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. . . . He then remanded me to the castle.

The next day, the 19th January, my theo-

logian visited me again, and plied me with vehement arguments, and which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the popes; Dr. Theiner all intent on demonstrating, and I on confuting it. In the midst of the discussion, which had now lasted some time (it now being nearly dark), my gaolor came to tell me that the two *chasseurs* were come back again to take me to the military commission. "Farewell, Padre Theiner. Offer my respects to the Cardinal Vicar, and thank him in my name for your visits, which have given me real pleasure; I hope that both of us may derive profit from them, to confirm us more and more in the word of God!" Having said this, I pressed his hand, and got into the carriage between the two soldiers. This time the carriage was an open one, and, traversing the long street from the Castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the arms of the French Republic! The *Capitaine Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversations which I had with him. . . . I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so . . . In an antechamber were several sets of military accoutrements. In a moment I had dressed myself *cap-à-pie* as a French soldier. The doors on to the landing were open, and the ingress not guarded by a single individual. It was half-past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the *Strada Piè di Marino*, the *Piazza del Collegio Romano*, and walked through the Corso, disguised as I was. I changed my dress at ——, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven, P.M., I passed the walls of Rome, blessing the Lord, and committing to him my country, my brethren, and that infant church which will one day be an example to all the churches, so that it may again be said of the Romans, that "their faith is spoken of throughout the whole world." In six hours I arrived at Civita Vecchia, rested till daylight, presented several letters, and embarked on board a steamer of war. The whole of that day (20th) I passed in the port, engaged in thanking my God, and in praying to him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I got a person to post. The next day we sailed for Toulon and from thence I went to Marseilles."

CORRESPONDENCE.

BAPTIST MISSIONARY SOCIETY—PROPOSED CONSTITUTIONAL CHANGES.

To the Editor of the Baptist Magazine.

DEAR SIR,—In reply to many enquiries and kind suggestions from esteemed brethren on the subject of the resolutions to be brought forward by us at the next annual meeting of the Missionary Society, which appear in the last report, we take the liberty of requesting the insertion of a few sentences in the pages of your Magazine. The attention which during past months we have been able to give to the subject, and the kind communications of brethren, have led us to a conviction of the importance of thoroughly discussing these resolutions as connected with the welfare of our society, and the maintenance and enlargement of the sympathy and support of our churches in its proceedings. We purpose, therefore, if life and strength permit, to bring these resolutions, in the form of which we have given notice, under the consideration of the annual meeting, and desire, by thus early reminding our brethren of our intentions, to invite the exercise of their deliberate wisdom in the spirit of reverent obedience and humble dependence towards our Great Master. The resolutions as they now stand, if adopted by the general meeting, will occasion certain changes in the constitution of the society, which we think are required by the faithful application of scriptural principles, and by the necessity which is strongly felt among us to unite our society more completely with those on whom it must depend for support. The changes will consist, first, in the abolition of a fixed amount of pecuniary contribution as a condition of membership; secondly, in the substitution for it of a religious qualification, viz., connection with a church by which the missionary society is approved and supported; and thirdly, in the transference of the control of the society from persons possessing the property qualification, (and only such as defined by the present law,) to the representatives of contributing churches who are to meet once a year for the despatch of business and the choice of officers.

The first resolution to be brought forward

is one affirming the general principle, that our society should be esteemed a religious society and have a religious constitution. We proceed to apply it in two ways, first, by rendering the qualification for membership, connection with a contributing church; and secondly by entrusting the representatives of such churches with the management.

It may, perhaps, help towards a clear understanding of our intentions to print the rules as we propose they shall stand respecting "members," and the "general meeting." By a reference to the report our friends will be able to compare the effect of our proposed changes with the rules as they now stand. The rule for members according to our plan will read as follows:—

"*Members.*"

"That the society shall consist of the officers and members of those churches who make an annual contribution towards its funds."

The rule respecting the general meeting will stand thus, reprinting the law with our proposed alterations:—

"*General meeting of representatives of the churches.*"

"A general meeting of representatives of the churches shall be held annually, at which the committee and officers shall be chosen for the ensuing year, the auditors of accounts appointed, and any other business pertaining to the society transacted. This meeting shall consist of representatives of all churches which shall have made a contribution towards the funds of the society during the past year. Not more than the pastor and two other representatives to be allowed to each church."

We are not altogether ignorant of the objections which may be brought against these changes, but regard any inconvenience to which they may subject us as more than counterbalanced by their advantages. Legal objections may be taken, but we believe them to be invalid. It may be said that the plan encourages centralization; it is not, however, more centralizing than the present constitution, and whilst it provides for central action, it neutralizes and destroys central government. It is admitted to be an inconvenience, that it will disfranchise many who are now contributors to the society, but are not members of contributing churches; but if the society is a Christian institution and for the spread of certain principles, it is a natural inference that it should be under the management of those who give to these principles their professed adherence. Any loss to the constituency resulting from this change will surely be amply compensated by the introduction of a large number of persons religiously qualified, who are now disfranchised, but who then as members of contributing churches will become members of the Baptist Missionary Society. The representative system may be thought too cumbrous and costly for practical purposes. The number of contributing churches will not, however, so far exceed the present members of the society who are entitled to attend the general meeting as to render this an important objection, and the cost may be greatly diminished if churches at a distance think fit to appoint as their representatives persons residing near the place of meeting on whose judgment they can rely. There will be nothing under the amended regulations to prevent the meeting of representatives from being held as may be thought desirable in the country or London; or to preclude two or more churches from uniting as an auxiliary or district in the appointment of representatives. It is admitted that in religious societies the life which animates them is practically of more importance than the form they assume, but the latter whilst it is the expression of the former exerts upon it a beneficial or pernicious influence. The present plan is simple, interferes to a small extent with existing machinery, and is capable of varied application. We recommend it on mature deliberation to the churches, as identifying the society which they sustain with themselves, and enabling them by vigorous and systematic action to maintain, extend, and direct its operations.

We remain, dear Sir,

Your's truly,

E. S. Pryce.

J. P. Mursell.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

My Dear Sir,—I am certain that you will with much pleasure grant the request of the Committee of the Baptist Building Fund, by inserting the gratifying intelligence that they have received from a lady the donation of £100, forwarded by the Rev. George Pope of Collingham. This benevolent gift arose, as he informs us, from her perusal of our last report, opening to her the gratification of a previous desire, "*to do something permanent for the benefit of baptist chapels.*" We entreated her permission thus to mention the circumstance publicly, as an example and inducement to others to make similar deposits. Her money was immediately remitted by the treasurer to the next church upon the rotation list, at Westbury-on-Trym, and is secured as the conditions of the Loan Fund require, by the note of hand of four persons engaging to repay the whole by half-yearly instalments of £5 each.

Allow me to remark what should not escape observation, that by the simple process adopted for the dissemination of those loans and their gradual restoration to the common stock of the whole amount so lent, this single £100 will, during its progressive return form parts of loans to twenty other churches, and at the end of the ten years will, although di-

vided, continue to be as at first an entirety of benefit. *Now* it has not only immediately paid off £100 of debt, but has, by the annihilation of interest, added £5 to the future annual amount of remuneration to the minister. And proceeding onwards it will in every future return and re-issue again repeat a like proportionate benefit to others, yet still remaining part of an undiminished source of blessing. Would, my dear sir, that many, very many persons may, *as this Christian lady has done*, under the influence of duty to God and his cause, bestow a living legacy, free from tax or mortmain, the advantages of which they may witness during life with a holy satisfaction, and leave as their lasting memorial when they shall worship in a temple not made with hands.

I am, my dear sir,
Very sincerely yours,
JOSEPH FLETCHER, *Treasurer.*

Union Dock, Limehouse,
February 18, 1850.

ON MINISTERIAL ATTENDANCE AT MIXED MARRIAGES.

To the Editor of the Baptist Magazine.

SIR,—In your number for January appeared a letter from a country pastor containing an inquiry to this effect, Shall I be committing sin by being present at the marriage of one of my members to an individual who gives no evidence of a change of heart. This inquiry has evoked two letters in your periodical for the month of February, one an affirmative, the other a negative, the preponderance then of evidence as far as it may influence the conduct of the pastor, in point of numbers, is neutral, and his mind may be as little satisfied as ever. I propose to examine the claims of the two letters, with a view to turn the scale either on one side or the other, and to investigate whether of the two will be the safest to take as a rule of action. It is possible this may be too late to have any effect in the present case, but assuming that it is not I call upon the country pastor to pause ere he commit an act, commendatory of a proceeding acknowledged by all parties to be fraught with mischief to the church of Christ.

It may be laid down as a maxim that the way to the truth is short and easy; if truth be the object sought, the God of truth has declared with respect to it, that whosoever should seek should find. To be acquainted with the truth and to act up to its dictates, are two very different things. It may be also asserted, that error decked in the garb of truth, supported by specious and fallacious reasoning, often has been and still is palmed upon easily deceived human nature as that high and holy principle of which she is the deadly opponent. Such are the thoughts suggested by considering the two letters in answer to the pastor's inquiry as stated at the outset. To descend a little to minutiæ. The letter signed A Member of a Baptist Church is short and to the point; after briefly touching upon the evils arising from mixed marriages, he goes at once boldly to the issue and quoting the highest authority says, "Be not partaker of other men's sins."

Not so, however, Respondent. Suppose the course advised by this writer to be adopted, and what will be the result, 1st. Upon the mind of the Pastor himself. 2nd. Upon the minds of the parties interested. 3rd. Upon the minds of uninterested parties residing in the town or village. Upon the mind of the Pastor it must be painful in the extreme, he tells us he has faithfully and affectionately remonstrated with the party concerned; and great grief, doubtless, does arise in his heart to see one of the members of his flock thus wilfully breaking Christ's commands; but notwithstanding every warning the day arrives upon which the two unite themselves in indissoluble bonds, he receives and accepts an invitation to solemnize the marriage and become one of the guests, can he—dare he—ask the God of heaven to bless a union so contracted and celebrated in defiance of His prohibition and his own earnest protestation? I think not; if he can, the sooner he resigns his office as minister of the truth the better. Upon the parties themselves, secure under the patronage and countenance of their minister, they may, perhaps, go on in life without one thought of sorrow or compunction—the good man could not after all have meant what he said, or thought it so bad as he described. Upon the uninterested in the locality,—the sentiments of the pastor are sure to become known, and when he is found acting contrary to his declared opinion a bad impression invariably follows, his character for Christian consistency materially damaged, and the progress of the cause of Christ materially hindered. These remarks might be extended to a much greater length, and the contrast from an opposite course drawn, but that would occupy too much of your valuable space, and a word to the wise is enough.

I am, Sir, yours very truly,
MINIMUS.

To the Editor of the Baptist Magazine.

DEAR SIR,—This subject appears to me one of deep importance and deserving the most serious treatment of your correspondents. Without commenting upon the answers which appeared in your last number, I offer my own contribution to the discussion.

I take it for granted that it is contrary to the spirit of Christianity for a believer to unite himself in marriage to an unbeliever.

I assume also, and this reduces the question to its practical form, that the believing in-

dividual is not prepared to affirm that his proposed partner is a decided Christian.

Now if it be reckoned improper for me to proceed with the marriage of parties who avow a fact which I believe to constitute, according to the law of England, "a lawful impediment" to such marriage, is it less plainly my duty to take no part in the celebration of a marriage which a fact, confessed or not disavowed by one of the parties, renders unlawful in the sight of God? The human law cannot be entitled to a more exact obedience than the divine law.

The only answer which I have heard made to this is, that the mere presenting of devotional services on the occasion of a marriage does not necessarily imply the sanction of it. This opinion partly arises from a misapprehension of the position of a minister in relation to marriages. The registrar and the clergyman are officers of government required to perform the ceremony whenever requested to do so in consistency with the law. They have no discretion. Their responsibility is limited by the terms of their office. No one, therefore, now thinks of attributing to them moral approval or disapproval in those matters. But the pastors of our churches act freely. They are under no obligation to perform such acts, and it is therefore naturally understood that when they do so they express their good-will to the parties, and their general approval of the union. But if it be denied that there is any positive sanction, I ask whether there be not, at least, a somewhat dangerous appearance of it? Supposing the pastor of a baptist church is invited to be present on the occasion of an infant being submitted to a certain ceremony, and that for the mere purpose of offering prayer and praise. Would it be advisable for him to comply? He might not intend either his presence or his prayers to be expressive of an approval of the service; but would not his conduct be equivocal and liable to be construed in such a manner as to be highly injurious in its consequences? Yet in this case the ceremony might be one arising out of solemn convictions of duty, while in the one under our attention, there would be an admitted departure from implicit divine injunctions. In the one instance he would be present at the commission of an error, in the other at the perpetration of a sin. If it is inexpedient to countenance the one, it is, in my humble judgment, something more to countenance the other.

It must frequently be painful, doubtless, to a pastor, to act out these views. His refusal will often grieve his dearest friends at a time when they are peculiarly sensitive to public opinion. These consequences may be mitigated by having his views of duty clearly made known to his congregation before hand, but as Dr. Gutzlaff said the other day to our Mission Committee, "He who enlists as a soldier makes no condition not to be wounded." Misapprehension and harsh judgments must be borne for a time, and cheerfully borne too, where interests so tremendous are at stake. I have reason to believe, from some enquiries on the subject, that at least one half of all the marriages contracted by members of our churches are "unequal," and that not one in a hundred of those who were non-professors at that time ever afterwards take their place at the Lord's table with their believing partners; while, on the contrary, the instances of abandonment of religious profession are distressingly numerous. It is surely demanded of every pastor to ascertain whether he is innocent in this matter.

Your's most truly,

Liverpool. C. M. B.

EDITORIAL POSTSCRIPT.

In a village about fifty miles from London, within a mile from a railway station, there is a place of worship free from debt in which a small congregation assembles, which desires a pastor, but is unable to do much towards his support. Mr. Carey Tyso of Wallingford will feel pleasure in affording the requisite information to any respectable baptist minister possessing independent resources, whose desire to do good may incline him to make inquiry respecting the sphere of usefulness which the locality affords.

The Rev. James Smith, acting under medical advice, has resigned his pastorate at New Park Street. He has no other sphere of labour in view, but it is thought that the air of the metropolis does not suit his lungs. Midsummer is the time that he has fixed for the cessation of his public duties.

The friends of the Rev. Owen Clarke, and of the church under his care at Vernon Chapel, Pentonville, will be glad to hear of the restoration of his sight. Having been deprived of it partially the last three or four years and totally for many months, he underwent the distressing operation for cataract a few weeks ago, and is now so far recovered as to be able to walk out alone and see the faces of his old acquaintance. His constitution is rallying and his eyes are rapidly regaining their power.

To A Correspondent who asks "Where is the scripture warranty for pews and pulpit? What passage in the New Testament mentions such things?" we beg to say that we have too many questions under discussion just now to admit his letter and the answers which it would draw forth, but that if he will accept our own opinion it is this: That in the New Testament there is no mention of either pew, pulpit, stove, ventilator, scraper, door-mat, or glass window, and that a church that is so minded is at perfect liberty to dispense with any or all of them.

THE MISSIONARY HERALD.

PATNA.

INDIA.

CALCUTTA.

The news from the mission field by the last mail is on the whole most cheering. The gospel is not only making progress, but evidently leavening with its influence all the social relations of Hindooism. The proposed measure of government, releasing converts from the intolerant operation of the laws of the Shaster and Koran, by which on making a confession of Christ they lose every earthly possession and break every earthly tie, naturally arouses the wrath of the rigid devotees of Vishnu, Siva, and Mahomet. But the time is at last come when the authorities in India no longer regard the prejudices of the Hindoo as their standard of duty, and the legislation of Menu as the basis of their own. The following extracts from the *Friend of India* will give a just view of the importance of the act.

This is the great charter of religious liberty now about to be established for the first time throughout the British dominions in India. The new law will establish the rights of conscience in India, and enable any man to profess the creed he prefers, without the fear of being thereby deprived of all the property to which he would otherwise have been entitled. It was idle to talk of the existence of any thing like liberty of conscience in India while the provisions of the Hindoo law which were designed to extinguish it, formed part and parcel of our code. The present act is, of course, a complete abrogation of that portion of the Shaster which was intended to keep the land of India for ever bound to the support of Hindooism, by ordaining that no one should enjoy the fruits of the soil who did not manifest his adherence to the Hindoo religion, by the type of offering the funeral cake to the manes of his diseased parent. But the legislation of Menu belonged to the age of Hindoo conservatism, when the rights of conscience were as little understood as in the days of St. Dominick, and it would be preposterous to suppose that it should continue in force in the present age, when India has come into the possession of those who pride themselves on honouring those rights.

We perceive that the Hindoos of Calcutta have expressed their disapprobation of the new law. This was fully to have been expected, and we shall be the last to censure them for the free expression of their opinion. They have no idea of liberty of conscience; they have been trained up in the notion that the profession of their ancestral creed was to be enforced by pains and penalties, and that heresy was to be repressed by the forfeiture of property.

It is not for us, as Englishmen, to censure the votaries of the Hindoo Shasters for clinging with such tenacity to their penal and persecuting enactments. We were once under the influence of the same spirit of illiberality. If Menu has ordered that melted lead should be poured down the throat of the man who spoke disrespectfully of a brahmin, it must not be forgotten that our code has also been disfigured by equally barbarous laws. We have had our act "de heretico comburendo."

We are fully aware that the feeling of abhorrence towards all who embrace Christianity is almost incredibly intense in the Hindoo community, and that it burns with equal vehemence in the breast of the orthodox and liberal; of the man who lives according to the ritual of the Hindoo shasters, and of him who eats beefsteaks and drinks champagne at Wilson's; of those who believe the fable of the earth resting on a tortoise, and of those who have gone through the whole circle of European sciences; and we can easily account for the feelings of indignation which the new law will, for a time, engender. But it is a law of essential justice and equity, and no effort which the Hindoos can make will turn government from its purpose.

But even under the oppressive laws of Menu, the gospel has been making progress, as the following interesting communication from our brother WENGER will testify. His letter is dated December 8th. Referring to the state of the native mind in certain parts of Bengal, he says,

Barisal and Jessore.

I feel that the Society ought to strike the iron whilst it is hot, and unquestionably the minds of the people in some parts of the Barisal and Jessore districts are now in a state which, if proper advantage be taken of

it, will in all human probability result in the embracing of Christianity (at least outwardly but nevertheless sincerely) by hundreds, if not thousands of poor villagers.

Good News.

Our association meetings were held last week, and very pleasant they have been. Only brother Page came from a distance, but he was as good as twenty, for he brought good news. He has now 177 members in communion, and has long since seen sufficient reasons for adopting (contrary to his first impressions) the same view of the movement that was taken by brother Pearce and myself. We had about seventy native brethren (few of them from any great distance), who attended the association. These, in addition to our native brethren living at Calcutta, formed a pleasing gathering. A spirit of seriousness and love prevailed—remarkably so; all seemed to enjoy the meetings, and were greatly encouraged to go on serving the Lord.

Including the General Baptist churches in Orissa (except Berhampore), the churches connected with the association were found to contain about 1330 members, of whom say 1000 are bona fide natives. The baptisms were 117; the *clear* increase 162, which is owing to numerous instances of restoration, especially in the Barisal churches, where many baptized persons whose character had appeared doubtful, have been admitted to fellowship.

The following anecdote interested me very much when I heard it from brother Page:

Christian Heroism.

In the early part of the year some native Christians near Barisal were seized and imprisoned (illegally) by the agent of a hostile zemindar, who kept them for several days locked up, with their hands and feet tied, for the purpose of inducing them to renounce Christianity, on which condition they were told they might have their liberty and favourable treatment in other respects. They remained firm. When the sabbath came, they resolved to keep it, and to have worship, notwithstanding their sad condition. They prayed and sang hymns together.

Upon hearing of this, the zemindar's agent lost all hope of reclaiming them. "These people have the heart to sing even when kept in durance, and with their hands and feet tied. It is no use to think of their forsaking Christianity." Reasoning in this way, he thought it the wisest plan to give them their liberty.

Unfortunately some of their friends, not true converts of course, hearing of the treatment they had received, had taken reprisals, and seized some of the zemindar's people. This spoiled the case so far as the law might have remedied it.

A new thing in Colinga.

In the Colinga church, which is under my pastoral care, we last month elected three brethren to be deacons, and immediately before the celebration of the Lord's supper, last sabbath, they were set apart for their work by prayer and by the laying on of hands by myself and Sujaat Ali, my co-pastor. The measure had been hitherto deferred by me because the brethren most fit for the office were too young either as to their natural or their spiritual age. But after waiting nearly six years, I felt that there was no further occasion for delay. I trust that the arrangement will work well; and I have made up my mind to it that the brethren shall have the responsibilities and duties as well as the name of the office. None of them are paid by the Society; they all have secular employment. Their election was made by what would, I suppose, be called secret ballot in England, so as to ensure the absence of all appearance of personal influence.

Recently the Bishop's College clergy, who are generally supposed—and so far as I can see quite correctly—to be inclined to tractarianism, have in an underhand way got up an agitation against our translation of the New Testament in Bengali, with the intention, stated in so many words, "to make out a strong case to lay before the Bishop" (so as to induce him to sanction the making of another version by themselves). I have therefore been obliged to defend our version, and send you separately a copy of the first article published on that subject, which will be followed by a "second" next month. Two will be sufficient. The missionaries of the Church Missionary Society have formally declined acting with the Bishop's College people in this matter.

We learn from the *Oriental Baptist* that a Mahommedan has been baptized at Intally; also three believers, a young man and two elderly females, at Bow Bazar, and a European gentleman, who had long been a candidate, at Circular Road.

The following remarks we take from a letter by the Rev. J. THOMAS, dated Dec. 8th. Our readers were informed in the last Herald of the expected return of Mr. MAKEPEACE.

A station vacant.

We have just had our association meetings, which were pleasant and I hope profitable. The increase in the churches has been very cheering, and the prospects of further enlargement are encouraging, but their realiza-

tion must to a considerable extent depend on means and agency being available for the prosecution of those labours which God has so evidently begun to bless.

The present mail, however, will bring you heavy tidings of the death of Mr. Davies of Ceylon, of which we have received information through the papers, and the illness of brother Makepeace at Sagor, who has been ordered home immediately. He appears to have had repeated attacks of a serious character, but hoped to get over them, and labour on. It is not a month since he wrote me to ascertain if I could assist him in building a house to reside in, as his present, or rather late, abode was required by the military. He had scarcely finished the letter when he was taken very ill, and for some days his life was considered to be in imminent danger; he, however, survived, but the physicians who were called in decided that he ought to leave the station immediately, and with as little delay as possible embark for England. He is now on his way down, and has written saying he expects to reach Calcutta in the course of this month, and would like his passage to be taken in some vessel which will be likely to leave about the end of the month. Our friend Mr. Rae, who has so generously contributed fifty rupees a month during the time brother Makepeace has been at Sagor, has sent me the doctors' certificates.

This appears a very remarkable dispensation. Our brother has been favoured with a very unusual amount of success; a goodly number of converts have been baptized, several candidates were waiting for baptism, and others were inquiring. Every thing, in short, appeared to say that he was in the place where God wished him to be, and where his labours would be crowned with increasing success, but in the midst of all he is suddenly arrested and sent away! and who is to supply his place! Alas, who! Perhaps Mr. Williams or Phillips will pay a visit to the station; but how it is to be provided for during Mr. Makepeace's absence I cannot conjecture.

CHITOURA.

At Chitoura, our missionary brother, Mr. SMITH, is labouring with a most encouraging degree of success. In the following extract of a letter to Mr. THOMAS he earnestly presses the wants and claims of the district in which he labours. Greatly would it rejoice the hearts of the Committee could these importunate appeals be responded to.

I have just got a letter from that worthy brother, Mr. Smith of Chitoura, near Agra. He urges the claims—strong claims—of his own station, one of the most prosperous, or rather I believe the most prosperous in Upper India; also the claims of Agra and of Cawnpore. I cannot do better than introduce an extract from his letter.

"I regret much that nothing can be done for Cawnpore. I believe they have never had a sermon since I was there. Never were such brilliant prospects sacrificed, I think, in a station before. A beautiful chapel, and an income larger than most missionary societies give to their agents, the congregation and church continually increasing, but alas the demon intemperance has marred all, scattered all. The church would even now raise 100 rupees per month for a good pastor, and within one year they might support him altogether. In connexion with the church a mission would be established, and the heathen would thus be benefitted without any permanent expense to the Society. Can nothing be done! The longer the station is neglected the weaker our cause must become, and it appears to me that if our mission is kept up in India, it must be by taking advantage of such stations. We are almost disheartened by the appearance of our missions generally. Brother Makepeace is gone to England, brother Phillips is bent on the same course, brother Thompson is old, and there is no prospect of a successor, and thus we appear to be on the eve of relinquishing Upper India altogether. As to Agra and Chitoura, the Society have I fear long since relinquished both places so far as interest goes. May the Lord once more shine upon us, and support us by his presence. "Return, O Lord, how long, and let it repent thee concerning thy servants." I fear we must discharge some of our native labourers in January, as there appears no possibility of increasing our subscription list, and I understand the allowance for native agents is to cease. We should never have to trouble the Committee for money for local purposes under any emergency if my salary was not partly to be paid from local subscriptions. Brother Williams's salary, with fifty rupees for myself, is more than can be procured independently of buildings and native catechist and teachers' salaries.

An inspection.

"Dr. Duff was here last week, accompanied by William Muir, Esq. He catechised our

people and inspected the Christian village. I also gave him an account of our general plan of labour, and he expressed himself pleased with the whole. He gave me some useful hints, by which I hope to profit, and he said the Chitoura station should be strengthened by another missionary. In this matter I fully agree with him, for he justly remarked, where God has given a measure of success, we ought to pay all possible attention, following it up by increased labour."

MONGHIR.

Our dear brother PARSONS continues actively to labour in the extension of the gospel, and in the following letter, from Dinapore, dated November 20, addressed to the new Secretaries, he details his late visit to the Hajeepore mela.

I now address myself to what cannot but be, on some accounts, a painful task, viz., to reply to our late esteemed Secretary's last official letter, which I have been prevented from doing hitherto, first, by preparations for visiting the great annual mela at Hajeepore, and, secondly, by my having been there at the time last month's letter should have been despatched. My fervent prayer to the Giver of every good gift is this, that in the onerous responsibilities you have assumed for the promotion of our dear Saviour's cause, you may ever enjoy his guidance and support, and see your anxious and laborious duties so owned by his blessing, as that the fruits of past exertions shall ever be present to encourage you in regard to the future, or, if that species of encouragement be wanting, may be fully sustained by a sense of our great Captain's all-sufficiency, and an apprehension of his all-comprehensive promises! And one more petition—that you may never have the pain of repeating any such proposal for the curtailment of the Society's labours as, to I am sure, his deep regret, our late esteemed Secretary has felt compelled to enclose in his final communication. May I, and my dear wife with me, be permitted, through you, to reciprocate his expressions of Christian friendship and esteem, and to assure him of our fervent desires that he may be abundantly blessed and prospered in his new and important situation.

The great festival.

On the 15th of last month I and my beloved family left Monghir for the mela, Nainsookh and other native Christians accompanying us. Nainsookh had but partially recovered from a fever, in consequence of which he was but weak, and it was a matter of great regret to us, as well as a severe disappointment to him, that having on the way gone out in a village to preach, and not returned to the boat till about ten o'clock, he suffered a relapse of fever, which continued on him so long, and reduced him so much, that he was unable to take part in our labours at the mela. Having the wind much against us on our way, we could not afford time to tarry much in the villages for fear of being too late at the fair. We spent, however, an active day at Bar, on Lord's day 21st, having many hearers in the streets and markets, to whom the gospel was proclaimed, and the folly of idolatry exhibited. It was at Bar that brethren Nainsookh and Soodeen last year heard from the dying lips of a Hindoo such confessions of Christ as seemed to them some ground for hope that he was a true though fearful disciple. But, alas, for the present the enemies of the cross seem to have the pre-eminence, for just near the house, now desolate, where the messengers of truth used to receive a polite and even affectionate welcome, was rising a showy fabric, erected by the mistaken piety of a shopkeeper in the bazar to the honour of that most licentious object of Hindoo worship, Krishna. In another part of the bazar we saw a small square shrine of masonry, about two feet square and three feet high, with a toolsee-tree planted on the top, and a small wooden door facing the street. This door was readily opened by some boys, at the request of Nainsookh, and disclosed a hideous red figure of Hunooman, the monkey-god, raised in mud on the back wall. The sight of the Christians looking at the idol soon attracted a crowd, to whom first Nainsookh, and afterwards myself, spoke on the folly and mischief of idolatry, Nainsookh arguing the impotency of the idol to aid its worshippers from its manifest inability even to open or shut the doors of its own shrine, and solemnly warning the hearers of the displeasure of God which would assuredly be manifested towards the perpetrators of such folly and impiety; and myself following up the warning with an appeal whether they had ever found or could believe that there existed any deficiency in God's will or power to assist them, which they could urge as a pretext for turning away from him to dumb idols.

A sign of mental life.

During the day I was once invited by a Mahommedan to his courtyard for conversation, but found little profit in acceding to

his request. Among the vain arguments, or rather shifts and cavils, urged by him and his companions, was a tale to the effect that in Calcutta Mahommedanism and Christianity had been put to a test, in which the former had been found triumphant, which was this, the distinguishing maxim of each religion had been written on two slips of paper, which had been thrown into the fire, and Christianity was consumed, while Mahommedanism stood unhurt. I heard this asserted again at the mela, and suppose it to be one among hundreds of silly, lying fables, which are much circulated among Mussulmans in books printed on lithographic presses, and sold at every station, a mode of opposition to Christianity which I observe to be in increasing use among this class of our deluded fellow creatures.

The constant sameness of effort a reason for continued sympathy and prayer.

From Patna, which we reached on the Tuesday after leaving Bar, being joined by brother Kalberer and family, we went over to the mela on Thursday, the 25th October. At that time comparatively few people were on the spot, but their numbers continued steadily to increase on the following days, on which our missionary band was also augmented by the arrival of brother Ziemann of Mr. Start's mission, from Mozufferpore, and brother Sternberg from Dinapore. Aided by four native brethren, we continued to cast the gospel-net every day, allotting the various portions of the day to the various classes which were most accessible at those periods. Our work did not differ from that usually prosecuted on such occasions, nor had we any circumstances to note beyond the usual routine of missionary labour. Indeed our preaching, and still more our distribution of scriptures and tracts, was impeded on the day preceding the full moon, by the whole concourse of people being thrown into a panic by the fury of an unmanageable elephant, and on the day of the full moon by the heavy rain which fell, putting quite a stop to our efforts after ten or eleven o'clock in the day. Still the precious news of gospel grace was proclaimed to multitudes in the course of these days, whom it would have been difficult, if not impracticable, to gain access to in their native villages, and of the few books which were distributed, some have found their way, I trust, to distant parts of the country. Many were shown that their superstitious views and opinions are untenable, unreasonable, and sinful, and it was explained to them that the way of salvation through Christ is the only one in which the justice and mercy of God can appear in harmony, and be consistently developed in the redemption of fallen and guilty man. And is not this the gospel, which the apostle tells us is "hid only to those who believe not, whose minds are blinded by the god of this world!" They who perceive not its glories, convict themselves, by that very fact, of being the blinded slaves of Satan, and in a lost condition. How solemn to think of this being the sad, but necessary, effect of our labours in so large a proportion of our hearers; but then what a serious subject for self-examination to missionaries and their supporters also, whether this lamentable fact does not arise in part from our faintness and unbelief in our prayers for the aid of the Divine Spirit, who alone can give sight to the spiritually blind, and bring the spiritually dead to life!

On Thursday, the first of the present month, we came over to this station, Dinapore. Brother Brice, the minister here, has gone to the hill sanatarium, Darjeeling, to bring back Mrs. Brice and family, who have been there for some time for their health. During his absence brother Sternberg ministered to his congregation for some months, but he being desirous to proceed to his own station, at Mr. Brice's request I have come to supply a few weeks till his return. But few of the residents of this station attend the Baptist chapel, the remainder of the congregation being composed of soldiers from the regiment stationed here, which at present is the 30th. Of this regiment there are five brethren and one sister in church fellowship. The hearers vary in number from about twenty to fifty. The amount of impiety to be witnessed here is very appalling, though not, I suppose, greater than at military stations generally. Besides attending to the English services, I go as often as I can to the bazar, in which engagement, the Monghir native brethren having returned home, I am accompanied by Kasee, our native preacher Nainsookh's brother.

MADRAS.

In a brief note our brother PAGE gives the following sketch of the labours in which he is engaged, and of the manner in which, through the Divine blessing, the church is able to sustain various agencies for aiding in the progress of the kingdom of God. It is dated December 14th, 1849.

The cool weather has, I am very thankful to say, quite restored my health, and I now feel as well I ever did in my life. Our little church grows steadily, and is I trust

becoming useful in this dark land. God is raising up in our midst brethren who have the power of making known the great salvation to the heathen in their own tongue, and they have begun to do this in a way that has most cheeringly shown their love of Christ and of souls.

Many thanks for your kind hint to friends in the October Herald. I hope that they will remember that the arrangement made for paying for our place of worship is one that requires us to raise amongst themselves £70 a year for the next five years, and that in addition to this we stand responsible for the support of an East Indian girls' school, and an East Indian and native Christian boys' school, both in Madras, a native school for heathen boys at Arnu, also for the support of a native preacher in Madras, and an East Indian preacher at Arnu.

These cost not less than £140 per annum. Add to these various other items, such as the support of a Sunday school, a Dorcas society, &c., and our friends will see that we are exerting ourselves to the utmost, and that we need all the help they can give us. In taking the responsibility of the payment for our chapel, &c., on ourselves, we were influenced by a simple desire for the good of the heathen around us, to whose benefit, rather than to our own comforts, we were anxious to appropriate all the money raised in England. I shall feel extremely discouraged if our having done this should cause our English friends to relax their efforts on our behalf. Though it may appear unseemly for me to say it, yet in justice to the people here it may be affirmed, that if any people deserve to be helped, they do.

We had the pleasure of reporting to the Committee last week, at the request of Mr. Boyes of Camberwell, that through the liberality of the Treasurers, and other friends, the £200 needed to pay off the debt on Mr. Page's chapel, had all been received by him, and would be forwarded to Mr. Page in due course

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DINAGEPORE.

To our brother Smylie we are indebted for the following interesting letter and journal of recent itineracy to spread the gospel of Christ. His letter is dated November 29, 1849.

A specimen of a missionary's labour.

In all probability I shall be from home, that is, wandering in the solitary places of this land, during the months of December and January, I therefore send you my statement earlier than were I at home. I enclose a copy of my journal for eight days; it will show you the state of the minds of many. The welfare of their souls is what we labour for, and what we are most anxious to know and see.

Struggles and successes.

To our brethren at home it may appear strange that so many Hindoos and Musalmans acknowledge the truth of the gospel, yet not embrace it. Let such look around them, and they will find it to be the same at home. No, not to such an extent as here. Thousands at home believe the gospel to be God's word, yet never think of obeying it. Others seem to have no idea how long some of the nations of Europe heard the gospel ere they fully received it. God forbid Bengal should hear it so long before they bow to Jesus Christ. Instance Sweden. This nation was partially converted to the Christian faith in the reign of Olaf III., in the year 1000, but more than half a century elapsed before paganism was abandoned in the reign of Ingi. Should Bengal continue to refuse the greatest of all God's favours for the next forty or fifty years, which I hope it will not, yet we would have no cause for wonder, impatience, or childish discontent. Oh, would to God that we could flee from zillah to zillah as if by steam, planting churches and appointing elders.

At present it is a stand up fight, a hand to hand struggle, in which neither party appears to gain ground, yet those who can see the kingdom of God on earth, see that the enemy and their objections are melting away. They see that the Hindoos are very many of them ashamed of the gods in which they once gloried, and for years past no one has been so foolish as to say that if a man spoke contemptuously of the gods, or if any one heard them despised, or listened to such language (i. e., the gospel), their heads would that moment fly off themselves; and we have seen them put their hands to their ears, and run to save their heads. But where, at the present time, from one end of the land to the other, will you see folly so gross and stupid? No where. Where, throughout the millions of Bengal,

will the man be found who will say that to speak evil of a brahmin boiling lead should be poured down the throat of the offender? We who have spent some thirty years in the land, nay more than thirty years, can look back and show that the kingdom of God is coming, and if all would call on Jesus, though like Nicodemus, they too would see. Another good sign, the native churches improve. When they receive the word of God with *all their heart and soul*, no doubt the great and glorious work will soon be accomplished. The strange coldness which at one time was common to native Christians, filled the soul of many a missionary with anguish. Much is yet wanting, still there is an advance in the right way.

May the Lord direct you in all things, and grant you not only the means of supporting those in the field, but to add many to them. The idea of withdrawing is painful indeed. Kindly grant us a place in your prayers.

Zillah Dinagepore, Raneegunge,
15th Nov. 1849.

The contest.

I arrived here about half-past two, P.M. By sundown my own and servants' tents were pitched. On my way hither I met a Mussalman who, like myself, was going to Raneegunge. I entered into conversation, and explained the way of salvation to him. On showing him what Christ had done for sinners, he exclaimed, "Ah, that is what we want. I can understand that; but we have got a mulla who keeps explaining and explaining, and talking and talking the koran, and after all not one of us understands a word he says. We don't know what he means. Here we have been from generation to generation, eating and drinking and attending to the pirs and pigombors, and now we have become new Mussulmans, we must neither eat nor drink, nor obey them. What is all this? Have we been deceived all this time? What is all this?" "I dont wonder you cannot understand your mulla, simply because he does not understand himself. It is not eating and drinking, and pirs nor pigombors you want, neither is it washing your hands, feet, nose, and mouth when you are going to pray. You need some one to show you how you can be delivered from the devil and your own wicked hearts. Your hearts are enclosed in the net of sin. Now some one must tear this net from your hearts, You cannot do it yourselves; you don't know that your souls are bound. Your prophet cannot do it, because he is dead. Now I will show you who can do this for you. Jesus Christ has triumphed over Satan. Satan could not keep him in the grave. Before he went into the grave he told every body he would rise again. Now he who when dead could tear open the grave, and come out of it, can, now that he is alive, tear the veil or net of sin from your hearts. He can bring your hearts to God too. Try him. Call on him by prayer, and he will give you a new heart. You want, you need a new heart, and not a new name. New Mussalman is only a new name; you must get a new heart, man, or burn for ever in hell's eternal fire and brimstone. You must be made a new man; you must be made to love God, to love Jesus Christ, to love every body," &c. Thus we went on till I came to my encamping ground, which was nearly two hours. The man appeared to be determined to have as much as he could as he followed me some way out of his intended path.

17th. This morning several called at my tent for books. To them I explained man's state by nature, and the way of salvation.

As soon as the heavy dew was somewhat dried up, I went to the house of one Bala Rame, who is a man of some property. He received me with much kindness, and invited me to come in and take a seat in his cacherry (office), where all would hear. Many persons, old and young, were soon brought together. They inquired what they should do to obtain salvation. I fully explained to them their state, which they allowed to be very true, and then showed them what Jesus Christ has done for sinners. Vile as their hearts were, Jesus Christ could renew. To him they must all pray. On him all must rely, or perish. They appeared anxious to understand, and asked, like Nicodemus, how can such things be? and when explained, they looked anxious, and again asked how can it be. Left with them a few very small tracts.

Fresh signs.

I passed through a number of villages to the house of Vialla Ram. In every village as I went I made known the way of salvation, the necessity of faith in Jesus Christ, love to God, and holiness, &c. All were attentive. The common idea appears now to be that all will shortly embrace that faith. Every where I was invited to sit down and converse. At Kalla Ram's I was invited in, and the little ones ran to fetch a seat for me. This provided, all sat round me, and were attentive. Kalla Ram appeared glad that I had called, and he told me he had read the book I had left with him two years ago. While engaged urging the necessity of a living, active faith in the Saviour of all mankind, his brother, a very sensible man, came from the ginige. He is a merchant, and his time is generally spent in his shop. He took a seat close by me, anxiety and desire was marked in every feature. He said, "I have read the book you gave me, and since, I never take food, lie down, or rise up without calling on God's name." I explained to him that this way would not do. The repetition

of God's name is not what is required, but heartfelt prayer. He replied, "I don't know how to pray; I don't know what prayer is. How shall I pray?" I said, "The best way to teach you will be to show you what prayer is." This was allowed, and I rose and prayed. When I concluded there he sat with his hands clasped in each other. He said, "Ah, that is what I want; I will always pray. But how often during the day must I do it?" "Whenever you can find time to go into secret. It must be in secret, so that your mind may not be disturbed." "Ah, that is true," he said, "the mind will be drawn away if not in secret. But how am I to know the will of God?" "By reading the gospel I gave you, and by prayer." "I will do that." "Well, if you will I shall be your friend indeed." I now rose to take my leave, but he was not inclined to part, but followed, asking how long I would remain, and when I would return. Much the same attention was paid in all the villages through which I passed, and the same desire for books.

In the afternoon, towards evening, a number of people called at my tent, some for books and others for conversation, so that I was prevented from going out as I intended.

From house to house.

Sabbath, 18th. As soon as the heavy dew began to dry up, I went out to the south-west of the Gunge. I had prayer in all the houses I visited. In the first house six or seven men were present all the time. We sat down under a large tree, and at their request I made known to them the way of salvation. Also how they should pray for pardon of sin. They appeared much pleased at the prayer offered up in their behalf, and for all men. They complained that they had no one to teach them.

In the next house six or seven men were present all the time; also a number of females. They also wished to know how they should pray, and complained they had none to instruct them. They were anxious I would smoke with them, or that I would take something in the way of drink. They appeared distressed I did not smoke with them, and then brought out some tobacco to give me, but I declined taking it.

In the third house some ten or twelve men were present, with many young boys and girls. Here again they complained that they had no one to instruct them, or care for them. I promised to be at their call, if they would only let me know when and where they wished to be instructed.

In the fourth house it was much the same; some women were present during the exhortation and prayer.

In the next they were still more attentive during the exhortation and prayer, and were anxious I would smoke with them. Here, as in the other house, they appeared unwilling I should withdraw so soon, and one of them followed me for some distance under the plea of showing me the best way home. I returned to my tent somewhat tired in body, but not so in mind. Whether they were Hindoos or Mussalmans, all were alike attentive to the prayer and exhortation.

Towards the evening several called at my tent; among them was a silversmith, who came to give me his son, a fine looking boy some eight or nine years of age. He said he wished him to be taught to read and write, but as I had not the means of providing for the child, I was not anxious to have him while there was any thing like cost to be cared for. Though I see no conversions, no anguish for sin, yet I wonder at the apparent state of their minds. Where all that excessive fear and disgust once seen every where, in every house, in every village wherever a Christian was seen, there the feeling of alarm was evident.

19th. To-day I was out till three, P.M. Visited seven houses, or what would be called by some seven villages. In all I prayed and exhorted, explaining man's sinful nature, and salvation by Jesus Christ, and no other. He alone has triumphed over their great enemy, Satan, consequently he only can deliver them, make them holy. Returned to my tent wearied in body only. Numbers called at my tent.

A new token.

20th. Shortly after leaving my tent this morning for the purpose of preaching in the villages to the south-east of the Gunge, I met a kindly looking old man, who asked me where I was going. I told him I was going to the villages to make known the word of God. He requested me to sit down, and tell them, for there were a number of others present, how sin could be pardoned. I gladly obeyed, and as there were a number of men passing, they joined, and I soon had a good congregation of very attentive hearers, who heartily assented to all I said. As I concluded, some one said I spoke like a new Mussalman. I replied, that I did not speak like a new Mussalman; the new Mussalmans don't understand what they say. The little they do know, they have got it from what they have heard us say, and from reading our books. They are alarmed lest the word of God beat out your prophet altogether, which it will and must do. They see some change is needed, but what that change really is they know not, and therefore they are determined to do something, whether right or wrong. God does not want new Mussulmans, but new hearts; you must all become new men, you must all get new hearts." On hearing this they exclaimed, "Ah! that, that is what is wanted. Tell us how we may get a new heart." When that had been

done, they said, "Yes, all will very shortly be of one caste." "Why not understand what is said, you are all of one caste already! but that is sin, the devil's caste. Hence the absolute necessity of a change. You must all of you get God's caste, which is a holy caste, a new and holy heart. Now no one but Jesus Christ can give you that caste. Believe in him, beg God in his name and for his sake to give you a new heart, and he will most assuredly do it." All seemed pleased, and said they would like to hear some other time, and also to have books, &c.

An almost desperate case.

Two of the last party followed me. The first house I came to was a Mussalman's. Here I explained the way of salvation, and had prayer. The next was the house of a Pulliah. They were hardened and stubborn beyond any thing I have met for many a day. They would neither hear, nor learn, nor obey God in any way. They said, all we know, and all we want to know, is the plough and the ground. We know how to eat and drink, and plough, and we will hear of nothing else; we will learn nothing." I reasoned, tried every argument I could think of, but all to no purpose. They would again say, "We know the earth and the plough, and we will learn nor hear of nothing else!" I wondered. As I was turning to go away, they asked me to be seated (hitherto I had been standing), and requested me to take a smoke with them. I replied, "Oh, no; to sit and smoke with people who will not listen to God's word, or have any thing to do with him, would be a great sin. I will not sin in that way." So we parted. I had gone but a very little distance, when I heard them say, "This is a new Mussalman." I contradicted this, at the same time telling them that what I said was the word of God, and nothing else. They no doubt were much astonished at this, but for the present I deemed it really necessary.

In the next house I tried to reason with an old man, who was senseless exceedingly. The heads of the house were from home, and only this old man, with many children, present.

In the next house I had prayer and exhortation. As I did not feel well, I now turned towards my tent, and on my way I conversed with a very interesting young man, who appeared inclined to hear and understand.

Soon after reaching my tent a Hindoo astrologer from Kantannugger called for a book. I gave him a gospel, and he sat down and read the first seven chapters. We had some conversation together, and I explained the way of salvation to him. He went away promising to call on me when I returned to Dinagpore.

21st. The villages I first visited on my arrival; I called at them to-day. Kalla Ram again came out to meet me, and invited me in. I again explained the way of salvation. All were attentive, and appeared anxious to understand. Bala Ram, with many others, called for tracts.

On leaving the house of Bala Ram one of his neighbours called me into his house. Women and all came out as if to see a friend. They were evidently much inclined to unite in the conversation. I could not have imagined so many females were in one house. None of them were old. Two amiable looking females, apparently widows, stood at the greatest distance, while the others pressed round to hear. In no house have they so freely come forward as in this. All appeared sensible and well clothed. From their behaviour I would have more hope of them than of the men.

The Hindoo astrologer who called for a book yesterday, returned to day, bringing with him another man for books. The astrologer listened very attentively. He read seven chapters in Matthew's gospel while with me; also "The Mine of Salvation," with one or two others. Like many more, he has promised to call on me at Dinagepore.

A youth, who gains a livelihood by making gunpowder, called on me this afternoon. His own words are these, "I am so great a sinner that I am afraid of myself; and I do think that if any man were to shoot me, God would be well pleased with him for so doing." This is the first weary and heavy ladened sinner I have met in a native. I advised him to go at once to Jesus Christ, and tell him all, and he would surely send relief; that so far from such a state being a sign of God's wrath, it was a sign of his love. Pray with all your heart, and when you have tried, call and let me know how you are."

Raneegunge. I left the gunge this morning, about eleven, A.M., and as I travelled the first stage on foot, I had much conversation with several youths who joined me on the way. They started no objections whatever, and it was freely allowed all would soon be of our caste. This idea appears very common now.

HOME PROCEEDINGS.

During the past month meetings have been held at Leamington, Canterbury, Hammersmith, which have been attended by Messrs. CLARKE and TRESTRAIL,

and at Tottenham and Kingston, by Mr. TREGTRAIL and Mr. CAREY; the latter has also been engaged at Tunbridge Wells and High Wycomb, and their vicinities. Mr. SAFFERY has gone through parts of Lancashire and Westmoreland. Messrs. UNDERHILL and CLARKE are now in Scotland, where the former will be engaged up to the 7th, and the latter to the 20th inst.

Two or three instances of the effect produced by the recent circular may be mentioned, just to show what may be done when pastors and people act energetically, and give themselves to prayer. It was announced at Shipley, after a Lord's day service, that the following evening would be set apart for prayer for the divine blessing on the Mission, and that friends might, according to their ability, give some practical evidence of their interest in it. They did so, and more than £50 was contributed. At Worcester, Mr. CROWE appealed to his people, and an effort was made, and a special contribution of more than £40 was forwarded by the treasurer of that auxiliary. Our esteemed brother DAVIES of Wallingford made the circular the subject of a discourse to his flock, and £13 were added to their usual contributions for the year. These are examples worthy of imitation, and we trust they will be generally followed.

Besides these, and similar instances of Christian liberality, on the part of some of the churches, many private individuals, affected by the statements in the circular, have sent up donations. It is not the amount of the money sent which encourages us, though we cannot be indifferent to that; but the evidence which these efforts afford of the continuance and growth of a lively interest in the cause, cannot but produce a deep impression, and is an animating and pleasant stimulus to fresh effort. The officers and Committee of the Society regard it as great encouragement.

During the past and present months the Committee have had under their consideration matters connected with Serampore College and the African Mission. Sub-committees were appointed, and on their reports being handed in, they were referred to the Quarterly Meeting of the Committee, which was held on the 13th inst., at which there was a large attendance.

The charter of Serampore College is such as to prevent the Committee taking the responsibility of it on themselves, even if it were otherwise thought desirable. The governing body is a council, responsible to no one, and in case of a vacancy, filled up by those who remain. But to avail themselves of it, for mission purposes, was resolved upon; and consequently Mr. DENHAM will remain as Theological Tutor, superintending the training of two classes of youths; and such as evince any desire for mission work, and possess suitable qualifications for it, having first been approved by a Committee of missionary brethren in India, will be placed under Mr. DENHAM's care. The cost of these arrangements will be about £500 per annum, exclusive of the dividends of Ward's Fund in England and America. These proposals have been forwarded to Mr. MARSHMAN and the Calcutta brethren, and it is expected they will be approved.

The death of Mr. MERRICK, and the return of Mr. and Mrs. YARNOLD, leave only two European missionaries of the Society in Africa. It was recommended to the Committee, and they eventually adopted the suggestions, to recall the Dove, unless previously disposed of there, to assign the care of Clarence station to Mr. SAKER, Bimbia to Mr. NEWBEGIN, assisted by Joseph Fuller and another coloured person, and Cameroons to Mr. JOHNSON, who has been labouring with acceptance since Mr. SAKER left it for Fernando Po, and endeavour to obtain an efficient schoolmaster with his wife from Sierra Leone, where training institutions have existed for some years in connexion with the Wesleyan and Church Mis-

sionary Societies. These arrangements will reduce the expenditure of the African Mission to about £1100 per annum, and still keep the ground.

Our young friends will regret to hear this determination respecting the Dove. But the missionaries have a small vessel there, and two good boats, and as commerce has greatly extended, facilities for moving from place to place are much greater now than a few years ago. At present the Dove is not absolutely required, and our young friends would not wish the Committee to spend their contributions in any but the most useful way. And let them not think of giving up their efforts. We shall find out objects of equal interest to them, to which their contributions may in future be applied.

The remainder of the day was occupied in a conference of the Committees of the Baptist Mission, Bible Translation, and Irish Societies on the reduction, if possible, of home expenditure, and the best means of effecting it, whether by amalgamation of any two or more of them together, or otherwise. A long and interesting debate followed. The subject was calmly and carefully considered, but the difficulties surrounding the question seemed so great that the conference broke up without arriving at any definite conclusion.

Our friends through the country will see that the repeated suggestions which many of them have made on this subject have not been disregarded. An attempt has been made in the right direction, and due respect paid to their opinions. Future consideration, and circumstances not yet known, may eventually open the way to some plan whereby expense may be saved, and the efficiency of our institutions preserved.

The Committee at its rising on the Wednesday, having adjourned to the next day, met at half-past ten o'clock on Thursday morning, and proceeded to consider the case of Jamaica, with a view of devising some method of relief. We have not room to state what passed, nor the resolutions which were adopted. The whole matter is in the hands of brethren fully acquainted with the case, but who will act *independently* of the Baptist Missionary Society, though in harmony with it. The aid which it is intended to give is only for a time, and they will have at command whatever information the Committee may possess to assist them in their inquiries. We hope that those brethren and churches in Jamaica, who are at present in great distress, may be relieved, and yet without any compromise of the resolutions passed some years ago, which placed them in a position of complete independence of the Society.

We have reason to know that this brief outline of the Society's home proceedings during the past month, will be acceptable to our friends generally. They will see from it how anxious the deliberations of the Committee often are, and what time, thought, and effort are required of those who are intrusted with the management of the Mission. Most earnestly do we intreat an interest in their supplications, that a spirit of wisdom and charity may rest upon the officers and Committee, so that in every difficulty, and in every success, they may be kept from despondency on the one hand, and self-sufficiency on the other.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The sixth lecture will be delivered, in the Library of the Mission House, on Wednesday, March 20th, by the Rev. S. Martin of Westminster. To commence at eight o'clock.

Subject:—The Advantages of the Study of Church History.

POSTSCRIPT.

We have great pleasure in giving insertion to the following letter from the Rev. W. ROBINSON, and we beg to assure him that his suggestions will not be lost sight of.

DEAR FRIENDS,

We had a meeting here a short time since, of which I have thought it might be interesting to you to have a brief account.

Our kind friend, Rev. J. Clarke, being in the neighbourhood, paid us a visit, and met a number of young people. A map of the world, and a map of Africa, were suspended in the meeting-house, and Mr. Clarke allowed us to put him any questions we pleased about Western Africa. The proceedings were divested of all formality; each person present had the opportunity of supplying his own deficiencies of information, and all I believe went away feeling a deeper and more intelligent interest in our Mission in that part of the world than they had ever felt before.

In connexion with these details, will you allow me to ask whether it be not practicable to give us, by means of the Herald, more definite and graphic information about the various stations occupied by the Society than we at present possess? Much I am aware has been done in this direction, both in the Herald and the Annual Reports; but more may, I think, be wisely attempted.

Might we not have an outline map of the world, like the one recently published by the Wesleyan Society, with the different countries marked in which our Society is labouring? And this might be followed by a short series of maps of the different countries, with all the stations marked. Some information might at the same time be given about each country, with references to the best works descriptive of it, and also about each station. In this manner we should obtain, in a year or two, through the medium of the Herald, the means of introducing effectively missionary instruction into Sunday Schools and Bible Classes and families.

I find that some attempts of this kind were made forty years ago. The "Periodical Accounts" for 1810 contain two beautiful maps—one of "Bengal from the best authorities, drawn to illustrate the Missionary Accounts," the other of "The East, drawn to illustrate its various languages, and the Missionary accounts in general."

I am,
Dear friends,
Yours respectfully,
W. ROBINSON.

Kettering, Feb. 19, 1850.

The remaining arrangements for the Annual Meetings are nearly completed. The Committee have thought it desirable to postpone the Annual Juvenile Meetings to June, that period of the year being more suitable to the assembling of young people. It is also intended to have a sermon preached to young men "On the Claims of the Mission on Them," on the evening of Thursday, April 25. The Rev. W. BROCK has kindly consented to take this service; an announcement which will give satisfaction to all our friends, and particularly to the young men themselves. It is intended to ask for the use of the Poultry Chapel for this purpose.

It is very important that the Treasurers of Auxiliary Societies, and others having monies to remit, should remember that the accounts close on the 31st of March. All remittances intended to be inserted in the Report should be in the hands of the Secretaries, together with lists of contributions in alphabetical order, on or before that day.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Merrick, J.	September 21.
		Newbegin, W.	September 27.
ASIA	CALCUTTA	Thomas, J.	December 8.
		Wenger, J.	December 8.
	CHITTAGONG	Johannes, J.	November 26.
	CUTWA	Carey, W.	November 17.
	DINAGEPORE	Smylie, H.	November 29.
	DINAPORE	Parsons, J.	November 20.
	MADRAS	Page, T. C.	December 14.
	MONGHIR	Lawrence, J.	November 30.
	KANDY	Dawson, C. C.	December 13.
BRITTANY	MORLAIX	Jenkins, J.	January 24.
HONDURAS	BELIZE	Kingdon, J.	February 4.
JAMAICA	DRY HARBOUR	Smith, T.	October 16.
	MOUNT NEBO	Tunley, J.	Dec. 5, Jan. —.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

The Society of Friends, for a parcel of books, for the *Rev. W. H. Webley, Jacmel;*
Friends at Leeds, for a box of fancy articles;
Mrs. W. W. Nash, for a parcel of magazines;
The Ladies' Society for the Promotion of Female Education in the East, for a box of clothing, for *Africa;*
Friends at St. Albans, for a box of clothing and useful articles, for the *Rev. C. C. Dawson of Kandy.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1850.

	£	s.	d.
Annual Subscriptions.			
Anderson, W., Esq.....	1	1	0
B., Birmingham	1	1	0
Barnes, Robt., Esq.....	1	1	0
Dallas, Mrs.	2	2	0
Francis, Mr. J.....	1	1	0
Gurney, W. B., Esq.....100	0	0	
Gurney, Joseph, Esq. ... 15	0	0	
Gurney, Thomas, Esq...	5	5	0
Gurney, Mrs. Thomas...	1	1	0
Gurney, Mr. Henry	5	5	0
Moore, Mrs.	2	2	0
Do., for *Colonies*	1	0	0
Newton, Mrs.....	0	10	0
Priestley, Mrs.	2	2	0
Donations.			
D. M. A.....	1	0	0
Educational Committee of Society of Friends, for *Haiti Schools* ...	20	0	0
Do., for *Trinidad Schools*	75	0	0
K.	2	0	0
L. M.	50	15	8
Lugsden, Mr.....	10	0	0
Moore, Mrs.	0	10	0
Voluntary, A.....	30	0	0
Legacies.			
Chariott, Mr. Joseph, late of Windsor, additional	13	1	3
Clark, Rev. D., late of Dronfield	19	19	0
Dickinson, Mr. John, late of Birmingham...100	0	0	
London and Middlesex Auxiliaries.			
Alie Street, Little—			
Watson, Miss	0	10	0
Battersea—			
Juvenile Association	2	19	0
Sunday School Girls, for *Dove*	0	10	9
Bow—			
Proceeds of Lecture...	1	1	4
Brompton—			
Contributions, by Miss Neale	0	6	0
Camberwell, Cottage Green—			
Contributions, for *Patna Orphan Refuge*	0	10	0
Cromer Street—			
Sunday School	1	7	6
Hampstead—			
Contributions, for *Dove*.....	1	4	8
Highgate—			
Hatch, Miss, by	2	0	0
Shoreditch, Ebenezer—			
Collection	1	0	0
Trinity Chapel—			
Contributions, for *Dove*.....	0	14	6
Walworth, Horsley Street—			
Contributions, for a *School*	5	2	6
Windmill Street, Hope Chapel—			
Proceeds of Lecture...	1	3	6
Bedfordshire.			
Luton—			
Contributions	23	2	7
Do., for *Dove*.....	1	16	6
Berkshire.			
Wallingford—			
Contributions, extra effort	13	8	0
Wokingham—			
Contributions	17	17	0
Buckinghamshire.			
Brickhill, Great—			
Collection	4	0	0
Crendon, Long—			
Collection	2	7	4
Do., Ickford	0	15	10
Contributions	2	13	0
Cuddington—			
Collection	1	0	0
Haddenham—			
Collections.....	3	8	3
Contributions	7	17	3
Mursley—			
Collection	0	11	0
Contributions	0	5	0
Do., Juvenile	0	10	0
Stony Stratford—			
Contributions	4	0	0
Do., for *Dove*.....	2	0	0
Thame—			
Collection, &c.	2	0	0
Towersey—			
Collection	3	3	0
Winslow—			
Collection	3	5	0
Contributions	3	5	0
Wraysbury—			
Collection	1	13	6
Contributions	1	16	6
Devonshire.			
Bampton—			
Contributions	1	7	0
Chudleigh—			
Contributions, for *Dove*.....	1	0	0
Dartmouth—			
Collection	1	17	6
Contribution, for *Africa*.....	0	5	0
Do., Sunday School	0	16	6
Devonport, Morice Square—			
Collections.....	14	14	8
Contributions	16	9	6
Malborough—			
Contributions, for *Dove*	0	8	6
Dorsetshire.			
Sherborne—			
Chandler, B., Esq.....	3	3	0
Durham.			
Monkwearmouth—			
Contributions, Juvenile	0	10	6
Sunderland, Sans Street—			
Contributions, for *Dove*.....	1	1	0
Essex.			
Loughton—			
Contributions	4	11	6
Waltham Abbey—			
Collection	4	15	0
Contributions	2	16	2
Do., Juvenile	7	12	4
Gloucestershire.			
A Teetotaler's Birth-day donation.....	10	0	0

	£	s.	d.
Cirencester—			
Contributions	3	7	6
Eastington—			
Sunday School	0	14	4
Gloucester—			
Sunday School	1	19	6

HAMPSHIRE.

	£	s.	d.
Andover—			
Collections	5	1	10
Proceeds of Tea Meeting	1	17	3
Contributions	29	6	8
Do., Juvenile Working Society	1	18	11
Do., do., for *Bimbia School*	1	0	0
Do., do., for *Trinidad do.*	1	0	0
Do., Infant Class, in farthings	0	2	6
Do., Juvenile, for *Dove*	1	3	6
Beaulieu—			
Collection	3	0	0
Contribution, Rev. J. B. Burt	22	0	0
Longparish—			
Collection	1	7	4
Contribution	0	10	0
Ludgershall—			
Collection	0	7	6
Parley—			
Contributions	1	5	2

HUNTINGDONSHIRE.

	£	s.	d.
Huntingdon—			
Contributions, for *Dove*	1	3	6
Spaldwick—			
Contributions, for *Dove*	1	1	6

KENT.

	£	s.	d.
Faversham—			
Contributions, for *Dove*	1	8	0
Do., for *Intally School*	1	3	0
Gravesend—			
Blackman, Miss	0	10	0
Zion Chapel—			
Contributions, for *Dove*	2	8	6
Greenwich, Lewisham Road—			
Contributions, Juvenile	4	6	6
Margate—			
Cobb, F. W., Esq., for *Africa*	5	0	0

LANCASHIRE.

	£	s.	d.
Burnley	14	0	0
Colne—			
Collection	4	5	7
Contributions, Juvenile	0	10	5
Sabden—			
Foster, George, Esq.	50	0	0
Do., for *Jamaica Theological Institution*	50	0	0
Do., for *Serampore College*	50	0	0

LEICESTERSHIRE.

	£	s.	d.
Leicester—			
R.	20	0	0

LINCOLNSHIRE.

	£	s.	d.
Boston—			
Collections	3	18	3
Contributions	2	10	8
Do., Sunday School	0	8	1
Brocklesby—			
Contributions, for *Dove*	0	8	0
Burgh—			
Collection	14	0	0
Horncastle—			
Collections	7	15	0
Contributions	6	17	3
Do., Sunday School, for *Dove*	1	0	0
Horsington—			
Collection (moiety)	1	0	0

NORFOLK.

	£	s.	d.
Neatishead—			
Contributions, for *Dove*	1	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Aldwinkle—			
Sunday School, for *Dove*	0	12	6
Clipstone—			
Collections	11	7	4
Contributions	7	5	2
Kingsthorpe—			
Campion, Mr. Jos.	10	10	0
Campion, Mr. Robert	5	0	0

NOTTINGHAMSHIRE.

	£	s.	d.
Sutton on Trent—			
Collection	3	0	0
Contributions	4	5	0
Do., Sunday School	0	15	0

OXFORDSHIRE.

	£	s.	d.
Coate—			
Collection	2	15	3
Contributions	1	14	3

SHROPSHIRE.

	£	s.	d.
Shiffnal—			
Collection	3	1	4
Less expenses	0	5	10
	2	15	6
Snailbeach—			
Sunday School, for *Dove*	0	13	0
Welshhampton—			
Contributions	0	9	0

SOMERSETSHIRE.

	£	s.	d.
Bristol, on account, by Mr. George Thomas	60	1	6
Clevedon—			
Psalm cxvi. 12	2	0	0
Frome—			
Friend, A	10	0	0

STAFFORDSHIRE.

	£	s.	d.
Stafford—			
Contributions, for *Dove*	0	10	0
Walton on Trent—			
Tomlinson, Mr. W.	2	0	0

SUFFOLK.

	£	s.	d.
Eye—			
Contributions, for *Dove*	2	3	6
Halesworth—			
Friend, A	1	0	0
Otley—			
Sunday School, for *Dove*	0	5	0

SURREY.

	£	s.	d.
Norwood, Upper—			
Contributions, by Miss L. Apted	1	0	4

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Sturge, Joseph, Esq., for *Brown's Town Schools*	35	0	0

WILTSHIRE.

	£	s.	d.
Devizes—			
Contributions, for *Dove*	2	14	9

YORKSHIRE.

	£	s.	d.
Bradford, First Church—			
Contribution	0	10	0
Do., Juvenile	1	5	10
Ripon—			
Contributions	10	18	6
Do., Sunday School, for *Dove*	0	12	0
Shipley—			
Contributions	14	0	0
Slack Lane—			
Collection	1	15	0

NORTH WALES.

ANGLESEA—

	£	s.	d.
Holyhead—			
Collections	10	3	1
Contributions	1	10	0

SOUTH WALES.

GLAMORGANSHIRE—

	£	s.	d.
Cardiff—			
"Ebenezer"	5	0	0
Merthyr Tydvil—			
Ebenezer—			
Collection, &c.	6	17	6
Tabernacle—			
Collection, &c.	3	5	3
Roberts, Rev. J.	1	0	0

MONMOUTHSHIRE—

	£	s.	d.
Sirhowy—			
Collection, &c.	3	4	8
Williams, Mr.	12	0	0

SCOTLAND.

	£	s.	d.
Aberdeen—			
Contributions	2	11	0
Dunfermline—			
Contributions, for *Dove*	1	3	6
Hawick—			
Turnbull, Mrs.	5	0	0
Tough			
Missionary Society	2	18	6

IRELAND.

	£	s.	d.
Abbeyleix—			
Collection	0	8	0
Athlone—			
Collection	1	0	0
Contributions	2	10	2
Ballina—			
Contributions, for *Dove*	2	0	4

	£	s.	d.
Banagher—			
Collection	1	0	0
Banbridge—			
Collection	1	6	0
Contribution	0	10	0
Belfast—			
Collections	5	0	0
Contributions	3	2	6
Birr—			
Collection	1	4	2
Contributions	1	10	4
Coleraine—			
Collections	2	11	6
Conlig—			
Collection	1	10	0
Cookstown			
Contributions, for *Dove*	1	10	0
Derry—			
Contributions	2	0	0
Dublin—			
Collections	6	6	10
Contributions	18	10	0
	24	16	10
Less expenses	0	9	6
	24	7	4
Dungannon—			
Contribution	0	5	0
Letterkenny—			
Contributions	1	11	0
Moate—			
Collection	1	10	10
Contribution	0	6	0
Tubbermore—			
Collection	3	0	0
Contribution	0	10	9
Waterford—			
Collection	2	10	0

We have great pleasure in complying with Mr. BOYES' wish to insert the following list of contributions received by him for Mr. PAGE'S chapel at Madras.

	£	s.	d.
Allen, J. H., Esq.	1	0	0
Allport, F., Esq.	0	10	0
A Friend	0	10	0
Agutter, Mrs.	0	10	0
Angus, Rev. J., A.M.	1	0	0
Barry, Thomas, Esq.	1	0	0
Bassnett, — Esq.	0	10	0
Beeby, Mrs.	0	10	0
Benham, J. L., Esq.	1	0	0
Bigwood, Rev. J.	0	10	0
Blackmore, W., Esq.	1	1	0
Boyes, Mr. & Mrs. J.	5	0	0
Brock, Rev. W.	1	0	0
Brown, John, Esq.	0	10	0
Cadby, S., Esq.	1	0	0
Carless, Mr. E.	0	10	0
Carlile, J. B., Esq.	0	10	0
Cobb, F. W., Esq.	2	0	0
Collins, W., Esq.	1	0	0
Collins, Mrs.	0	10	0
Cox, Mrs. F. A.	1	0	0
Dawson, Misses	0	10	0
Deane, George, Esq.	1	0	0
Doulton, Mr. H.	0	10	0
Fell, John, Esq., by Rev. J. Angus	10	0	0
Fisher, W., Esq.	1	0	0
Foster, Michael, Esq.	0	10	0
Fletcher, — Esq.	0	10	0
Freeman, George, Esq.	1	1	0
Gale, Frederick, Esq.	1	0	0
Gamby, Mrs.	6	0	0
Gamby, Miss	2	0	0
Do., box by	1	10	0
Gibbs, George, Esq.	1	0	0
Gurney, W. B., Esq.	25	0	0
Gurney, Joseph, Esq.	5	0	0
Gurney, Thomas, Esq.	0	10	0
Green, Stephen, Esq.	5	0	0
Hanson, J., Esq.	0	10	0
Hanson, W. D., Esq.	0	10	0
Harrison, Mrs.	0	10	0
Harwood, J. U., Esq.	0	10	0
Hills, J. C., Esq.	2	2	0
Hitchcock, George, Esq.	1	0	0
Heath, Mr.	0	10	0
Heptonstall, W., Esq.	0	10	0
Hepburn, Mrs. J.	1	0	0
Hepburn, Thomas, Esq.	1	0	0
Hornsey, Mr.	0	10	0
Houghton, John, Esq.	2	0	0
Jackson, Samuel, Esq.	0	10	0
Jackson, Mrs.	0	10	0
Jameson, W. K., Esq.	0	10	0
Jones, Charles, Esq.	1	0	0
J. B, Brixton	0	10	0
Keighley, James, Esq.	0	10	6
Kemp, G. T., Esq.	1	0	0
Kelsall, H., Esq.	10	0	0
Killen, Rev. H.	1	1	0
Leonard, R., Esq.	1	0	0
Marlborough, E., Esq.	0	10	0
Medwin, Mr. James	0	10	6
Miller, W. H., Esq.	1	0	0
Miller, R., Esq.	0	15	0
Moore, Mr.	0	10	0
Mullens, Mrs.	0	10	0
Nash, Mrs. W. W.	1	0	0
Nicholls, Mrs.	2	0	0
Nutter, James, Esq.	1	0	0
Page, Mrs.	10	0	0
Peto, S. M., Esq., M.P.	25	0	0
Pewtress, Thomas, Esq.	1	0	0
Pewtress, Mr. Samuel	0	10	0
Pratt, Mr.	0	10	0
Roff, Mr. W.	0	10	0
Rogers, Mr. C.	0	10	0
Russell, Rev. J.	1	0	0
Russell, Miss.	0	10	0
Shaw, Mrs.	1	0	0
Sherring, R. B, Esq.	5	0	0
Shrewsbury, Mr.	1	0	0
Smith, W. L., Esq.	5	0	0
Smith, Mrs. W. L.	0	10	0
Smith, J. J., Esq.	1	0	0
Soule, Rev. I. M.	0	10	0
Steane, Rev. E., D.D.	1	0	0
Stevenson, George, Esq.	2	0	0
Sunday School Children, Bradford	0	15	6
Webb, Mr. C., and Family	1	9	6
Wilcox, Mr. Thomas	0	10	0
Woolley, G. B., Esq.	0	10	0
Young, Thomas, Esq.	1	0	0
Sums under 10s., which would have been specified but for want of space	21	14	6
	260	10	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

TO THE BAPTIST CHURCHES AND MINISTERS OF ENGLAND, SCOTLAND, AND WALES.

DEAR BRETHREN,

Permit us to call your earnest and thoughtful attention to the following statements and appeal. Deeply impressed as we are with the vast responsibilities resting upon the church of Christ, and believing that responsibility increases in proportion to the nearness of destitution and sorrow, and the means of relief at our disposal, we are most anxious to direct your thoughts to Ireland as a mission field. Subject to England for upwards of six hundred years, and for nearly a fourth of that period enjoying the benefits of the British constitution, Ireland presents a spectacle of suffering and wretchedness—political, social, and religious—which cannot find a parallel amongst the civilized nations of the world. Nothing is farther from our wish than to exasperate national or religious prejudice; most solemnly do we reprobate the doctrine that our Irish fellow countrymen are "aliens in blood, language, and religion;" they are bound to us in the closest of social and national ties, identified with all our interests, our hopes, and our aims. Whence then the terrible difference between these two islands of the sea? "Whence," as a living writer inquires, "the astonishing contrast between two countries whose hills every clear sunrise brings within sight of one another; whose interests are inseparably locked together, and which have lived for ages under the same sway?" Nature has not ordained it. The two islands, as they lay at first unpeopled in the sea, looked like twin sisters of creation, dressed in the same green mantle, screened from the heats by the same canopy of clouds, and guarded by the baying of the same watchful storms. To no native grace or wealth can the one pretend in which the other may not vie, and every want and blemish in the one is balanced by some equal imperfection in the other, so that, could they have changed places, no one can doubt that they might have changed lots. Nor is there any plea for saying that the people drifted by the winds of history upon their shores, are essentially different. Taken one by one, even now they present only harmonious varieties of a single type, and the fact that the Scottish people are of the very same race, yet differ from them more widely than ourselves, is enough to show that the imaginary difficulties of lineage are pliant under the discipline of events. Almost all the assigned reasons for this mighty and deplored difference between the islands are, we believe, the *effects* of causes rather than causes themselves. Hence the signal and lamentable failures of most of the prescribed remedies; hence state and social physicians have healed but slightly the wounds of the people. The unsightly and cancerous social evils of Ireland are patent to the gaze of the world; these are however but the external proof of an internal and deep-seated disease. "Sir," said an intelligent and shrewd Scotch mechanic to our Secretary a short time since, "I believe that the evils of Ireland are caused by their inability for self-government. The Irish rely upon every person and every thing, rather than upon themselves. If the Scotch had been placed in their position, surrounded by all these pernicious influences, they would have struggled manfully with their position, and risen above all their difficulties." "Would they have risen," was the inquiry, "if they had also to contend with the incubus of Romanism?" The Scotchman confessed that he had not taken into account the pernicious influences of this perverted religion. His remark however indicated a far reaching power of observation, and proved that he had studied somewhat closely the "startling phenomena" of the sister island. The Irish ARE deficient in self-government. From this deficiency many of their evils spring. But the question is, to what are we to ascribe it? How account for the inaptitude to rely upon themselves? Does it arise from a defect in the race? Is it to be referred

to tribal peculiarities? We believe not. The Welsh, and especially the Scotch (belonging to the same race), disprove this so-called solution of the difficulty. We believe it is almost wholly caused by their religion, inasmuch as we find it, more or less, wherever Romanism prevails. Under this deadly upas-tree of a corrupted Christianity all moral and religious growth is stunted, the free course of thought and action is checked, individual effort and progress will it is said imperil the soul's salvation, and the man at length becomes satisfied with yielding the forced obedience of an unreasoning machine, rather than the cheerful and spontaneous service of an intelligent agent. From the earliest dawn of reason the child of a catholic is placed under a system of training which checks all intellectual activity. All free channels of investigation are stopped; he is taught to place implicit and unreasoning reliance upon the teachings of a priest; his thinking is all done for him; his religion is handed over to him ready made; he has nothing to do save unhesitatingly to receive it. Well might Rome be called the slave-merchant of mind; and the results of her traffic are traced in the intellectual and moral blight of the nations cursed by her rule. "If a child, it is said, be educated on the principle of having every thing told him that he is to learn, of having every difficulty removed out of the way, of being forbid under severe penalties so much as to think of things which are not explained by his master, of being encouraged indolently to acquiesce in whatever his teacher says, and to prefer saying as his teacher says to ascertaining for himself what is right and true, it is manifest that the result of such education will be to cramp, to pervert, and to enfeeble the intellectual powers. And this is just the kind of discipline to which the church of Rome subjects all beneath her sway. Can we wonder then that all self-reliance is destroyed, and that her votaries, like parasitical plants, seek sustenance and support from others? Statesmen, political economists, all observant spectators of Ireland and her woes, deplore the inaptitude of her people for self-government. Send them the gospel, disperse the darkness of Ireland, and destroy the enfeebling influence of Romanism there by the circulation of scriptural truth, and they will soon vie with the English and the Scotch in habits of thrift, pains-taking, and manly and independent action. And greater blessings still will be enjoyed by the land. The slaves of Satan and of sin will be brought from thraldom and death into the glorious liberty of the saints of God. Ireland, next to their own land, is pre-eminently the mission field of the British churches; the other churches of evangelical Christendom share with us our responsibilities to send the gospel to the far off ends of the earth. Ireland is left to our sympathies, our efforts, and our prayers.

Brethren, most affectionately do we appeal to you for help in our difficulties and struggles. The Baptist Irish Society has been blessed by God to accomplish a great and a good work in Ireland, but its efforts want that steady and onward progress which only combined and energetic support can ensure. Many promising fields of usefulness are left untouched because of pecuniary inability, while the earnest prayers of devoted agents for more help in the mission field cannot be granted. The large majority of our churches do not at all subscribe to our Society, and but a trifling aid from each would remove us out of our difficulties, enable us to answer the entreaties of our agents by sending other labourers into the field, and allow us to occupy other and promising stations. Brethren, shall that aid be forthcoming? We ask those of you who have not this year made collections for our Society, to do so before the end of the present month, and to remit the same either to the Secretary, at the Mission House, 33, Moorgate Street, or to the Treasurer, Joseph Tritton, Esq., 54, Lombard Street.

We have again and again detailed most cheering instances of success attending the labours of our agents, and which first came to our knowledge after an interval of many years. The following letter, which we know will gratify our readers, was received by our Treasurer a couple of weeks back.

39, Welbeck Street, Green Keys, Manchester.

SIR,—I have had in contemplation for a long time to do something for a society to which I owe so much. I have had my early education in your schools so far back as the year 1818, and had it not been for the Baptist Irish Society, I could not obtain the little amount of knowledge which I possess. I was the only son of my mother, and she

was a widow. My father died when I was a child, and my mother was left very destitute, and nearly deprived of her natural sight, but she kept me to school till I was able to provide for her, and the Lord has enabled me to comfort her in her latter days, and also heard the prayers of my dying father, and brought me, I trust, to a saving knowledge of the truth. I was baptized by Mr. Aldis, in George Street, in the year 1831, and am now a member of the church in York Street, and I hope shall be able, through grace, to hold out to the end, and be faithful unto death, that I may receive a crown of life.

I have collected and subscribed the small sum of fourteen shillings, which I now send you for last year, and hope that it may be increased in this year; and may the great Head of the church prosper your endeavours for that unhappy and benighted country, that the word of the Lord may have free course, and be abundantly glorified, is the sincere prayer of your very humble servant,

Feb. 11, 1850. W. COULTER.

It is our painful task to record the severance of the connection for seven teen years existing between our society and one of our most devoted and efficient agents, Rev. JOHN BATES of Banbridge.

Mr. BATES has for some time felt a growing conviction that it was his duty to leave his native land and to emigrate to America. He therefore met our committee on the 5th of the last month, and entered somewhat fully into his views and feelings. The committee, although much deploring the loss of such a faithful agent, felt that they could not, under these circumstances, counsel him to stay. They commended him to God and to the word of his grace; and

Resolved.—That this committee heard with great regret of the resignation of the Rev. John Bates of Banbridge, in consequence of his having felt it to be his duty to proceed to America. They desire to bear testimony to his uniform diligence and Christian fidelity in the discharge of his duties for a period of seventeen years, during which he has been connected with this society, and they cordially commend him to the esteem of their brethren in America, and to the Divine guidance and blessing; and, That a copy of this resolution be handed to Mr. Bates signed by the chairman on behalf of the committee.

Mr. BATES purposes to leave England in the early part of the present month.

In some of our last Chronicles we gave instances of some strange kind of arguments being resorted to by priests to convince the stubborn and refractory.

Some of our *English* friends may perhaps be incredulous that the "argument of the stick" should be used by priests in these enlightened days. Could we lay bare the secret history of many converts from popery they would be incredulous no longer. Could we here enquire into the reasons which keep many, who are partially enlightened, yet within the pale of the catholic church, we should find that the "argument of the stick" is amongst the most powerful. The horse-whipping priests are not yet defunct.

A highly valued missionary writes:—

A very pleasing case is now before me. A young man, a Roman catholic and teacher of a national school became convinced of the errors of the church of Rome. He went to his priest to whom he opened his mind. The priest enquired when he confessed last. The young man replied, "Nine months ago." Upon this the priest enjoined penance, and told him his doubts were temptations from Satan. After penance the young man's doubts still remained as powerful as ever. He went to the priest a second time, upon which he threatened to horsewhip him, denounce him to the parishoners, and induce the children to leave his school. This young man is now with me. During the last week he has from the Scriptures derived much information, and appears to thirst after more. I am now making enquiry into his character and integrity. I have no doubt but he will become a valuable advocate for the truth.

Mr. ECCLES in some of his letters gave us harrowing accounts of the sufferings of the people in Belfast. We wrote to ask him a few questions. We give the answer to one.

As to the committee's question respecting the Union poor-houses, I observe, in one word, that at present, owing to the loss of the potato, the poor-houses multiplied fourteen times would not accommodate the *bona fide* poor—poor, who before the blight were comfortable, and comparatively well to do. The poor-houses generally are full, but the inmates are not the most deserving, or the most to be pitied. There are many thousands in every county, who *would not*, on any account, go into the poor-house. They feel it a disgrace. They will work—they will wander after a job the world over—they will starve on from day to day, rather than submit to the infamy of a poor-house shelter. Many of these, four

years ago, were small farmers and tolerably comfortable. Instead of receiving, they could then have given a little help, and they shudder at the idea of being a public burden as paupers.

Those who throng the poor-houses are generally void of all spirit. They are paupers in heart and soul—they have sunk to the lowest point, and they now care for nothing—they are accordingly quite of the temper described by the Scottish bard,

> "Ne'er mind old age a fag:
> The last o't, the worst o't
> Is only but to beg."

The struggle against descending into this "lowest deep," the effort at self-support, the endurance that is put forth in the intervals of employment is often truly heroic. It is these industrious, high-spirited poor persons who *would* work, if they could get it, that will starve in search of it rather than submit to what they consider a *disgrace*, it is *these* I pity, greatly pity. They, generally, are not natives of Belfast. They are, *as such*, disqualified for receiving relief here. They have come from neighbouring and far distant counties, looking for work, invited by the character borne by the town and noised in every quarter. They hope that as many have been employed they shall be equally fortunate. Alas, the crowd is too great! and, *for all*, employment is an impossibility. The *specimens* I mentioned, and which you have published, are from County Derry, (where I received the light of life.) Four years ago they were well clothed, well fed, and well to do; *now*, they are as I have told you; and there are hundreds similar, of whose steady industry I have personal knowledge. Oh, when I think of the luxury of doing good, I am almost disposed to exclaim, Would, Lord, I were rich! but, the will of the Lord be done!

MICHAEL WALSH writes:—

I must now proceed to give a very brief account of a man who came from the country to live in this town (Athlone) this season. He merely bore the protestant name. His wife is a bigoted, ignorant Roman catholic, and I must say that I never met with a good specimen of pure religion amongst a couple of this description. Such a union is at variance with the word of the Lord: "How can two work together except they be agreed?" The first time I visited this man I left him two tracts. The next time I saw him he entered into conversation with me, and I asked him some questions on various of the Roman catholic doctrines. Here is but a specimen of the bigotry of his wife. I was one day coming down the street; he overtook me, and walked with me a short distance. She gave him a severe reprimand for walking with me. Still, while he received my visits, I continued to visit him. I lent him the "Life of John Bunyan," and when he had read it, I gave him the "Pilgrim's Progress," and at present he is reading Godkin's Guide from the Church of Rome to the Church of Christ, which I likewise gave him, and I can say he is increasing in piety and scriptural knowledge rapidly, and instead of spending the Lord's day idly, he is regularly spending it under the sound of the gospel, and he brings his children with him also.

WILLIAM M'ADAM writes:—

On the 18th I went to a respectable catholic funeral. Just as I approached the large crowd of persons I observed a nominal protestant and a somewhat intelligent catholic smiling, and as I went near the catholic smilingly said, "There is but one Lord, one faith, one baptism." "Very true," said I. He then commenced a long discussion, in which I attempted to show them the nature of a gospel church. There was a profound silence amongst the parties assembled. I observed that there is no directory to be regarded but the New Testament. . . . During the time of our discussion a great crowd collected about my opponent and myself, and while we continued it the priest passed by us frequently, and could not but hear the whole of our conversation. I was exceedingly gratified with the result of this discussion. The people listened so attentively, and after we had finished some of them observed to our brother Cullen, "All we heard that man say is true!"

NOTE.—The accounts for the present financial year will close on the 31st. All monies intended to appear in the Report should be sent on or before that day.

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

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THE

BAPTIST MAGAZINE.

APRIL, 1850.

MEMOIR OF THE LATE REV. JOSEPH MERRICK,

MISSIONARY TO AFRICA.

BY THE REV. JOHN CLARKE.

The death of our beloved brother Mr. Merrick has cast a dark shade over the prospects of the African mission. Few remain in the field; and of those few all the Europeans are injured by the deleterious nature of the climate. Mr. Merrick has laboured in that field for upwards of six years, and has done much to prepare the way for the preaching of the gospel among the Isubus; the numerous Baguiri tribes to the north; among the Ganggi, Monggo, Balung, Bavi, Bo, and Wuri, to the east; and among the Yabyang, Bassa, Dewalla, Balimbi, and Batangga to the south and south-east. He has for some years preached the words of life in the language of the natives of this part of Africa; he has translated considerable portions of the word of God, a hymn book, school books, and lessons; a grammar and a dictionary have by him been prepared. Many of the young have received instruction at the schools; the habits and superstitions of the people were well known to him, and many of the chiefs and others were rendered favourable, and showed some desire to be made acquainted with the way of truth; so that from Romby Mountains to Bakumkum, and again to the Bay of Corisco, means to facilitate the onward progress of the gospel, of a value not yet appreciated, have been supplied by the labours of our departed friend.

It is hoped that from his interesting journals kept in Jamaica and in Africa, and from his valued correspondence with many friends in this country and in his native land, a memoir may be prepared hereafter, which will give a just view of the character of the departed, and throw much light on the actual state of that part of Africa to which his labours were confined. The present sketch is intended as a tribute of respect by one who knew him well from his youth, and may give the desired information respecting the life of a man whose premature death all who knew

ployed for them his powerful efforts. On account of its firm tone, the "Telegraph" pleased but a few, and could not long be sustained. When the *incog.* editors saw it would not pay, they gave it up to Mr. Merrick to bring to a close. This, after a few more months, he was able to accomplish, and returned the press, types, &c., to Messrs. Jordan and Osborn. Mr. Merrick lost considerably by the undertaking, and became liable, in closing the concern, for the payment of house-rent to the amount of £30.

While conducting the "Telegraph," a piece appeared reflecting on the character of a former secretary of the late Duke of Manchester; the son of this secretary taking offence at what he supposed was an insult offered to the memory of his father, came with a whip to the office to ascertain the writer of the article, or to punish Mr. Merrick for its insertion. This man had boasted loudly of what he meant to do, and his boasts had reached the ears of some young men who were working in the room below, but not connected with the printing office, nor particularly known by Mr. Merrick. These determined to protect him from the rage of an angry man, and ceased their work, and were all attention, prepared to rush up the stairs at the first unusual sounds. But these were not heard; and he who had threatened gave the following account, in substance, of his interview with our friend. "I went into the office concealing the horse-whip under my coat, and asked to be informed of the person who had insulted the memory of my father. Mr. Merrick said he could not betray the confidence reposed in him, but would insert in his first paper any article I might write to contradict that which I thought untrue, and which had been to me personally offensive. He spoke to me so kindly, and with such propriety, that I could not carry my threat into execution." Thus was our beloved friend prepared by wisdom, prudence, and kindness, to calm the angry mind, even before his own heart was changed, or the love of Jesus was implanted there.

In 1835 his eldest sister Diana came to reside with us in St. Thomas in the Vale, to assist in imparting instruction to the young. She was devoted to the work of God, and had her heart set on things above. In 1836, she became ill with tubercular consumption, and on May 11th, 1837, she finished her course below, in the house of her aged grandmother, at Port Royal, where she, about twenty-one years before, first drew the breath of life. Previous to her death she sent for her beloved brother, and after speaking to him in a manner which deeply affected his heart, and caused him to shed many tears, she gave to him her bible, spoke of the treasures it contained, of the joy it had given to her soul. She entreated him to read it, to forsake the way of folly and live; and prayed it might be blessed to him, as it had been during many years to her. Again she implored him to forsake the gay world and its unsatisfying pleasures, to flee to the Saviour she found to be so precious, and who was to her supremely so now upon her dying bed; to embrace him who could fully satisfy the most enlarged desires of his soul. The happy saint, on the borders of heaven, exhorted all who visited her, according to their state. A little before her death her mother said, "Diana, are you looking to God alone?" She replied, "Yes, I have no other to whom to look but to my dear Saviour." She asked her father to sing, "Praise God," &c.; his feeling was too great, and she requested her mother to pray. She afterwards said, "Satan, begone—begone from me," and then said in rapture, "Glorious eternity! happy eternity!" She prayed much and

thanked God constantly for her freedom from pain. After tasting a little water, she said, "I am going home," and fell asleep in Jesus. She was buried at the Palasadoes, to rest till the trump shall call her forth, robed in the Saviour's immortality. Could her brother forget all this, and much more that is not named here? He might have done so, and for a season immersed in worldly anxieties the good effect seemed to have passed away. But the Spirit of God was near. He had cherished a strong affection for his sister from his youth; and the former gaieties of life, the ball and the dance, lost to him their charms, and regard to his own character aided in preventing him from attending a ball to which he had been invited previous to her death. Ere another temptation appeared sickness came; and with an impaired constitution induced by late hours at his writing-desk, much anxiety, and a heavy responsibility on one so young, he gave up his work as an editor and printer, and went to inhale the bracing mountain air in St. John's. Here in the bosom of his beloved family he had every care; he listened to the fervent prayers of his mother offered with holy "boldness" at the throne of God, for the conversion of her only son. The beloved one so recently departed was often the subject of their conversation, her words came with power to his heart. Yes, the solemn hour when she desired all others to leave the room was before him, when she gave him her bible, and poured out her full soul to God—that soul so soon to stand before His radiant throne — asking of God that her bible might be to her brother a blessing as it had been to her. That bible was now read, those prayers were now answered. He sought for heavenly treasure; the truths of the glorious gospel deeply affected his heart. On the sabbath day he took up "Doddridge's Rise and Progress of Religion in the Soul," he read, and his heart was deeply affected and impressed. He saw his ruined state by nature and by practice, he embraced the Saviour, and at once found life, light, and peace. At this happy period he employed the night in prayer and in thanksgiving. So great was the joy that was within, and the change in his whole conduct was so marked, that his mother and sisters soon perceived that he was no longer walking in the way of death. He often retired to the forests to pray and meditate; and God alone knows the happy hours he enjoyed in walking with Himself, and in meditating on the Saviour's love. This constant practice gave an appearance to his countenance in prayer which was mistaken by some for affectation, but from which he was entirely free.

His returning health gave joy to his parents, not unmixed with anxiety respecting his future course. He had the offer of a lucrative situation in Kingston, and could not be a burden to his parents for his support. His father and mother prayed for him, and patiently waited the leadings of the providence of God. They were full of gratitude for what the Lord had wrought; they did not wish him to return immediately to the busy turmoil of a city life. There they knew his public character, his intelligence, his gentle deportment, and precocity of intellect, had gained him many admirers, and that these would be more likely to flatter pride than encourage humility, to cause spiritual declension rather than growth in grace.

While they thought on these things, his father spoke to me respecting the happy change, and the anxiety with which they were filled respecting his future course. I had much work upon my hands, and had just begun to recover from a severe fever, and at once

said, if he could be content with food and raiment, I should be glad to take him into my family to aid me with my schools. This was soon arranged, and Mr. Merrick came to reside at Jericho, August 15th, 1837. He had now the use of my library, a place in my family, abundance of work, the small aid I could impart, and £30 per annum with which to supply himself with clothing. Most rapidly he advanced in all that was good, and aided me efficiently in my work. I named the books I thought it best for him to read, and put into his hands grammars of the Hebrew and of the Greek languages. He diligently studied the word of God, and much of it seemed to him entirely new; he read Horne's Introduction, Paley, and other works of a similar kind, with the greatest care. I had little to do but to direct for a short time his course, and sometimes to rise at midnight to beg him to retire to rest, lest the intensity of his application should impair his health, and he should destroy himself before the time.

Mr. Merrick was baptized by Mr. John Clark of Brown's Town, on Jan. 14th, 1838, in a branch of the Ohio Cobra, near to Jericho; and preached his first sermon at Guy's Hill on the 11th of February of the same year. His text was 2 Cor. v. 20, "Be ye reconciled unto God." He went steadily onward preaching "Christ crucified" to the people, and enjoyed the approval and love of the good by whom he was known. When I left on account of ill health for North America in June, I was able to place four churches under the care of his father and himself; and on my return in October, 1838, I found all in the most prosperous and satisfactory state. I proposed that each should take one of the smaller churches under his pastoral superintendence, that both should continue to aid me with the larger ones, and receive as they then did their support from them. I wished only to diminish my responsibility; my principles leading me to desire to see pastors in each church rather than one man the pastor of four. Both declined the offer; the father from the belief that he could do more good, acting as he then was under my direction; and the son on the ground of his youth. Mr. Joseph Merrick continued his studies with much diligence, and was soon able to read Hebrew and Greek with comparative ease; his well written remarks on the broad margin of his Greek testament, show his diligence and his critical knowledge of the original. At first he had no particular love to the study of languages, but acted from a sense of duty arising from the conviction that he ought to understand the original tongues in which the word of God is given, in order to be able to explain the full import of the bible. And when he afterwards directed his attention to Africa, and contemplated the possibility of being led to that land, he knew the sacred oracles had yet to be translated there, and the thought supplied a strong inducement to diligence in all studies which might aid him in such an important work, as it appeared to him to be, to supply to many of the sons of Ham the word of God in their own tongue.

Mr. Richard Merrick and his beloved son acted in all things in a manner devoted and disinterested. They enjoyed the friendship of the missionaries generally, and were warmly recommended to the Committee of the Baptist Missionary Society as persons who were highly serviceable, and might suitably be acknowledged as fellow labourers in the Jamaica field. They were accepted by the Committee, and set apart at Jericho to this important and responsible work on the 16th of February, 1839. This deeply interesting service was conducted by our late dear

brother Knibb, brethren Phillippo, Reid, and myself, and the day was one of profit and delight. I had the valuable aid of Messrs. R. and J. Merrick in preaching Christ in the parishes of St. Thomas in the Vale, St. Ann, and St. John. We had four churches and several preaching stations and schools under our care, in a district, a few years before, entirely dark; and where, in 1831, I preached under an orange-tree to a few persecuted people to whom Mr. Phillippo had previously proclaimed the truth. Three chapels were erected, and the fourth was in progress, and about three thousand persons attended at the various houses of prayer. Land was purchased for a township, and about one hundred families were located upon it; and in all this important work I had from both the most efficient aid, and without them could have accomplished but a comparatively small portion of the good which was at that time done.

My health was seriously injured in 1837, and the means used for its restoration had not been of much avail. An organic affection appeared, and three medical advisers recommended me to return to England for a year, as the best means which could be taken for its removal. I again requested my fellow labourers to permit me to recommend them to two of the churches as their pastors; but did not prevail. They said, "We shall do all in our power for the churches, but you must allow us to remain as we are until you return." When my health was restored I was sent to Africa, and had no hope that I should see Jamaica any more. I wrote a letter to the churches which had been under my care, recommending them to choose Messrs. R. and J. Merrick as their pastors; for I could not think it right, nor for their spiritual benefit, to be without acknowledged pastors any longer. This letter I requested Messrs. R. and J. Merrick to read; but such was their freedom from ambition, such their resolution to act as pastors without the formal name, and such their determination to await my return, that this letter was never made known to the churches; and in 1842, when, from disasters at sea, Dr. Prince and I were taken to Demerara, and from thence went to Jamaica on our way to England, I was informed that as the pastor of these churches I must still act, and place over them the men they might choose, before I left, as I supposed, finally to end my days in Africa.

I found that the utmost diligence had marked the conduct of these disinterested men. Many had been added to the Lord at each of the stations, a new church had been formed, a fourth large chapel had been erected, a gallery had been put up in the chapel at Jericho, at each station improvements had been made, the schools were flourishing, the churches were in peace; Messrs. R. and J. Merrick were universally respected and beloved, they had lived economically, kept free from chapel debts, and had raised £556 9s. 11d. as a gift to the Jubilee Fund. They had also offered themselves to the Committee for Africa, and Joseph being accepted, decided on going to England as the best way to reach, as soon as possible, the African field. He aided me in the important and affecting work of placing pastors over the churches The members of each clung to Mr. R. Merrick in their choice, but to the invitations of the two large churches he humbly replied, "You need a better educated man to watch over you, I shall continue in charge of the small churches at Spring Field and at Moneague."

The period approached for our departure from Jamaica, and a short time previous to it, Mr. J. Merrick was

united in marriage to Miss Elizabeth Knowles; who, with the most devoted attachment to Africa, left the house of her mother and the land of her birth, to act for the comfort of her husband and the good of the children of Biafra. Most faithfully has she performed her part as a wife and as a missionary, and justly does she deserve the affection and the respect of the friends of the Redeemer.

The remainder of the narrative may be expected next month.

DIVINE INSPIRATION NOT A DYNAMICAL PROCESS.

BY THE REV. J. H. HINTON, M.A.

THE divine inspiration of the scriptures is a fact of vital importance in Christianity, and it is of vital importance to the Christian that it should be not erroneously conceived. I submit, therefore, a few thoughts on one of the modes in which it has lately been represented. The divine inspiration of the scriptures was, we are told, a dynamical process.

Let us, in the first place, clearly understand this proposition.

The word dynamical is formed from the Greek word *dynamis*, which signifies power. A dynamical process, therefore, is one in which the power of the party acted on is increased; and when it is said that divine inspiration was a dynamical process, the meaning is that it consisted in increasing the power of the sacred penmen to discern and record the matters contained in the bible. In the words of Professor Davidson, the divine inspiration of the sacred writers was "a brightening up of all their faculties to an unusual elevation;" or, according to Mr. Morell, it was just such an invigoration of the mind as is experienced by men of genius (poets, for example) when kindled by the passionate contemplation of some exciting theme. In this view of divine inspiration I cannot concur, and I reject it for the following reasons.

1. Because it is a mere hypothesis, and is nowhere stated in holy scripture, either in express terms or by implication.

2. Because it is a purely gratuitous hypothesis; there being already in the scriptures a view given of their inspiration, authoritative and satisfactory. "GOD, at sundry times and in divers manners, *spake* in times past unto the fathers by the prophets," Hebrews i. 1.

3. Because it is an hypothesis devised to obviate an alleged difficulty which has no real existence. If inspiration be not dynamical, it is said, it must be mechanical. But this is not true. Inspiration may be neither the one nor the other. Indeed, mechanical it cannot be, since mechanical action can take place only among mechanical powers, which, in the case of communication between the creating and a created mind, are wholly wanting. The alleged difficulty would seem to rest on the extraordinary and inadmissible assumption, that intelligent communication between God and his rational creatures is impossible.

4. Because, as an hypothesis, it is not capable of explaining the facts to which it relates. No brightening up of the faculties, for example, to an elevation however unusual, can account for the foretelling by men of distant events, which is one of the results of divine inspiration as presented to us in the scriptures. Man's knowledge of the future is necessarily very limited, and yet the whole course of time, with all its wonders, has stood open to the eyes

of the inspired seers. Besides, the predictions of the prophets were sometimes unintelligible to themselves, which could not have been the case if they had been the mere conceptions of their own minds. It was thus with Daniel, ch. viii. 19; and of the whole mass of evangelical prophecy the apostle Peter speaks in the following terms:—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. i. 10, 11. Now an hypothesis which will not explain the facts for the solution of which it is adduced, is evidently false and worthless.

5. I reject this hypothesis because it is inconsistent with any part of the bible being the *word of God*. For if, even in its sublimest portions, it has resulted from a mere brightening up of the human faculties, it clearly can be nothing more, whatever may be its truthfulness, than the *word of man*. In how many instances, however, the scripture proclaims itself to be "the word of the Lord," it must be quite unnecessary for me to say. What inspired men thought of their testimony, and how it was received by converts in the first age of Christianity, appears sufficiently from the following declaration of the apostle Paul, addressed to the Thessalonian disciples: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God," 1 Thess. ii. 13. Nothing short of the *word of God* can form an adequate basis for the faith and hope of man.

6. I reject this hypothesis because it is inconsistent with the manner in which the scriptures of the Old Testament were treated, both by Christ and his apostles. They constantly referred to these inspired records as *having authority*, which it is quite inconceivable they should have done, if these documents had contained the mere conceptions and utterances of men in an elevated state of mind. Paul and Peter, James and John, could have gained no corroboration for statements of their own by merely citing the fact that other men had entertained similar views five hundred or a thousand years before; and least of all can we conceive of our adorable Lord, the Incarnate Wisdom, as gravely sustaining his instructions by props so feeble. It seems certain that *they* must have regarded the ancient scriptures as traceable to some higher source than the mind of man, however its faculties might have been brightened up, and doubtless they were right.

7. I reject this hypothesis because it assumes that all the objects ever seen by inspired men are within the natural scope of the human understanding. For the brightening up of man's faculties cannot, of course, be regarded as enlarging their natural scope, but only as enabling them to command whatever may be within it. Consequently, to have seen all that is recorded in the bible by means of such a process, supposes that the whole was originally within the sphere of vision, although some parts might not have been seen until the eye was brightened up. Now when the profound and sublime contents of the bible are considered, it seems impossible to accept the conclusion that all this is naturally discoverable by man, and requires nothing more than a brightening up of his faculties in order to arrive at it. It was the faith of the apostle Paul, at least, that "the things of God knoweth no one but the Spirit of God," 1 Cor. ii. 11.

THE POWER OF WISDOM.

BY MR. JOHN FREEMAN.

Wisdom of the right kind is not that which Satan urges men to honour. Nor is it that which men of the world urge each other to honour. Its more usual retreat is the valley of humiliation; and there, like the flowers around, it appears in the costume of loveliness. But when it *does* come forth, it comes forth like a giant refreshed with new wine, its province being to accomplish in a crisis a task to which, as far as mortals are concerned, all things beside are found unequal. That such is the power of wisdom we learn in Eccl. ix. 14—16, where we behold "a poor wise man" less honoured than the rich and mighty. Nay, as we there learn, he was not honoured at all. "No one," it is said, "remembered that same poor man." And yet look at that man in a crisis. "There was," says Solomon, "a little city, and but few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. In it, however, was found a poor wise man; and he by his wisdom delivered the city." Thus wisdom, being "better than strength," saved a city.

There was once, too, a Christian church as much in danger as the said city. In Matt. xx. 27 the Saviour says to his disciples, "Whosoever would be chief among you, let him be your servant." And when this road to true greatness is departed from, what scope is given for that species of strife in which the world can act its part as well as the church! And when a church, in its general aspect, is thus carnalized, its position is that of a city on a lofty precipice when the earth is rocking beneath. Such was the state of the church at Corinth. One step more, and it would have become a byword and a proverb. Here then was a mighty task for wisdom to accomplish.

The conduct of the Corinthian church towards the apostle Paul himself was not what it ought to have been. His words to them had, by the divine blessing, been like the voice of an archangel calling the dead from their graves. But this instrumentality was ill requited. The apostle, however, had been well instructed in the school of adversity, and preferring truth to any misleading statement calls himself "a wise master builder." For so he was. A foolish man, treated as Paul had been, would have begun his epistle with epithets that would have made bad worse. But the apostle, in addressing the Corinthians, began by strowing their path with the flowers of paradise. He invoked on their behalf what was worth more than the whole world, and told them of things among them for which he gave God thanks without ceasing. Thus Paul, in godly sincerity, prepared the Corinthians to regard truths less pleasing to flesh and blood, and to receive those truths, not as wayside hearers consigning what they hear to forgetfulness, but as hearers who, like good ground, allow the seed to take deep root and thus to produce a goodly crop. God looked down from heaven upon these circumstances, preserved the apostle from error by divine inspiration, and crowned his efforts with the most encouraging success, as his second epistle to the same people shows. Thus wisdom saved a church.

Wisdom, however, is beheld in an association still higher than that just contemplated. The Saviour, as man, was wise; and in that aspect of his wisdom he grew. Yes, it is said of him

in Luke ii. 52, "Jesus increased in wisdom and stature." As God, indeed, his wisdom was infinite. But light, surpassingly effulgent within a dwelling, may be altogether shut in by massive walls around; or those walls may be so gradually perforated as to give those on the outside first a little light, and then a little more, like the morning dawn bringing on the effulgence of day.

The Saviour's life was in his own hands. "No one," says he, "forceth it from me; but I lay it down of myself." Yea, even when he and Judas had the last interview on "the gospel plains," and when, in close connexion with that interview, he was apprehended by a great multitude with swords and clubs, one sentence in prayer to his Divine Father would have brought to his aid upwards of seventy-two thousand of the heavenly host. "Thinkest thou," says he to Peter, "that I cannot forthwith pray to my Father who would send to my relief more than twelve legions of angels?" But the withholding of such a prayer was wisdom.

Worldly grandeur, too, with certain displays of deity would have had a tendency to prevent the Saviour's death. Clovis, founder of the French monarchy, and one who professedly embraced Christianity, showed his singular ignorance of its first principles. For, speaking of the place of the Saviour's crucifixion, he exclaimed, "Ah! if I had been there with my noble Franks, he should not have been crucified." And, more than four hundred years before this speech was made, Paul speaking in 1 Cor. ii. 8, of wisdom in the bud, said, "Which none of the rulers of this world knew; for, had they known, it they would not have crucified the Lord of glory." Under such circumstances, therefore, the Saviour veiled his deity, and allowed foxes and birds of the air to have better possessions than himself. Thus from his cradle his career was wisdom; and as the crowning act of that wisdom, Jesus when on the cross said, "It is finished; and, bowing his head, yielded up his spirit." Thus wisdom saved a world, the promise given in Joel ii. 32, and repeated in Rom. x. 13, being, "Whosoever shall call on the name of the Lord shall be saved."

On a review, therefore, of wisdom in its diversified aspects, we may behold its power. For when weapons of war avail not, and when through fear the hands of the warrior become weakness itself, wisdom, favoured from on high, effects the temporal salvation of a community. In a crisis too when riches, honours, eloquence, and unsanctified mental energies all fail, wisdom may be to a church of God as life from the dead, yea, as the only channel of a resurrection. And as to what wisdom effected when it became a mighty instrument in the hands of the Great Redeemer, we behold scope for every Christian becoming a missionary so far as to say to all around in the words of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world." Yea, such a proclamation is enforced in Rev. xxii. 17, where it is said, "Let him that heareth say, Come."

Maryland Point, Stratford, Essex.

MINISTERIAL TRIALS.

The writer of this article is an old pastor who through grace has borne the heat and burden of the day, and though he has never tended but one flock, and hopes to watch over the same till his Master shall call him to lay down his

crook and wear his crown, has, nevertheless, extended opportunities of intercourse with his brethren. This has suggested the subject of the present communication, which is given not in the spirit of complaint but with a desire to cheer and encourage many a faithful minister, who may be depressed by the trials referred to, and also to awaken a kind consideration, and promote a right spirit in those who too thoughtlessly (it may be) are adding sorrow upon sorrow, and pressing beyond measure the already overburdened hearts of the servants of God.

We hear a great deal about ministerial *inefficiency*, and a word therefore may surely be spoken on *ministerial trials*. The particular class now to be animadverted upon are those which arise from *disaffected* hearers. Many captious and fault-finding persons have the art of making themselves and others very unhappy. They are very expert in discovering the infirmities and deficiencies of ministers, and by significant hints and inuendoes are ever ready with an air of seeming gravity to point them out.

Alas, they little know or think how conscious every godly minister is of more infirmities and deficiencies than they can discover, and how he weeps over them in secret, without needing their stinging insinuations. Such individuals surely are not mindful of the relation in which they stand to their pastors, who without a particle of priestly domination might wish them to remember an inspired apostle has given them such injunctions as the following—"We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work sake," 1 Thess. v. 12, 13. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account," Heb. xiii. 17. But while these words of exhortation are kindly submitted to the consideration of many of the "troublers in Israel," the design of the writer is more especially to address a few suggestions to tried and oppressed ministers. And first, *let not such be impatient for removal*, for there is no Eden now without its thorns. Many we have known who have too hastily resigned their pastorates and have thereby made work for future and long repentance. "He that believeth shall not make haste." A word in season has been like "an apple of gold in a picture of silver" to many who have thereby been preserved from a precipitancy which would have involved themselves and the church of Christ in unavailing regrets. "Should such a man as I flee?" evinced a moral courage in Nehemiah which is deserving of imitation. At all events the advice of an ancient town clerk is worth attention, "Do nothing rashly," Acts xix. 36. For the sad frequency of ministerial removals, however they may be garnished over by the presentation of silver cups or golden purses, tells a sad tale to thoughtful persons, and furnishes too much occasion for the enemy to exclaim, aha! aha!

Then again be it remembered, *the trial of a pastor's faith and patience may not be without its use*. However unjust or unkind may be the conduct of the disaffected, however untiring and often ill-concealed their malignity, the Lord permits it; and it may be accounted a part of that wise discipline which is designed to make us "good ministers of Jesus Christ." Let us, therefore, be determined to extract all the honey we can from our bitter herbs. Others may discover failings which are hid to ourselves, and though some one with a beam in his own eye may point out the mote in ours, let us not reproach him with his beam, but seek to extract our

own mote, and leave it to the Master to deal with him. Above all, let us practice what we preach — the grace of meekness. When the Rev. John Elliott, usually called the apostle of the Indians, heard, as we often do now, his brethren mournfully complaining of the unkindness of their people, and that some especially they knew not how to manage, his advice was, "Brethren, compass them! compass them in the arms of forbearance and forgiveness! Conquer them with love!" But a greater than Elliott is our divine Exemplar, let us therefore "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds," Heb. xii. 3.

One word more. It is no strange thing that hath happened to us. "The man Moses was very meek," yet the people at one time took up stones to stone him. The great apostle of the gentiles had a kind and tender heart, for he could say, "We were gentle among you, even as a nurse cherisheth her children." But his love was not always reciprocated, hence his language of touching rebuke, "I will gladly spend and be spent among you, although the more abundantly I love you the less I be loved." Nor can we forget the perfection of meekness in Him, "who when he was reviled, reviled not again." Then instead of lowering our Christian dignity and our office by precipitate retreat, or retaliating scorn, we shall live in a region of spiritual elevation too high to be reached by the annoyances which would otherwise disconcert us. Only let ministers seek to "approve themselves unto God," although their people may despise the divine precept, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." We must have higher aims than even our just estimation from men; we must watch for souls," and work, work, work, — considering that success in spiritual things as well as in temporal depends on diligence. We must not pore over our trials, this will never heal them; we could not please the devil better than by sitting down idle to complain. Up then, brethren, we shall forget our troubles, live and pray down all our obstacles by more intensiveness on our work, and making this use of our sorrows,—"Out of the eater will come forth meat, and out of the strong will come forth sweetness." And, "when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away."

OBSERVATIONS BY PLATE-HOLDERS.

As pastors have peculiar discouragements arising from their official experience, so also have deacons. One, with whose communications we are occasionally favoured, says, "You have not been pained as I have for twenty or thirty years by having to hold a plate at a collection, and to witness the shameful manner in which some who can best afford it give, with all their manœuvres, slipping behind another and putting their hand through to conceal whose it is, or covering their gift with their hand that its amount may not be seen. A good woman who maintained herself by her needle, and who is now in consequence of severe affliction a candidate for the pension of one of the annuity societies, was used to give her five shillings, while many ladies dressed tip-top gave only one.

"I have just lighted on a choice

article in the life of the late bishop of Sodor and Man (Shirley), the account he gives of a missionary collection. I hope you will consider it a word in season before our missionary collections in April :—

"'Sept. 16, 1820. Daniel Wilson preached here last Sunday, a very excellent sermon; I held a plate, and was vastly amused with the characters of the people who cast in. One honest Christian brother with his full brown coat gave me, with all his heart, two half crowns. Then came strutting along Mrs. ——, the simpering mistress of £1000 per annum; she dragged from her unwilling pocket a splendid shilling, and then, as if half ashamed of her magnificent donation, lingered back, diverting my attention to her maid, who was following in her train—"non deficit alter argenteus"—and a silver sixpence jingled in the plate. "My son give me thy heart," that is the only way to the pocket.'"

A SONG IN THE NIGHT. No. 2.

"But he knoweth the way that I take."—Job xxiii. 10.

Thou knowest the way that I take,
  Its end may be hidden from me;
But hereafter when light on the darkness shall break,
My spirit, in full satisfaction, will wake
  Its glad hallelujahs to thee.

Yet why should I wait for the light,
  To speak of thy mercy and truth?
Oh thou, that art wont to give songs in the night,
I will offer thee praise, while I bend to the blight,
  Which has darkened the joys of my youth.

How often thou leadest thy poor,
  By a way which they could not expect!
Its type is the desert, whose whirlwinds obscure
In a moment the path they were treading secure,
  And leave them amazed and perplexed.

They stand, like thy chosen of old,
  The fugitive host of the Lord,
When before them the deep in its majesty rolled,
And around them the mountains impassable scowled,
  And behind were the spear and the sword:

The sword of old Egypt, and spear,
  And pomp of her terrible king;
What could they but look to a Greater, whose ear
From his throne in the heavens would listen and hear,
  And whose arm would deliverance bring?

On Thee I am driven to hope,
  Shut up to celestial aid;
With the foes that are round, thou, Lord, only canst cope,
Or scatter the night, thro' whose shadows I grope,
  Uncertain, astonished, afraid.

When healthful, and active, and free,
  Unthinking, yet earnest, I trod
The bowers, where was converse, and greeting, and glee,
Too much of the present, too little of thee,
  My chosen, my portion, my God.

Then didst thou this passage devise
  Through the desert of sorrow and pain?
Didst hide the gay beams of earth's treacherous skies,
And turn its sweet music to penitent sighs,
  That I should have wandered again?

Yet happy I am—in the thought,
  That joy is not bidden away;
It lives in the silence to which I am brought,
It breathes in the lessons which here I am taught,
  And smiles on the desolate day.

Thou hast opened up wells, that o'erflow
  With the water of life from above;
And since it has pleased thee to order it so,
Some drops of delight thou dost daily bestow,
  The tokens of infinite love.

And happy I am—in the trust,
  That tried by a method divine,
At length thou wilt bring me again from the dust,
Refined like the silver, and made like the just,
  More bright in thine image to shine.

And happy I am—in the faith,
  That the way which thou knowest I take,
Tho' it lead to the chambers of darkness and death,
Yet is fresh with the morning's etherial breath,
  And on it the sunbeam will break,
The sunbeam of glory—the joy of the blest—
When the desert is passed, and the pilgrim at rest.

A CALL TO THE NATIONS.

BY THE REV. W. H. BATHURST, M.A.

Awake, ye heathen, from your sleep;
Let the past time suffice
o have been sunk and buried deep
In ignorance and vice.

The day-star rises: cast away
Your superstitious dreams;
See on your coasts a brighter day
Now lights his golden beams.

To you the joyful news is sent
Of God's abounding grace,
That from impending punishment
Saves a rebellious race.

O haste his offers to accept
With gratitude and joy;
Let Satan's laws no more be kept,
Which all your peace destroy.

Cease your vain ceremonies, fling
Your idols to the flames;
The Lord, your Maker, Judge, and King,
Your whole devotion claims.

Ye blind Mahometans, awake,
Renounce your prophet's sway;
His lying oracles forsake,
His fetters cast away.

His sensual paradise despise,
And learn from Christ to gain
Those promised mansions in the skies,
Where purest pleasures reign.

Ablutions cannot make you pure,
Nor fasts your Judge appease;
The blood of Christ alone can cure
Sin's desperate disease.

Ye seed of Israel, sleep no more
Forgetful of your Lord:
Whose vengeance, as in days of yore,
Still wields the flaming sword.

Your sins, unnumbered as the sands,
With contrite thoughts review;
But chiefly that with wicked hands
The Lord of life ye slew.

Yet in that precious blood behold
The heaven-appointed way
For re-admission to the fold
From which you went astray.

In Christ, your Saviour and your God,
Now learn to place your trust;
And he will lay aside his rod,
And lift you from the dust.

He who hath scattered, will unite
Your wandering tribes again;
And gloriously on Zion's height
Resume his ancient reign.

Christians, awake; you too have slept
Too long in careless ease;
Your Saviour's words you have not kept,
But sought yourselves to please.

Ye that from Rome derive your creed,
Your fatal slumber break;
From her polluting bondage freed,
To liberty awake.

Fly not to saints in your distress;
On Mary cease to call:
He only can relieve and bless
Your souls, who died for all.

Shall God's own word be hid by those
Who offer in its stead
Beads, crosses, images, old clothes,
And relics of the dead?

Look up to God; his scriptures search;
And they will make you bold
To flee from that apostate church,
Whose ruin is foretold.

Awake, ye protestants, arise;
Your lethargy shake off;
Nor give to watchful enemies
Such frequent cause to scoff.

Where is your faithful protest now,
Whose voice through Europe ran,
O'erspread with gloom the pontiff's brow,
And shook the Vatican?

While you are slumbering, Rome unites
Her scattered troops once more,
With tenfold zeal asserts her rights,
And thunders at your door.

Cast off your mutual jealousies,
Your petty feuds forsake;
Be firm, united, bold, and wise:
Soldiers of Christ, awake.

CHRONOLOGICAL PAGE FOR APRIL, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	M	5 39	Leviticus xvi.	Moon sets, 10 min. past 8, morning.
		6 29	Acts xvii. 1—15.	Venus in western horizon, after sunset.
2	Tu	5 37	Leviticus xxv.	Moon sets, 46 min. past 8, morning.
		6 31	Acts xvii. 16—34.	Baptist Irish Committee, half-past 5.
3	W	5 34	Leviticus xxvi.	Moon rises, 42 min. past midnight.
		6 33	Acts xviii. 1—11, 1 Thess. i.	Mars south-west and west, in evenings.
4	Th	5 32	Numbers x.	Moon rises, 33 min. past 1.
		6 35	1 Thess. ii.	Moon's last quarter, 44 min. past 3, aftern.
5	F	5 30	Numbers xi.	Moon rises, 18 min. past 2, morning.
		6 36	1 Thess. iii.	Jupiter splendid in south, about 9.
6	S	5 28	Numbers xii., xiii. 1—25.	Moon rises, 59 min. past 2, morning.
		6 38	1 Thess. iv.	1199, Richard I. died, aged 43.
7	Lᴅ	5 25	Psalms.	Sunday School Union Lessons,
		6 40	Psalms.	Matt. xxi. 12–19, Luke xix. 45–48, 1 Kings xiii.
8	M	5 23	Numbers xiii. 26—33, xiv.	Moon rises, 59 min. past 3, morning.
		6 41	1 Thess. v.	Moon sets, 6 min. past 2, afternoon.
9	Tu	5 21	Numbers xvi.	1483, Edward IV. died, aged 41.
		6 43	2 Thess. i.	1827, Solomon Young (Stepney) d., aged 42.
10	W	5 19	Num. xvii., xviii. 1—7, 20—32.	Moon rises, 52 min. past 4, morning.
		6 44	2 Thess. ii.	1823, J. Stanger (Bessel's Green) d., aged 80.
11	Th	5 17	Numbers xx., xxi. 1—9.	Moon rises, 15 min. past 5, morning.
		6 46	2 Thess. iii.	1814, Abdication of Napoleon Buonaparte.
12	F	5 14	Numbers xxii.	1837, Dr. Steadman (Bradford) died.
		6 48	Acts xviii. 12—23.	New Moon, 47 min. past 12, noon.
13	S	5 12	Numbers xxiii.	1796, Vaccination Introduced.
		6 49	Acts xviii. 24—28, xix 1—22.	1829, Royal Assent to Catholic Relief Bill.
14	Lᴅ	5 10	Psalms.	Sunday School Union Lessons,
		6 51	Psalms.	Mark xii. 1—12, Luke xx. 1—19, Prov. i.
15	M	5 8	Numbers xxiv.	Moon rises, 5 min. past 7, morning.
		6 53	1 Cor. i. 1—25.	Moon sets, 27 min. past 10, evening.
16	Tu	5 6	Numbers xxxii. 1—33.	1821, Thomas Scott (Commentator) died.
		6 54	1 Cor. i. 26—31, ii.	Quarterly Meeting of Baptist Union Com.
17	W	5 3	Numbers xxxv.	Quarterly Meeting Baptist Mission Com.
		6 56	1 Cor. iii.	Moon sets at midnight.
18	Th	5 1	Deut. i.	Prayer Meeting at Mission House.
		6 58	1 Cor. iv.	Mr. Tucker's Serm. for Miss. at Surrey Ch.
19	F	4 59	Deut. ii.	Dr. Godwin's Address to Baptist Union.
		7 0	1 Cor. v.	Sermon for Baptist Irish Society.
20	S	4 57	Deut. iii.	Moon rises at noon.
		7 1	1 Cor. vi.	Moon sets, 17 min. past 2, morning.
21	Lᴅ	4 55	Psalms.	Sermons for Baptist Missionary Society.
		7 3	Psalms.	S.S.U., Luke xx. 20—47, Ps. lvi., lvii.
22	M	4 53	Deut. iv. 1—40.	Subscribers' Meeting of Irish Society.
		7 4	1 Cor. vii. 1—24.	Baptist Home Mission Annual Meeting.
23	Tu	4 51	Deut. v.	Subscribers' Meeting at Moorgate Street.
		7 5	1 Cor. vii. 25—40.	Baptist Irish Society Annual Meeting.
24	W	4 49	Deut. vi.	Mr. Noel's Serm. for Missions at Bloomsb. Ch
		7 8	1 Cor. viii.	Bible Translation Society Annual Meeting.
25	Th	4 47	Deut. vii., viii.	Annual Meet. of B. Miss. So., Exeter Hall
		7 9	1 Cor. ix.	Mr. Brock's Serm. to Young Men, 8 o'clock.
26	F	4 45	Deut. xxix.	Full Moon, 20 min. past 11, morning.
		7 11	1 Cor. x.	1800, William Cowper died.
27	S	4 43	Deut. xxx.	Moon sets, 36 min. past 5, morning.
		7 12	1 Cor. xi. 1—16.	Moon rises, 26 min. past 8, evening.
28	Lᴅ	4 41	Psalms.	Sunday School Union Lessons,
		7 14	Psalms.	John xii. 20—50, Isaiah xi.
29	M	4 39	Deut. xxxi. 1—29.	1779, Dr. Ash (Pershore) died.
		7 16	1 Cor. xi. 17—34.	Moon rises, 30 min. past 10, evening.
30	Tu	4 37	Deut. xxxi. 30, xxxii. 1—43.	Moon sets, 18 min. past 7, morning.
		7 18	1 Cor. xii. 1—27.	Moon rises, 26 min. past 11, night.

REVIEWS.

An Introduction to the New Testament; containing an Examination of the Most Important Questions relating to the Authority, Interpretation, and Integrity of the Canonical Books, with reference to the latest inquiries. By SAMUEL DAVIDSON, *D.D. of the University of Halle, and LL.D. Volume I. The Four Gospels. Volume II. The Acts of the Apostles to the Second Epistle to the Thessalonians.* London: Bagster and Sons. 8vo., pp. xxvi., 430, and xxx., 466.

A LITTLE more than thirty years ago, a work was published by the Rev. Thomas Hartwell Horne, entitled "An Introduction to the Critical Study and Knowledge of the Holy Scriptures." Nothing at all comparable to it having previously appeared in this country, it was welcomed with great delight by the lovers of biblical science of every denomination. "This work," said the journal which was then universally recognized as the literary organ of the evangelical dissenters, "we bring forward with confidence to the notice of our readers as the very best introduction to the critical study of the holy scriptures in the whole compass of English literature. It is a comprehensive digest of the labours of the most eminent writers, both foreign and domestic, on subjects of biblical criticism." Three years afterwards a second edition was brought out greatly enlarged and improved, when the conductors of the same journal took an opportunity to reiterate this high opinion of the compiler's qualifications for authorship, and the excellencies of his work, saying, "Its merits will support any commendation; and every biblical student may be congratulated on the opportunity which he possesses of acquiring in these approved volumes the most comprehensive digest of biblical erudition extant in English literature."

At length, in 1846, the ninth edition came out, bringing with it the results of successive revisions and additions of various kinds. At that time Dr. Davidson was a frequent contributor to the Review we have referred to, and several of the sections of his present work had appeared as separate articles in its pages. A critique immediately followed, the design of which was to point out the deficiencies of Mr. Horne's book, his incompetence for the undertaking, and the desirableness of a new work to supersede it. It is necessary to advert to this in order to show the propriety of that estimate of the present performance which we think it our duty to express. To assert or to imply that Dr. Davidson wrote that critique would be wrong; we do not know who wrote it; nor is any opinion on this subject essential to our purpose, it is enough that it was written by some one conversant with the same studies as Dr. Davidson, having the same tastes, and holding the same opinions. What Dr. Davidson has now done is what that reviewer desired to see performed. If we take the liberty to print in italics one word which occurs repeatedly in that critique, the spirit of the whole article will be apparent. These are some of the reviewer's allegations:— "It embraces an extensive range of subjects, more indeed than belongs to the department of 'introduction,' according to the *German* idea of it." . . . . . "It is apparent to us, that the author is not acquainted with

German books, or familiar with *German* literature." . . . . . "He has made no use whatever of Davidson's Lectures on Biblical Criticism, and of the same author's Sacred Hermeneutics; although the latter work in particular, is not unknown in *Germany*." . . . . . "It will never commend itself to the approbation of those who are conversant with the introductions of Eichhorn, Michaelis, Jahn, De Wette, Hug, Hävernick, Schott, Feilmoser, Credner, Neudecker, Guerike, Scholz, and Herbst. It is pervaded neither by accuracy nor by depth of learning. It is far behind the improved state of 'introduction' in the present day. In the estimation of all sound and comprehensive scholars it belongs to a bygone period." Nay, notwithstanding some complimentary references to Mr. Horne's past usefulness, the veteran is spoken of occasionally in a way that to a sensitive mind might seem to border on contempt. Thus it is asked, "What will be thought, for instance, of the man who writes on the Targums without knowing anything of *Zunz's* 'Die gottesdienstlichen Vorträge der Juden,' that profoundly learned work which has thrown so much light on some of these Chaldee paraphrases? What can be said of him who writes a history of the Septuagint version in perfect ignorance of *Frankel's* 'Vorstudien?' Who, but Mr. Horne, would now compile his account of the Samaritan Pentateuch from Le Clerc and Kennicott, rather than from *Gesenius's* masterly treatise, and others by which it has been succeeded? Who, save he, would venture to affirm, that Boehmer holds Paul to be the founder of the church at Colosse, when the reverse is the fact?" &c., &c.

If we turn now to Dr. Davidson's volumes, we shall find that he has endeavoured to supply the want pointed out by the reviewer. In the preface, the author unfolds his purpose in the following terms:—

"What the Germans call *introduction* has not engaged many minds in this country, owing to a variety of causes which it were superfluous to detail. Probably too little attention has been given to theological literature in England. There are few books on it in our language. Every one familiar with modern works published by theologians and critics in various lands and languages knows that there is no English book which gives a fair or adequate idea of the present state of opinion in this department. The author therefore proposes to supply a want which many doubtless feel; and in regard to which it is not always expedient to direct the young theologian to the most recent publications in Germany."—*Preface to Vol. I.*

After some observations on the impolicy of "many well-meaning men who entirely discourage the reading of such books as contain new researches into the region of theological science, especially those written in the German language," Dr. Davidson adds,—

"It is the writer's belief that the books of the New Testament are destined ere long to pass through a severe ordeal. The translations of various continental works which have recently appeared in England, and the tendency of certain speculations in philosophy, indicate a refined scepticism or a pantheistic spirit which confounds *the objective* and *the subjective*, or *unduly subordinates* the former to the latter. Many are disposed to exalt their *intuitions* too highly, to the detriment of the historical, as Kant did his 'Pure Reason.'

"These observations will serve to show why the author has gone with considerable fulness into objections that have been urged in modern times against the New Testament books, and especially against the Gospels. He thinks it highly probable that such objections will appear in one shape or other in this country. Hence he has partially anticipated their currency. It is true that they are known to a few English scholars even now, but they are destined to be more widely circulated. Perhaps most of those who are at present acquainted with them are able to set a right value on them without having their minds injured; but the circumstances of the case must change in proportion as the sceptical considerations in question are revealed to a wider circle, unless pains be taken to send a sufficient antidote along with them."—*Preface to Vol. I.*

The reader's estimate of the worth of such a performance will depend in a great degree on the value he attaches to the German importations. For ourselves, we cannot prize them very highly. They do not often bring to light facts with which English scholars were unacquainted, or present reasonings which they will regard as both new and convincing. Forced constructions, unnatural suppositions, hasty inferences, are phrases which describe very justly a large proportion of the notions which are adduced to be refuted, or dismissed summarily as unworthy of refutation. Few of them are adapted to make any deep impression on the English mind; a person of fair education who had been accustomed to read the scriptures carefully would at once reject them as untenable. Convictions which have been entertained may be shaken by them, but no other convictions are substituted. Very much more labour has been expended upon them than they appear to us to have deserved. This however is mere opinion, and it may be that Dr. Davidson's field of vision is more extended than our own, and his conclusions more correct. It was not without consideration that he decided on his plan. He foresaw that many would think that he had given too much space to arguments in themselves worthless or trifling. He concedes to those who think so that "the opponents with whom he has to deal seem generally incapable of estimating evidence at its proper value;" but alleges that many of their observations could not be passed by, however light they may be in the eyes of other inquirers. "Let it be remembered," he adds, "that the author intended to compose an Introduction which should bear a comprehensive aspect—a work on the New Testament, having regard to the progress of investigation not merely in one nation but in many—and he will be exculpated from the charge of having too much respect to the weak arguments of recent writers." This is the author's vindication of the course he has pursued; it is but fair to him to give it; and it is probable that many persons will deem it satisfactory, and be much pleased with his labours. But we, also, have a duty to perform. Many of our brethren in the ministry who work hard and fare hard can with difficulty obtain the means of adding now and then a volume to their libraries. These are books which they would be likely to fix upon as books which they must if possible procure; and we should not respond to that confidence in our vigilance and faithfulness which some of them exercise, if we were not to say that we think to most of them the result of the purchase would be disappointment. Were any young minister to suppose that this "Introduction" would answer to him the purpose of that "Introduction" which has long been established in public favour, it would be a most lamentable mistake. He would find before he got through the preface a warning that "one part of what is embraced by introduction is omitted in the following work, viz., *the criticism of the text*, because it is treated of in another publication bearing the title 'Lectures on Biblical Criticism.'" He would find afterwards that the history of biblical interpretation, the principles of interpretation, dissertations on the quotations from the Old Testament in the New, alleged contradictions of scripture, information respecting ancient versions, commentaries, lexicons, cognate languages, and many kindred topics, are also omitted, the author having treated of them in another large work entitled "Sacred Hermeneutics." He would find that this work was confined to the New Testament—a fact of which he would have no right to complain, this being

all that the title announces. He would find too, unless we are greatly deceived, that the contents of these volumes are less adapted to remove his difficulties and render him practical assistance in his ministry than details which an admirer of Dr. Davidson's performance might despise as elementary and common-place.

But there is another deficiency which we must mention of a much more serious character—the very meagre and unsatisfactory manner in which the whole question of *inspiration* is dealt with in these volumes. This is the more to be deplored, because the subject of inspiration is one which now demands especial care and circumspection from a teacher of the rising ministry. If there be one thing on account of which we have reason to dread importations of German theology more than any other, it is the prevailing disposition of German writers to make light of the authority of revelation. The opinions recently avowed by Professor Scherer, in resigning his office in the Theological Seminary at Geneva, are, we fear, gaining ground not only on the continent but also here: M. Scherer declares that he still retains his belief in all the facts contained in the bible, and in all the doctrines which together constitute the evangelical faith, with the exception of the inspiration and authority of the holy scriptures; holding that in its nature the inspiration of the writers of the bible does not differ from that which every believer has a right to expect, and that all Christians are inspired in proportion to their holiness. Now, while Dr. Davidson proceeds from gospel to gospel, and from epistle to epistle, treating largely of the writer of each book, the persons for whom it was originally designed, the language in which it was written, its characteristic peculiarities, its authenticity, its integrity, its contents, and other matters of confessed importance, we have found less, very far less, than we wished on the subject of inspiration, and that little is by no means what we could have desired. On such a topic it would be unpardonable to make vague charges, or throw out insinuations lightly; but on the other hand, the interests of the churches are so inseparably bound up with the views on this point of those who are to be their future ministers, that we cannot suppress our fear that, whatever the sentiments of Dr. Davidson himself on the subject may be, young men who derive their instruction exclusively from his Introduction will be very poorly prepared to contend with either Englishmen or foreigners who admit that the books of the New Testament are genuine and authentic documents, perfectly credible as repositories of facts and opinions, but who call for proof—proof of any kind — that they are entitled to be received with mental homage as authoritative communications from the Father of Lights.

Dr. Davidson asserts freely that the apostles were inspired. But what does he mean by inspiration? There is a sense in which every Christian is inspired who receives the aid of the Holy Spirit in prayer. There is a sense in which every minister is inspired who enjoys divine assistance in preaching. It is in a very different sense that evangelical writers usually employ the word when they speak of the inspiration under which the scriptures were penned. Dr. Davidson teaches that "inspiration was an influence essentially and perpetually belonging to an apostle," (Vol. II. p. 144) and adds, "not a thing laid aside at times and again assumed or given." If we understand him rightly, an apostle was not under divine influence in a greater degree when he sat down to write an epistle, or during its progress, than he was in any other of

his waking hours. There was no such influence imparted for the occasion as gave a direction to his thoughts, or suggested considerations pertinent to the subject in hand, or led him to communicate truth that would not have occurred to his mind spontaneously; but, being an apostle, and having a perfect knowledge of the Christian system in all its parts and bearings, he was left to his own tact and experience in applying it to the case before him. It is not so strictly correct therefore to speak of his production as an inspired epistle, as to speak of it as the epistle of an inspired man. With regard to Paul, Dr. Davidson's theory seems to be that the central idea, that Jesus is the Messiah, was imparted to him at the time of his conversion; that successive revelations in Arabia, in connexion with solitary meditation, led him into the entire doctrinal creed which he afterwards preached; that no new communications of truth were afterwards made to him, but that he was left to apply his ample knowledge to the cases of churches and individuals as they subsequently came before him, either orally or in writing. It is in reference to Paul's case that the following passage occurs:—

"Much depends on the view taken of the *nature of inspiration*. Was it an uniform, steadily operating, supernatural influence to which the apostles were subject, or did it consist of divine impulses—illapses—that came upon them at times more or less vividly? The former is the only correct account of it. It was a brightening up of all the faculties to an unusual elevation, so that they uniformly and infallibly prompted such utterances relative to divine things as accorded with the will of the Most High. The influence from above that acted thus constantly on the soul, exerted itself in perfect accordance with the usual operations of the mind. It formed a part of the inward man. It entered into the spiritual psychology. An apostle felt himself elevated by it at all times. He might as well have divested himself of his *apostolic character and authority* as of it. It constituted an essential and primary element in his apostleship. Hence it was a power acting dynamically, not mechanically. Does Tholuck mean that Paul acquired additional knowledge of *the gospel* he preached by revelations received at different times *so that he attained to a clearer perception of its truth, reality, and extent?* Or is the hypothesis simply this, that, at a definite period of time, he was favoured with a distinct view of *all the revealed truth he ever taught;* though he had occasionally visions of unutterable things, glimpses of the glories pertaining to God and his kingdom, which, however important to himself, had no *essential* connexion with *the gospel as* preached by him. The latter can scarcely be all that is intended. If then the former be meant, it is scarcely borne out by Paul's writings; for it is impossible to prove by them a progressive enlargement or alteration of the peculiar doctrinal system he was led to publish. Usteri has failed to substantiate the opinion, as Harless has shown. Equally impossible is it to prove that the mere foundation or essential principles of what he denominates *his gospel* were established within his mind at a certain time, while higher disclosures afterwards enlarged his knowledge of their relations, or brightened his apprehension of their reality. The circumstances mentioned by Tholuck are of little weight."—*Vol. II., p.* 78.

In this quotation the italics are those of the author, as they are in the following paragraph, in which he explains his view of the inspiration enjoyed by the earlier apostles:—

"Let us now look at the promise given in [John] xiv. 26, particularly: 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." These words, though found in our gospel alone, cannot be arbitrarily rejected as unauthentic. It is manifest from them, that a divine influence was imparted to aid the memory of the apostles. Absolute literality, the *ipissima verba* of Jesus' discourses we have not, because they were delivered in Aramæan. Then as to *the degree* in which the original words are presented by the apostle John, there may be diversity of opinion. We do not believe that the true sense of the promise implies the exertion of a mechanical inspiration on the minds of the apostles by virtue of which they were able to recall to their recollection the identical terms used by Jesus on every occasion, in their precise relations and connexions. The meaning rather is, that the Spirit should be given so

largely as to bring back to their thoughts the sayings of Jesus, with all the power of a living consciousness. *Absolute literal* fidelity is neither expressed nor implied in the promise. It can hardly be supposed indeed that the apostles should have been able to reproduce the larger discourses of their Master in their exactest form and precise literality, after the lapse of many years, without the aid of a magical miraculousness superseding the ordinary laws of human thought. But these discourses were to be brought before their spirits with deep, distinct, perfect individuality, so that the apostles guarded from mistake could state them with substantial fidelity after the ascent of their Lord. Want of literality in reproducing them may, to a certain extent, be fairly conceded to the negative critics, without endangering their authenticity or credibility. Doubtless their form received much of its colouring from the mind of John himself."—*Vol. I., p.* 275.

The following detached passages will illustrate still further the manner in which Dr. Davidson views this subject:—

"We may with truth affirm that there is little of speculative theology in John's writings. They exhibit the results of reflection on subjects the highest and most interesting to which the human mind can be directed; and it may be that the writer's converse with cultivated minds in Asia Minor, and the influences by which he was there surrounded, had some effect on the form and terminology of several leading ideas developed in the gospel."—*p.* 279.

"We account then for the culture of mind, the elevated and comprehensive views of Christianity contained in the gospel [of John], the conceptions of Deity, and the relations of the Godhead exhibited in it, its entire Christology, as well as the character of the Greek diction, which with all absence of artificiality in the construction of periods, and its comparative purity, still bears the Hebrew colouring of a Palestinian Jew, to the intimate connexion of the apostle with Jesus from an early age, the spiritual influences continually exerted on his susceptible spirit, and to his long residence in Asia Minor—a region of Grecian cultivation—the seat of philosophical men to whom the Greek language was vernacular. He was no unimproveable, stubborn, Jewish-Christian apostle, opposed to the tendencies of the Pauline theology. Nurtured amid the Palestinian theology, and certainly not without education in his early years, his habits of reflection associated the spiritual tendencies of the expiring dispensation with Jesus the author of the New."—*p.* 281.

An applauding critic has said that Dr. Davidson's belief respecting inspiration "has given its peculiar form and colour to the whole work," Ec. Rev. 1850, p. 192. In this we accord with him, though not in his view of the advantages that are likely to accrue from it. On such a subject it does not become us to dogmatize; but the inspiration thus described falls short of that notion of inspiration which we have been accustomed to cherish, and which at present we do not see it necessary to renounce. It is not the inspiration which was possessed by the ancient prophets when the Spirit of God came upon them, when the Spirit of the Lord spake by them, and his word was on their tongue. This was sometimes so distinct from any thing which their brightened faculties could produce, that they inquired and searched diligently "what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was not in this steady, uniform manner, apparently, that the apostles exercised other supernatural powers with which they were endowed, or Paul would not have left Trophimus at Miletum sick, or experienced the anxiety which he felt with regard to Epaphroditus, his companion in labour. It was not thus, we think, that Peter was inspired when he said, "Behold the feet of them who have buried thy husband are at the door, and shall carry thee out." That language was not the dictate of a frame of mind or habitual influence essentially belonging to him as an apostle, but, as it appears to us, was prompted by the Holy Spirit revealing to him the solemn interposition of God's providence which was about to take place.

It was not to such inspiration as this, it appears to us, that Paul referred when he declared, "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." It was not such inspiration that our Lord promised his apostles when he said, "It shall be given you in the same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you." Nor, if this was all that was vouchsafed, can we think that we should have met with such phrases as these in their writings: "I was in the Spirit on the Lord's day." After this I looked . . . . . "and immediately I was in the Spirit."

This work must have cost the industrious author much labour, and it evinces extensive reading and independent thought. But we are persuaded that his own habits of mind have been more affected than he himself supposes by his familiarity with foreign writers with whom he has no wish to symbolize, and that before these volumes can be safely recommended to the rising generation of teachers they must undergo a careful revision.

A Guide to the Christian Ministry; or Manual for Candidates for the Sacred Office. By the Rev. THOMAS WALLACE. London: Published for the Congregational Union. 1849.

THIS book originated in a proposal made to the Congregational Union with the view of obtaining a manual for candidates for the ministry; and of nine MSS. sent in the one now published was declared by the adjudicators—Drs. Burder and Alliott, and the Rev. J. Parsons—to be best. It is published by the Union in a cheap form, so as to secure attention to what is confessedly one of the most important practical questions of the times. The book is divided into ten chapters, and each chapter into from ten to fifty separate sections or principal paragraphs. To analyze the work in a moderate space is impossible, and we can only indicate the points which are discussed. They are such as these—What constitutes a legitimate call to the ministry? What are the obvious and essential qualifications of a good minister? What the spirit and motives by which a man should be influenced in entering the ministry? Then follow chapters on the studies of the ministerial student; on his moral habits and manners; and on his piety. And then again chapters to the young minister on preaching; on undertaking a pastorate; on ordination; and on plans and conduct after undertaking a charge.

On all these topics the advice is judicious, and the book cannot fail to be useful.

As a *hand* book to the ministry, however, it does not come up to our hopes. The style is too diffuse, the thought and illustration not sufficiently rich and comprehensive. In fact it ought to have been the work not of a few months but of years. Another fault which has forcibly struck us is, the want of perspective in the author's views and rules, and the too frequent use of the superlative. In counsels to students, for example, the following suggestions are all laid down as of the *utmost* importance. The habit of analysis must be formed; the most marked attention must be paid to mental philosophy and the mathematics; there must be complete familiarity with the classics and with the great original English writers. The student must write much, and with the *utmost* care, and must examine critically the best authors; he must be well read in theology, and he must leave college thoroughly acquainted with his bible. Among obvious and essen-

tial requisites in the ministry, he reckons—good general health, an extensive and philosophic acquaintance with language, English, Roman, Greek, and if possible French and German, appropriate sensibility, readiness and fervency in prayer, adaptation to the popular mind, manly independence, decision, ardent love to the Saviour, &c., with thirteen other qualifications. We heartily concur with the writer in thinking that deeper piety is wanting amongst us all, and that the standard of spiritual and mental qualification for the ministry needs to be raised. All the points he names are important, but the effect of his enumeration is sometimes the very opposite of what the writer intends to produce. The highly conscientious will shrink from the office: and some who might otherwise have profited more largely from the volume will confound the desirable only with the essential, and in the end depreciate them both. As it is, however, the book is valuable, and we throw out these hints with all respect, in the hope that in any future edition we may find it compressed and improved.

BRIEF NOTICES.

An Analysis and Summary of Herodotus, with a Synchronistical Table of Principal Events, Tables of Weights, Measures, Money, and Distances; an Outline of the History and Geography, and the dates completed from Gaisford, Baehr, &c. Oxford: Wheeler. London: Bagster. 12mo., pp. 285.

An Analysis and Summary of Old Testament History and the Laws of Moses, with an Introductory Outline of the Geography, Political History, &c.; the Prophecies, Types, and Intimations of the Messiah; Jewish History from Nehemiah to A.D. 70, Chronology added throughout, Examination Questions, &c. Oxford: Wheeler. London: Bagster. 12mo.

We have been anticipated by many of the periodicals in commending the former of these works to the attention of classical students. It will be found highly useful to every one who wishes thoroughly to master, not the Greek text, but the facts which "the father of history" relates. Encouraged by the success which attended this work, the author has produced on a similar plan the Analysis and Summary of the Old Testament, which, if we mistake not, will prove far more extensively acceptable. It will in fact advantageously save many a student of the scriptures, who has neither a large library nor much leisure at command, no small portion of time and labour. To Sunday school teachers and bible classes this compendium will be invaluable. The industrious research, the careful compilation, and the judicious arrangement which distinguish it, entitle it to our warm recommendation. The author, who is not entirely a stranger to the pages of this magazine, has withheld his name, though it is pretty generally known to a large circle of friends. We can however assure him that his credit will not suffer by its avowal.

The Bible of Every Land; or a History, Critical, and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made: with Specimen Portions in their own Characters; and Ethnographical Maps. London. 4to. Part VIII., Price 3s. Part IX., Price 2s.

This magnificent work proceeds regularly in conformity with the plan on which it commenced. The eighth part is peculiarly interesting as including an epitome of information respecting the critical editions of the Greek text, the three modern Greek versions, the ancient and modern Latin versions, and the translations into the French and several other European languages. It affords us great pleasure to learn from a note that "Messrs. Bagster have made preparations for immediately publishing an edition of the Greek Testament in large type for the convenience of general use. The common text is to be given, with the addition of those readings which are supported by great authority; at the end there is to be a collation of the texts of Griesbach, Scholz, Lachman, and Tischendorf."

On the Original Language of St. Matthew's Gospel with particular Reference to Dr. Davidson's Introduction to the New Testament. By Samuel Prideaux Tregelles. London: Bagster and Sons. 8vo., pp. 87.

In this reprint of an article in the Journal

of Sacred Literature, the learned author vindicates the opinion maintained by Dr. Davidson and some other critics, that the Gospel of Matthew was written in the Hebrew language, and that the Greek which we possess is a translation made by some person or persons unknown. Others, however, among whom we are happy to number the editor of "The Bible of Every Land," maintain that "the data on which this opinion is founded are by no means conclusive."

Reason and Faith: their Claims and Conflicts. Reprinted from "The Edinburgh Review," No. CLXXXII, October, 1849. *With an Appendix, containing some Additional Remarks on the Characteristics of Strauss's "Life of Jesus."* By HENRY ROGERS. London: 16mo., pp. 132.

It is cheering to find that so excellent an essay as this has been sent throughout the civilized world within the blue and yellow covers of that well known periodical which seemed likely at its first establishment to be the most influential of all vehicles for the diffusion of infidelity and irreligion among the literary men of the present generation. We are glad to learn also that this able author is about to publish two volumes of similar "Contributions to the Edinburgh Review."

Luther: his Mental and Spiritual History; with special reference to its earlier periods and the Opening Scenes of the Reformation. By BARNAS SEARS, D. D., *Secretary of the Massachusetts Board of Education*. London: R.T.S. 12mo., pp. 422. Price 4s.

The author having devoted many years to personal research into the history, written and traditional, of the times and places in which Luther lived and acted, has traced with new fulness and accuracy the circumstances in which his character was formed, and by a free use of the reformer's correspondence has laid open his interior life very delightfully. The operation of gospel truth when cordially received upon a sinner's heart is admirably illustrated in Luther's experience.

An Examination into the Past and Present Character of the Church of England. London: Aylott and Jones. 12mo., pp. 216.

This work consists of "Extracts from various sources with remarks thereon; showing the Rise and Progress of the National Established Religion." The author remarks with justice that "as all who form a judgment in any matter before hearing both sides are almost sure to err; so any who have allowed the impressions received from the histories of but one side to be the ground of their settled conviction will before long, if honest, have to reconsider, and make further search for facts into the records of both parties." The facts adduced in these pages are such as every reader of English history ought to know, but such as they would never learn from the most popular historians.

The Geography of Plants. London: R.T.S. Monthly Series. Price 6d.

The design of this work is to adduce facts illustrating the laws which regulate the distribution of plants over the face of our globe, which assign a certain set of plants to one country and a different set to another, or which allow of one plant being so widely distributed over the various countries of our globe as almost to be called universal, while others are restricted to the narrowest limits. It is written in a neat perspicuous style, and will repay the attention of readers seeking botanical or geographical information.

The Sunday School Library. Vol. IV. Plain Letters to Parents of Sunday Scholars. London: B. L. Green. pp. 127.

Experienced teachers know that a book of this kind was much wanted: they will find this well adapted to answer the purposes for which they have desired it. Absenteeism, Home Influence, Temperance, Cleanliness, Propriety of Language and Behaviour, are among the topics discussed in a manner not likely to give offence and yet suggestive of needed reformations.

The Christian Indeed; or, the Lord's Prayer Expounded. By the Rev. W. TAIT, *Incumbent of Holy Trinity Church, Wakefield, Author of "Exposition of the Hebrews," &c.* Seeleys, Fleet Street. 12mo., pp. xxxi., 247.

The aim of these seven discourses is to pourtray as "The Christian Indeed," the man who, being baptised in unconscious infancy, and thereby admitted into the covenant of God's love, has not received this grace of God in vain; and to distinguish him from the man who, being equally in unconscious infancy received into the covenant of God's love, and having had Christ then given to him by God's own act, does not return God's love, but is only a Christian outwardly, inasmuch as he puts away salvation, which God had in baptism without any condition bestowed upon him. With the views propounded both in the preface and in different parts of the book on the subject of infant baptism and the benefits and blessings conferred by it, we have no sympathy; and we cannot but regret that the work, which is in general evangelical in its tone and good and practical in its tendency, should be disfigured by notions so subversive of pure and personal religion.

Characters, Scenes, and Incidents, of the Reformation; from the Times of Luther to the close of the Sixteenth Century. London: R.T.S. Monthly Series. 8vo., 6d.

This work is intended to give a general idea of the most remarkable men who were raised up three hundred years ago in France, Switzerland, England, Scotland, and Germany, to disseminate revealed truth, and of the principal events which took place in connexion with their labours. It is likely to be read where larger works on the Reformation would be

neglected, and to excite an appetite for further information which they will furnish. It is also a suitable sequel to the monthly volume entitled, Characters, Scenes, and Incidents of the Reformation from the Rise of the Culdees to the Times of Luther.

The Imprisonment and Deliverance of Dr. Giacinto Achilli, with some Account of his Previous History and Labours. By Sir C. E. EARDLEY, *Bart., a Member of the Evangelical Alliance, and Author of "Romanism in Italy," &c.* London. 8vo., pp. 178. Price 3s. 6d.

In addition to the information promised in the title page, some of the details of which are exceedingly interesting, this pamphlet affords much insight into the religious and social state of Rome during the last twelve months. "The profits will be applied to the establishment of Italian Evangelical worship in London."

Metrical Musings, or Thoughts on Sacred Subjects, in Verse. By W. H. BATHURST, *M.A., Rector of Barwick-in-Elmet.* London: Seeleys. 12mo., pp. 162.

Sixty-six poems, free from sectarianism, and evangelical in sentiment, of which a fair specimen may be found on page 211.

The Principles of Geology Explained, and Viewed in their Relations to Revealed and Natural Religion. By the Rev. DAVID KING, LL.D., *Glasgow. With Notes and an Appendix, by John Scouler, M.D., F.L.S., Prof. of Nat. Hist. to the Royal Society, Dublin.* London: Johnstone and Hunter. 16mo., pp. 220.

In his intercourse with young men of good education, the author has found more of them disquieted in their minds, if not unsettled in their religious principles, by the results of geological investigation, than by any other difficulties attending revealed truth. This has led him to give attention to the subject; but he feels also that a Christian should know more of geology than its harmlessness. He gives interesting examples of the service rendered by geology to revealed religion, and such pleasing proofs of the being and perfections of God furnished by this science as are adapted to lead the reader to prosecute the subject by studying larger publications. A very useful glossary is incorporated with the index.

Stories for Summer Days and Winter Nights. Vol. I. Carl Thorn's Revenge; Ally's Birth-day; Right is Right, parts I. and II.; William Tell, a Poem; Wishing and Working. London: Groombridge.

A series of attractive stories for little readers brought out, we believe, by the editors of the Family Economist. The lesson or moral taught by each is excellent. The first, "Carl Thorn's Revenge," may perhaps be particularly specified as delightfully illustrating the precept, "Be not overcome of evil; but overcome evil with good." In this age of care and thought for the young we wish well to the projectors and writers, for the pleasing entertainment they have prepared for our little folks.

Procrastination; or, the Vicar's Daughter. A Tale. Third Edition. Snow. 12mo. pp. viii., 198.

Designed to show the presumption and danger of deferring till "a more convenient season," the "one thing needful," and to allure to a cheerful and prompt compliance with the Saviour's precept, "Seek ye first the kingdom of God and his righteousness." The reader will not find in this volume the intricacies of plot, marvellous occurrences, and excitements, generally associated with works of fiction. Without pretensions of this kind the object aimed at is good, and the execution fair; while the fact that the proceeds of the sale are to minister to the necessities of the widow and fatherless children of the departed author, leads us to hope that it may attain a still wider circulation than it has at present reached.

The Sunday School Teacher; his Discouragements and Supports. An Address to Sunday School Teachers. By WILLIAM HEATON. London; B. L. Green.

A judicious, pious address.

Truth for the Young. A Catechism in Verse; for the Use of Sunday Schools. By D. JENNINGS, *Author of "The Faith of Assurance," "A Friendly Visit to the Hop Gardens," &c.* London: A. Hall and Co. 32mo., pp. 26.

The author is pastor of a baptist church at Sandhurst in Kent. His aim is "to present some of the leading historical facts and important truths of the bible in a connected form and in easy verse." His references to baptism are consistent with his profession.

The New Colony of Port Natal; with Information for Emigrants. Accompanied with an Explanatory Map by the Government Official Surveyor. By JAMES ERASMUS METHLEY, *General Commission Agent, Pieter Maritzberg. Second Edition.* London: Houlston and Stoneman. 12mo., pp. 90.

Port Natal is about a thousand miles north-east of the Cape of Good Hope; the voyage thither is generally performed in nine or ten weeks; and any one whose health requires removal to a warmer climate will find here a full shilling's worth of information.

Baptism, its Nature, Efficacy, and Improvement. By the Rev. MAXWELL NICHOLSON, *Pencaitland.* Edinburgh: Paton and Ritchie.

Pious appeals which may be very useful to persons baptized on a profession of their faith, but the argument *limps* sadly when applied to infants.

The Prize Tale. The Soldier's Progress; Pourtrayed in the Life of George Powell. By SARAH SYMONDS. *Embellished with Six Coloured Engravings. From Designs by John Gilbert.* London: Willoughby and Co. 1850. pp. 115.

Very suitable to be read by youths who are susceptible of the enticements of the recruiting sergeant, or inclined to covet martial "glory."

RECENT PUBLICATIONS

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but as approbation of their general character and tendency.]

Logic, or the Art of Thinking: being the Port Royal Logic. Translated from the French; with an Introduction. By THOMAS SPENCER BAYNES. *Edinburgh: Sutherland and Knox.* 12mo., *pp.* 362.

Modern Astronomy. By the Rev. T. R. BIRKS, A.M., late Fellow of Trinity College, Cambridge. *London: R.T.S.* 24mo., *pp.* 70.

Brightness and Beauty; or, the Religion of Christ Affectionately Commended to the Young. By the Rev. E. MANNERING. *London: R T.S.* 24mo., *pp.* 140.

Consolations for the Afflicted. By the Rev. R. B. LANCASTER, South Shields. *Printed by B. G. Sharp.* 32mo., *pp.* 12.

The Path of the Just. A Sketch of the History and Character of the late Mr. Joseph Ling of Holloway. By A. J. MORRIS. *London: John Gladding,* 20, *City Road.* 12mo., *pp.* 21.

Discourses on the Immateriality and Immortality of the Soul; the Character and Folly of Modern Atheism; and the Necessity of a Divine Revelation. With Illustrative and Confirmatory Notes and Observations. By THOMAS ALLIN. Second Edition, with additional Notes, &c. *London: Partridge and Oakey.* 8vo., *pp.* 313.

Brief Memoir of Edward Stanley, D.D., Bishop of Norwich. By JOHN ALEXANDER, Minister of Prince's Street Chapel, Norwich. *Norwich: Fletcher and Co. London: Jackson and Walford.* 16mo. *pp.* 59.

Words of Life; or, Why not be Saved? The Sinner Invited and Warned. By DAVID THOMPSON. Second Edition, Enlarged. *London: B. L. Green.* 32mo., *pp.* 64.

Spiritual Blindness: the Result of Man's Voluntary Opposition to the Truth. A Discourse delivered to the Baptist Church assembling in Bristo Street, Edinburgh. By ANDREW ARTHUR, one of their Pastors. *Edinburgh: James Hogg.* 12mo., *pp.* 29. 1849.

The Early Closing Movement in Relation to the Prosperity and Advancement of the Redeemer's Church. A Lecture delivered at Bethel Chapel, Sheerness, on Sabbath Evening, 2nd December, 1849. By EDWARD PRICE, Minister of that place. Printed by Request. *Sheerness: Cole. London: Blackwood, Paternoster Row.* 12mo., *pp.* 43.

Memoirs of the Rev. Robert Hall of Arnsby. With a Brief History of the Baptist Church at Arnsby, Leicestershire. Compiled in substance by JOHN RYLAND, D.D., of Bristol. Second Edition. Revised by J. A. JONES. *London.* 12mo., *pp.* 24. *Price* 3d.

Is Puseyism a Denial of the Sacrifice of Christ? *London: G. Blight,* 67, *Gracechurch St.* 12mo., *pp.* 6.

God's Approbation the Study of Faithful Ministers. A Charge delivered at the Ordination of Mr. G. Moreton, at Kettering, in Northamptonshire, November 20, 1771. By ROBERT HALL of Arnsby. Second Edition. Revised by J. A. Jones, Jan, 1850. Uniform with Bunhill Memorials. No. XX. *London: James Paul.* 12mo., *pp.* 24.

Scripture References; Designed for the Use of Sabbath Schools and Private Christians. By THOMAS CHALMERS, D.D., Professor of Theology in the University of Edinburgh. *Glasgow.* 24mo., *pp.* 36. *Price* 4d.

Ragged Kirks, and How to Fill Them. By JAMES H. WILSON, Editor of the "North Scotland Gazette," Aberdeen. *London: Snow.* 12mo., *pp.* 10.

Forty-eight Melodies for Youth, for Two, Three, or Four Voices. Composed by SILCHER, Adapted to English words, for the Use of the Junior Singing Classes in the Pestalozzian Schools, Worksop. By FRANCIS L. SOPER. *London.* 8vo., *pp.* 50. *Price* 2s. 6d.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. *London.* 4to., *pp.* 28. *Parts II. & III. Price* 2s., *each. To be continued Monthly, and completed in Two Volumes.*

Flowers from the Holy Land; being an Account of the Chief Plants named in Scripture. With Historical, Geographical, and Poetical Illustrations. By ROBERT TYAS, B.A., Queen's College, Cambridge, and Fellow of the Royal Botanic Society of London. With a Coloured Group of Flowers, Designed and Coloured by James Andrews. *London.* 12mo, *pp.* 16. *No. I. Price* 6d.

The Domestic Worshipper; consisting of Prayers for Morning and Evening, Selected Scripture Portions for Reading, and Hymns and Sacred Songs The whole well adapted for General Use in Families, and intended to Aid the Regular Performance of the Pious Resolution. Edited by Rev. S. GREEN, Author of the "Biblical and Theological Dictionary." No. II. *London: B. L. Green.* 12mo. *Price* 6d.

The Teacher's Friend. No. I., January, 1850. Containing a Sermon to the Little Ones. By S. G. GREEN, B.A. *London: B. L. Green.* 32mo., *pp.* 16.

The Teacher's Friend. No. II., February, 1850. Containing a School Examination and Address. By the Editor. *London: B. L. Green* 32mo., *pp.* 32.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. March, 1850. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 49 *Price* 5d.

INTELLIGENCE.

AMERICA.

IMPROVEMENT IN THE CHURCHES.

"It is certainly a grateful consideration," says the New York Recorder, "that amid some portentous signs which the affairs of our country exhibit, there are numerous indications of a better spiritual condition in the churches. Our exchange papers from every direction bring intelligence of revivals of religion, the results of which cannot fail to be happy in every department of our national life. There are few who estimate to its full extent the power of the religious element in American social life; it is the power mighty before all others. Statesmen were right who declared the separation of northern and southern churches a portent more threatening to the Union than any other circumstance could be. We observed the other day an article in a leading religious journal on the present revivals, entitled 'Hope for the Country.' That title was not chosen in the spirit of cant. Our country owes for its character, its institutions, and its standing among nations, more to revivals of religion than to arts or arms.

"At the recent conference at New York, the pastors of baptist churches present represented that their congregations are solemn and thoughtful, that much interest is manifested, and there is a general awakening.

"At East Brooklyn there are indications of a revival. The pastor of the Abyssinian church reported five baptisms. A very interesting state of things in the Bethesda church. Sunday was a solemn and interesting day with Dr. Cone's people. The revival at Yonkers continues; five have been baptized during the month. A strong, deep, and solemn feeling pervades the Olive Branch church and congregation. There have been twelve conversions and eight baptisms. There are twelve inquirers and the work continues. In the Sixth street congregation there have been fourteen conversions and six baptisms; there are twelve inquirers. The pastor of Strong Place church, Brooklyn, reported fifteen conversions. Central church, Brooklyn, reported several conversions. North church reported six baptisms and a large number of inquirers. The pastor of Stanton street reported six baptisms and twenty to thirty under conviction. Hoboken, N. J., reported four baptisms, seven candidates for the ordinance, and several inquirers. First church, Brooklyn, reported two baptisms and several conversions. Pierrepont street reported ten baptisms. A revival in Baptist Tabernacle; eighteen candidates for baptism next Sunday. Mariners' church one baptism. There is a revival in Cannon street church, but the pastor being detained by the dangerous illness of his wife, was not present to report. Rose Hill one baptism. Total baptisms fifty-four.

POPERY IN PITTSBURG.

As great efforts have been made on the part of the catholic press to produce false impressions abroad in regard to their recent crusade in this city against the "freedom of speech," and their shameful defeat, I deem it proper to lay before your readers the leading facts in the case. Mr. Barker was in the habit of speaking of the evil character and designs of popery, from a stand in our market. Large crowds gathered to hear him —especially of that class of persons who could not be induced to enter a protestant church. Making extracts from some of the principal theological works of the papal establishment,—such as "Den's Theology," "Garden of the Soul," and "Poor Man's Catechism,"—he caused many children of the "Holy Mother" to doubt the purity of their faith, the honesty of their priesthood, and the sanctity of their confessional. Alarmed at the rapid spread of heresy, the priesthood began loudly to clamour against "street-preaching." Whereupon Mr. Barker was arrested and tried before Judge Benjamin Patten for a "nuisance." 1st. In obstructing the street. 2nd. In using language corrupting to the public morals! During the trial no witness testified that he had ever been annoyed by Barker's meetings. On the other hand, many stated that they had attended his meetings and passed variously through his congregation, but had never met with or seen any obstruction. In defending himself against the second charge, Mr. Barker proposed to introduce the books from which he had read in the market, to show the nature and occasion of his language. But they were rejected by the judge. To be brief, the testimony was closed, the speeches made, the law expounded to the jury, Mr. Barker brought in guilty! and sentenced to *one year's imprisonment in the county jail, and two hundred and fifty dollars' fine!*

Thus popery for a time trampled upon

"freedom of speech." But while the papal jubilee was going forward, the protestant spirit began to move. The masses became aroused—Barker was put up as a candidate for mayor! The day previous to the election, in compliance with large petitions, from this city, Philadelphia, and Harisburg, the governor pardoned Mr. Barker. On the 8th inst. the combat was brought to the ballot-box. The honest labouring men came by hundreds from the rolling-mills, factories, and shops. All seemed anxious as to the result of the day. The votes canvassed, Mr. Barker was announced duly elected, by a good majority, to the *mayoralty of Pittsburg!*

The song of jubilee now changed mouths. Judge Patten had to administer the oath of office to *his honour, mayor Barker!* On the 11th inst. the new mayor took the bench. Thus far, he is acknowledged by all lovers of temperance, peace, and order, to be the most efficient mayor that Pittsburg has had for years.

As to the character and qualifications of mayor Barker, I will say a word. At the age of sixteen, without money and without education, he came to this city. Possessed, naturally, of a strong active mind, and governed by habits of industry, he soon became an intelligent man and successful mechanic. For several years he has been known as a public speaker upon various subjects, temperance and protestantism of late, in this city. Although provoked, by the continual annoyance of worthless papists, sometimes to make use of harsh language, yet he may justly be called a very fine and able speaker. We are well assured that there is no individual in our city better acquainted with the machinery and workings of our municipal government, and therefore better qualified to act as our mayor, than Mr. Barker.

From the facts that I have now stated, let American protestants judge of the character of popery in our land. Every large city on our continent is now in a state of siege by the powers of the "beast."—*Correspondent of the New York Recorder.*

NEW CHAPEL.

TRURO.

On Thursday, Feb. 14, 1850, a new baptist chapel was opened for divine worship. The friends assembled at a quarter to seven in the morning for prayer, when the Rev. S. Nicholson of Plymouth delivered an address. Sermons were preached by the Rev. N. Haycroft of Bristol in the morning, the Rev. S. Nicholson in the afternoon, and the Rev. Robert Young (Wesleyan) in the evening. The evening service was held in the Wesleyan chapel, which was kindly lent for the better accommodation of the congregation. A public dinner and supper were provided and numerously attended. The following ministers also took part in the proceedings of the day, Rev. J. Roberts (independent), Ed. Nye (Wesleyan), E. Johnson (Wesleyan), J. Nicholas (new connexion), J. Wooldridge (Bible Christian), C. Wilson of Helston, J. Jackson, Falmouth, C. E. Pratt, St. Austle, and Ed. Merriman, Redruth.

The next evening (Friday) the Rev. S. Nicholson preached, and on the following Lord's day sermons were preached in the new chapel by the Rev. N. Haycroft morning and evening, and by the Rev. E. Nye (Wesleyan) in the afternoon.

On the following evening (Monday) a public tea was held in the Music Hall, the tables were liberally supplied by members of the church and congregation, and a large party of friends from all the various denominations in the town sat down. The meeting was addressed by the Rev. Messrs. E. H. Tuckett, chairman and pastor of the church, Nicholas, Roberts, Wooldridge, Jackson, Haycroft, Nye, Merriman, and Mr. J. R. Tuckett of Bristol, brother of the chairman. All the services connected with this auspicious era were exceedingly interesting, the congregations large, and contributions liberal.

The building itself which occupies a prominent site in the town, is from the design of Mr. Philip Sandel, architect, Falmouth (who presented it gratuitously to the church). It is remarkably chaste and beautiful, and its architectural proportions and arrangements are such as to have elicited universal approbation.

NEW CHURCHES.

HOPE ENGLISH BAPTIST CHAPEL, BRIDGEND.

It has long been a source of deep regret to many of the inhabitants of Bridgend that no permanent provision was made for English preaching in connexion with the baptists in that fast increasing town; especially as the Welsh baptist chapel lies in a most untoward situation. A convenient site of ground at a sufficient distance from other places of worship in the midst of a large population, being offered for the purpose on reasonable terms by Mr. Lewis, brewer of this town, who also promised to contribute his influence and energies, together with a subscription of £50, the Rev. J. P. Jones and a few more friends availed themselves of his liberal offer, and resolved in connexion with Mr. Lewis that a chapel be built forthwith. This undertaking was commenced in October last, the vestry was completed and opened for divine service in February, and the chapel, it is hoped, will be opened in the early part of July next. The building is superintended by Mr. Lewis, and is constructed so as easily to admit the erection of a gallery; it will be capable

without galleries of seating about 350 persons. Its estimated cost will be about £500. This effort is looked upon with favour by Christians of other denominations in the town, several of whom have liberally contributed towards it. Since the opening of the vestry a sabbath school has been gathered, numbers varying from sixty to eighty, and the place on sabbath evenings is crowded. On Wednesday the 13th ult. services were held for the purpose of organizing the brethren who intend carrying on religious worship in this chapel as a Christian church. In the afternoon the Rev. J. D. Williams, independent, introduced the service, after which the Rev. John Evans, Cowbridge, stated the nature of a Christian church, and the Rev. William Jones, Cardiff, called the names of those of whom the church was to be formed, and addressed to them a few words of counsel, the Rev. J. P. Jones was then recognized as their pastor, and Mr. Thomas Lewis was ordained to be their deacon, after which Mr. Jones delivered an address on the nature and the duties of the diaconal office. In the evening the service was commenced by the Rev. G. Lewis, and the Revs. D. Jones and H. W. Hughes preached. The services were well attended, and gave cheering promise of subsequent success. The church is formed upon the principles of strict communion, and is intended to form part of the Glamorganshire Baptist Association.

BETHNAL GREEN.

The recognition of Mr. T. D. Worrall as pastor of a newly formed baptist church in Morpeth Street, Bethnal Green, took place on the 21st of January last, when Doctors Burns and Cox, and Messrs. Peacock, W. Miall, and Talbot, engaged in appropriate services.

ORDINATIONS.

DEAL.

The Rev. T. S. Baker (late of Maldon, Essex) having supplied the baptist church in this town the last two months with acceptance, has accepted the unanimous call of the church to become their pastor, and will enter on his stated pastoral labours on Lord's day, the 7th of April. The congregation has greatly increased, and there is every prospect of usefulness and success.

IRVINE, SCOTLAND.

At Irvine, Ayrshire, on Thursday, March 14th, the Rev. William Mort Thompson was ordained the pastor of the baptist church, Irvine; Rev. Alexander McLeod delivered the introductory discourse and asked the usual questions, Mr. Breakenridge, one of the deacons, replied by stating the unanimous call of the church, and Mr. Thompson by giving an account of his life, and his motives in accepting the call, the Rev. James Paterson offered the ordination prayer, and the Rev. Christopher Anderson gave the charge from 1 Tim. iv. 12, the Rev. Dr. Innes and the Rev. H. S. Brown of Liverpool preached in the evening.

The services were attended by the ministers of different denominations who manifested the most gratifying cordiality.

RECENT DEATHS.

MR. SECKER.

Mr. William Secker, late senior deacon of the baptist church, Barton Mills, Suffolk, was born on the 22nd of October in the year 1785. During the period of his youth he was mercifully preserved from many of the follies and sins to which the young are particularly exposed; but he continued a stranger to the power of saving grace till he had attained his manhood.

In the year 1803 the late Rev. R. Saunders came to reside at Barton Mills. Burning with love to his Saviour, and mourning over the degraded condition of his neighbours, Mr. Saunders opened his house for prayer and the preaching of the gospel.* This was the commencement of the cause of Christ in this village. The labours of Mr. Saunders were greatly blessed. His house became crowded with anxious hearers, and many had their minds powerfully impressed with the importance of personal religion. Brother Secker was one of the number; he felt the necessity of the new birth, and at length gave himself entirely to God, and resolved to consecrate his days to his service.

He was baptized on the 2nd day of May, 1811, with eight others, who were on the same day formed into a New Testament church. In the following month he was invested with the office of deacon; and during the lengthened period of nearly thirty-nine years he discharged its duties with great credit to himself and advantage to his brethren. His marriage with the pious and excellent daughter of Mr. Saunders, along with other circumstances, gave him a special connexion with the church. A very close intimacy subsisted between him and his honoured father-in-law, which made him more particularly acquainted with the peculiar trials and discouragements with which every devoted pastor has to contend. This led him to exercise great affection and faith-

* See a memoir of this excellent man in the Baptist Magazine for September, 1840.

fulness towards all who, since the decease of Mr. Saunders, have statedly preached the word at Barton Mills. He loved the servants of Christ for their works' sake, and was ever ready to give them tokens of his fatherly affection.

His attachment to the church with which he was so intimately connected was very great, and it afforded him the highest satisfaction and pleasure in being able to contribute to its support. He had a large and benevolent heart, which being animated by the spirit of vital piety led him to devote more than a tenth of his income to the spread of the gospel. Our denominational societies had in him a firm friend and a liberal supporter; and in all his pecuniary sacrifices the greatest purity of motive might be perceived, for although he exercised the strictest economy he was an entire stranger to low and grovelling selfishness, and understood the import of the divine maxim, "It is more blessed to give than to receive."

He had great sincerity and integrity of heart, and some who have known him for nearly forty years can testify that they never knew him act in opposition to the practical righteousness of the New Testament. Perhaps no man was ever more respected in the circle in which he moved than was our greatly beloved friend. This is to be accounted for from the fact that his life as a Christian exhibited the humility, the purity, and the benevolence of the religion which he professed.

He possessed great decision of character, which might sometimes lead to unnecessary firmness, but this arose from the great deliberation which he exercised before he decided on any matter brought before his attention. He was a follower of Christ from principle, and not from mere feeling. He held everything with a firm hand, and was not to be discouraged by difficulties nor overcome by opposition.

He was eminently a man of prayer; secret prayer especially was his delight. Neither did any ever know him absent from the public worship of the sanctuary when health and strength would permit. The writer has the most satisfactory evidence that he never neglected a *prayer-meeting* during the entire period of his religious profession, except when detained by affliction or by some cause over which he had no control. He loved the gate of Zion, and experienced great blessedness in the pure and simple worship of God's house. Like Enoch he walked with God, and conversed much with heavenly things. His conduct was such as "becometh the gospel of Christ," and no one could be in his society for any length of time without either deriving spiritual profit from his conversation, or being deeply impressed with the sincerity and sanctity of his character.

The writer, however, would by no means assert that he had no failings. His departed friend would have been the last man to have maintained such a position. A few weeks before his death he mourned bitterly over his imperfections, and regarded himself as "the least of all saints." In a conversation with the writer he said, "I have been looking back on my religious life, and have been trying to fix upon something which might recommend me to God; but, oh! I cannot find anything but sin and imperfection. The blood and righteousness of Christ are my only hope, and I feel that my hope is well-grounded. I have no raptures, but I have no fears. I feel that all is well."

The affliction which terminated in his death commenced about two years ago. His health gradually declined, but he was able to attend the public means of grace till within a few months of his departure. When he became confined to his house, it was evident that his disease had assumed a fatal character. The best medical advice was procured, but all in vain. When informed that there was no hope of his recovery he expressed no desire for life, but spake of his death with the greatest composure, and gave utterance to expressions of holy resignation and blooming hope.

The writer had frequent opportunities of seeing him and conversing with him. He always found him peaceful and happy; he never heard him express a murmur, or a fear, or a doubt.

The closing scene corresponded with the uniform holiness of his life and crowned it with joy and triumph. He entered the dark valley unappalled, and viewed the rollings of the river of death without shrinking back. Friends wept around, but with him all was calmness, confidence, and peace; it was the death-bed of the saint; and after much suffering and many struggles the redeemed and renovated spirit winged its flight to the realms of boundless light and bliss, on the evening of Tuesday, Feb. 12th, 1850.

His remains were attended by a great number of friends to their resting-place; and on the following sabbath his death was improved in the presence of a large and deeply affected congregation.

He has left behind him a mourning widow, who is now the oldest member of the church at Barton Mills, and who is loved with a special kindness by all her fellow members. May she be beloved yet more and more, not only on account of her own virtues, but also for the sake of him with whom she was so long and so honourably associated in Christian fellowship!

Barton Mills, March 7th, 1850.

MRS. CLEMENTS.

Mary, the wife of the Rev. T. Clements, pastor of the baptist church at Desborough,

Northamptonshire, was born in the year 1805, at Snienton, near Nottingham. She was the subject of very early religious impressions, and at the age of nine years was united to the Christian church on earth, from which she was never separated, until she went to join the church of the First-born in heaven.

Her life was one of usefulness and perseverance. While under the paternal roof she met with much opposition in her Christian course; but her aim was steady, and her faith in God was strong. She loved the "habitation of God's house, and the place where his honour dwelleth," nothing could deter her from being often there. Even when her temporal duties have rendered it difficult to be at the evening lectures, or the meeting for prayer, then would she be at those duties early and late, and walk more than a mile to fill her place at the house of God. Her delight was with the saints, the excellent of the earth. She loved the ministers of Jesus Christ, and to serve them found many opportunities. She was the means of introducing the gospel into her native village, and chiefly sustaining it while she resided there; and not unfrequently has she been seen going from house to house inviting her neighbours and friends to attend the means of grace; and there is reason to hope that several persons, through those means, have reached the realms of everlasting glory, and ere this have hailed her welcome there.

On one occasion, in connexion with another female friend or two, she bought a number of tracts, and commenced a loan tract society, which grew up into an important auxiliary.

In the year 1830 she became the wife of her now bereaved husband, when she continued to pursue, unassumingly, the same track of usefulness, aiding in every possible way the labours of her husband—by visiting the flock and those that were out of the way, urging them to attend the house of God. Her longings for the salvation of precious souls, and the advancement of the Redeemer's kingdom, were constant. She would at any time give up her own seat to one on whom she could prevail to attend the means of grace. She never was so happy as when she could minister some relief to the afflicted and needy, but would always do it as secretly as possible—even without naming it to her husband.

Her last illness, which was long and painful, she bore with exemplary fortitude and resignation to the divine will; often saying, "My heavenly Father knows the best what to do with me." Three or four hours every day for more than nine months her sufferings were excruciating, yet she never murmured against that Hand which laid them on; but frequently said, "What are my sufferings to those of my dear Lord?"

On one occasion, Dec. 15, Mr. Clements said to her, "Do you think you must die of this affliction?" She answered, "I sometimes think I cannot recover." He said, "You do not seem to think much about leaving me in this wilderness;" when she said, "I love you as much as ever I did, but I cannot trouble about you; that would spoil my divine enjoyments. I did not think at one time that I could obtain such power to leave you, but my heavenly Father does all things well." In the same conversation she said, "In the early part of my illness, do you not recollect saying to me, 'You seem very dull,' I did not then tell you the cause, but I had an impression that I should die, and I was seriously examining myself if I were ready; and was very much tempted to doubt. But I came to the conclusion, that I had loved and do love the Lord supremely, and had devoted my life to his service in the best manner I could; and that I had a faithful High-priest touched with the feelings of my infirmities, and whose intercessions are ever availing on my behalf; I could not doubt of his love being unchanging, so Satan fled from me, and has not been permitted to trouble me since, although he has variously tried."

After fourteen months' severe affliction she fell asleep in Jesus, without a sigh or groan, Feb. 6, 1850, aged forty-eight years.

Her death was improved by the Rev. Joseph Pywell to a crowded congregation, from a text chosen by herself, Ps. cxix. 174, "I have longed for thy salvation, O Lord, and thy law is my delight."

MISS STONE.

The death of Mrs. Stone, of Hurn, near Parley, recorded in the last Magazine, which took place on the 3rd of February, was followed by the death of her daughter on the 13th, and her son, aged eight years, on the 27th of the same month, all falling victims to typhus fever. Miss Eliza Stone, a fine young woman, sixteen years of age, had lately been deeply impressed with her state as a sinner, under an address delivered at a prayer-meeting, by her pastor, Mr. Alcock, who improved these afflictive events on the 17th of March, in a sermon to the young, delivered to a crowded congregation.

MISCELLANEA.

YORKSHIRE BAPTISTS TO AMERICAN BAPTISTS.

The Committee on Civil Questions of the Yorkshire Association have requested the insertion of the following letter which they intend to lay before the associated baptist churches of the West and North Ridings of Yorkshire, with a view to its transmission to

their brethren of the same faith and order in the free states of North America.

"DEAR BRETHREN,—A coloured brother and minister of Christ from amongst you, Mr. Jeremiah Asher, has visited us, to solicit contributions towards discharging the debt on his chapel. Cordially responding to *your highly respectable* recommendation, and to the claims of his case, we have contributed, as we trust you will think, liberally towards it. We feel constrained, however, to embrace this opportunity of remonstrating with you, our brethren in Christ, on the strange inconsistency of the treatment which our and *your* coloured brethren receive at your hands, and the strange difference between their treatment here in England, and in the free states of the Union. *We* have listened with interest to his preaching, and he has been gladly welcomed everywhere, both to our pulpits and to the firesides of every class of society. We think that you, brethren, must agree with us that we owe a debt to our coloured brethren, which it is not only our duty but highly to our honour to discharge; and that in no way can we better discharge it than by showing to them our love as brethren in Christ, and by avoiding every word or deed, and even suppressing every feeling, which could make them *painfully* sensible of the grievous wrong which our progenitors have done to them.

"Brethren, we are confident that you must as Christians often feel that you bring no small guilt on your consciences in allowing yourselves to concur with the *children of this world* in keeping your most injured brethren in Christ at so great a social distance, and in so depressed a condition. If the *world* can without compunction refuse them equal social intercourse, and *practically* hold them down to SERVITUDE, though not in slavery, it must violate, brethren, *your* conscience and every Christian feeling, to do likewise.

"Brethren, we earnestly exhort you to break through these merely conventional yet sinful habits, and to honour your Master by your treatment of his servants. Be not ashamed of the brethren of Christ because the world is so, but let your light on this subject shine before men worthily of your profession. Happy indeed should we be to see our *baptist* brethren *foremost* in America, not only in the emancipation of the coloured people from personal slavery, but in the emancipation of *free men of colour* from social degradation, in educating them and elevating them by every possible expedient; and foremost, too, in emancipating themselves from a species of pride so irrational, so vulgar, and so *unchristian*, as that of pride in difference of colour!

"Although, brethren, you assign your liberality to *voluntary* emigrants from Europe as the cause of your inability to aid Mr. Asher's case, we must beg to remind you of two things; first, that coloured men *now* in America are in the land of their *birth*, therefore in their *home*, and that 'charity should begin at home;' and next, that their *colour* attests that they are the children of *compulsory* emigration, whose ancestors were dragged by *yours* from their fatherland, and that your fathers' heavy debt to *those* unhappy emigrants it is surely a sacred duty on your part to repay to their children.

"We trust, therefore, that our heartily expressed sympathy with Mr. Asher will not induce you to send to us other coloured brethren on a similar errand. It would assuredly lead to disappointment. We hope, on the contrary, it will only stimulate you to contribute yourselves in aid of your coloured *fellow countrymen's* spiritual wants, and also to elevate yourselves 'to the measure of the stature of the fulness of Christ,' by elevating these, His brethren and *your* brethren, to your own social standing."

TRUST DEEDS.

On the 14th of March, in the House of Commons, Mr. Peto obtained leave to bring in a Bill, which, if it pass through Parliament, will afford great relief to Dissenting Congregations and Public Schools. It is entitled, "A Bill to render more simple and effectual the Titles by which Congregations or Societies, for purposes of Religious Worship or Education in England and Wales, hold property required for such purposes."

[NOTE.—The words printed in *italics* are proposed to be inserted in the Committee.]

Whereas it is expedient to render more simple and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship, or promoting education in England and Wales, may hold the property required for such purposes; be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that wherever freehold, leasehold, or copyhold property in England or Wales has been or may hereafter be acquired by any congregation, or society, or body of men, associated for religious purposes, or for the promotion of education, as a chapel, meeting-house, or other place of worship, or as a dwelling-house for the minister of such congregation, with offices, garden, and glebe for his use, or as a school-house, with schoolmaster's house, garden, and playground, or as a college, academy, or seminary, or as a hall or rooms for the meeting or transaction of the business of such congregation, or society, or body of men, and wherever the convey-

ance, assignment, or other assurance of such property has been or may be taken to or in favour of trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assurance, in trust for the congregation or society or body of men, or of the individuals composing the same, such conveyance, assignment, or other assurance shall not only vest the freehold, copyhold, or leasehold property thereby conveyed or otherwise assured in the party or parties named therein, but shall also after the death or resignation or removal from office of such party or parties, or any of them, effectually vest such freehold, copyhold, or leasehold property in their successors in office for the time being, chosen and appointed in the manner provided in such conveyance, assignment, or other assurance, or if no mode of appointment be therein set forth or prescribed, then in terms of the rules or regulations of such congregation or society or body of men, subject to such and the like trusts, and with and under the same powers and provisions, as are contained in such conveyance, assignment, or other assurance, and that without any transference, assignment, conveyance, or other assurance whatsoever, anything in such conveyance, assignment, or other assurance contained to the contrary notwithstanding.

II. And be it enacted, that where such property be of copyhold tenure, and liable to the payment of any fine, on the death or alienation of the tenant or tenants thereof, it shall be lawful for the lord or lady of the manor of which such property shall be holden, at the death or deaths of the existing tenant or tenants thereof, and at the expiration of every period of *twenty-five* years thereafter, so long as such property shall belong to or be held in trust for such congregation, or society, or body of men, or other party or parties to whom such property may have been or shall be conveyed for their benefit, a sum corresponding to the fine which would have been payable by law, upon the death or alienation of the tenant or tenants thereof; and such payments shall be in full of all fines payable to the lord or lady of the manor of which such property is holden while the same shall remain the property or be held in trust for such congregation, or society, or body of men, and the lord or lady of such manor shall have all such powers for the recovery of such sums as such lord or lady could have had in the event of the tenant or tenants having died or having alienated the same: Provided always, that where such fine shall not be fixed by the custom of the manor at a certain sum, and the property so held shall not be situated in a town or village, or in the immediate vicinity thereof, the fine payable on account thereof shall be estimated at the annual rent or annual value of the land so held, if let for agricultural purposes at the time when such fine shall become due and payable in virtue of this act.

III. And be it enacted, that wherever any sum or sums of money shall have been or shall be invested on any security in England or Wales, for the benefit of any such congregation or society, or body of men as aforesaid, for the purposes aforesaid, or of any religious, educational, or charitable object, under their administration and management, the bond or other deed whereby such sum or sums of money has, or have been, or may be secured, shall not only effectually vest the said sum or sums of money in the party or parties named in such bond or other deed, but shall also, after the death or resignation or removal from office of such party or parties, or any of them, effectually vest the said sum or sums of money in their successors in office for the time being, chosen and appointed in the manner provided in such bond or other deed, or if no mode of appointment be therein set forth or prescribed, then in terms of the rules of such congregation or society or body of men, subject to the same trusts, and with and under the same powers and provisions as are contained in the bond or other deed given and granted to the parties therein, and that without any transference, assignment, conveyance, or other assurance whatsoever, anything in such bond or other deed to the contrary notwithstanding.

IV. And be it enacted, that this act may be amended or repealed by any act to be in the present session of parliament.

SCHOOL FOR MISSIONARIES' DAUGHTERS.

We are requested to inform our fair friends that all goods intended for the bazaar in aid of the Institution for the Education of the Daughters of Missionaries at Walthamstow, must be sent addressed for the Mission School, Walthamstow, either to the London or Baptist Missionary Societies, not later than Wednesday, May 1st, and they are requested to put a moderate price upon each article upon which no reduction will be made. All goods not disposed of will be sent to those missionary stations whence the children in the mission school come. This circumstance may act as a stimulus to those ladies who are working, and induce other friends of missions to engage in it without delay. It is suggested to the ladies that they will do good service by calling upon their friends who are *manufacturers*, and soliciting their aid. Almost every manufactured article will sell if it be useful in families, or if it be not too large as an ornament. Christian manufacturers in Sheffield, Birmingham, Nottingham, Leicester, Manchester, Worcester, Kidderminster, Leeds, &c., will not forget that they *can* afford help, and the conductors of the school doubt not that in these prosperous times they *will*, thus not only aiding the

work at home but helping the stations abroad.

Where *goods* cannot be sent conveniently, *pecuniary assistance* will be joyfully received by the secretaries, and should be addressed to Miss Elizabeth Peck, 8, Finsbury Square, London.

BILSTON.

Interesting services have been held in the baptist chapel, Bilston, Staffordshire, to commemorate the jubilee of the congregation worshipping in it. The chapel originally belonged to the independents, but in the year 1799, a few friends from the Darkhouse chapel, Cosely, lamenting over the spiritual destitution in the town, entered into an agreement to purchase the chapel for the use of the baptist denomination, which was ratified in 1800, and a church formed of eight individuals. Since that period it has gradually advanced, though it has had to contend against many adverse occurrences.

But during the last few years things have worn a more cheering aspect; the church has increased, the chapel freed from debt, and two new school rooms have been erected, which are also free; and with the present services they have commenced a fund to be devoted towards the erection of a house for the resident minister for the time being, which already amounts to nearly £70.

The Rev. B. Evans of Scarborough (who was at one time a scholar in the sabbath school and member of the church) preached on Lord's day, March the 10th, to large and attentive congregations; and on Tuesday evening, March the 12th, upwards of six hundred took tea together, Mr. T. Kemp, minister of the place, in the chair. Mr. W. H. Baylis of Bilston gave a brief outline of the history of the church, and the Revs. Messrs. D. Wright of Darkhouse, J. Williams of Walsall, J. Voller of Prince's End, B. Evans of Scarborough, and J. Blakeman of Hook Norton, Oxon, delivered suitable and interesting addresses.

The choir, aided by some neighbouring vocalists, enlivened the meeting by singing several choruses in a very efficient manner.

The tables were nearly all furnished gratuitously by the ladies of the congregation.

DR. ACHILLI.

Exeter Hall was thronged on the 7th of March by an assembly convened to welcome Dr. Achilli, who had arrived in safety, with his wife, a few days before. He addressed the meeting through an interpreter very acceptably, and is evidently an accomplished orator. We trust that he will be usefully employed among the many Italians who reside in London, or occasionally visit it.

RESIGNATIONS.

The Rev. Thomas Thomas of Astwood Bank, Worcestershire, is about to close his engagements with the baptist church at that place, and would feel happy to supply any destitute church where there is a prospect of usefulness.

The Rev. John Jones of Gladestry near Kington, Radnorshire, desiring to remove to another sphere of labour, would be happy to visit a destitute church to whom his services might be desirable. He spent three years at Pontypool Academy before he entered on his public work, and has been nearly three years pastor of two small churches meeting at Gladestry and Evanjabb.

The Rev. John Gibson has supplied the pulpit of the baptist chapel, West Drayton, three months, with acceptance and a view to settlement, but some providential circumstances on his part prevent his accepting the cordial and unanimous invitation of the church, which in consequence is still without a minister. The station presents an important sphere of usefulness to an acceptable pastor, of moderate sentiments, not entirely dependent on the people. The deacons would be happy to answer inquiries.

On March 18th, 1850, a service was held in the baptist chapel Minehead, Somerset, to take farewell of the Rev. C. Elliott the minister, who is leaving for America after a pastorate of seventeen years. An address was delivered to Mr. Elliott by Mr. Sutton of Watchet, and prayer offered by Messrs. Standerwick, independent, and Boynes, methodist. The deep sympathy and regard of the people to Mr. Elliott was manifested by the largeness of the attendance, and by the presentation of a purse of fifty-four sovereigns.

COLLECTANEA.

THE SABBATH AND THE POST-OFFICE.

Yesterday an important deputation waited, by appointment, on the Marquis of Clanricarde, in reference to the entire cessation of postal labour on the sabbath. In reply to the statements of the deputation, the noble marquis avowed that he was not opposed to the rest of the Lord's day being given to the servants of the post-office; on the contrary, it would be more agreeable to him. He fully admitted the numbers, respectability, and influence of those who were in favour of entire cessation, and the practicability of carrying out the proposed arrangement, adding, that the government were prepared to do so, if such appeared to be really and truly the wish of the country. The impression

made upon the deputation was of the most favourable character.

The number of petitions presented to the House of Commons, in favour of the entire cessation of postal labour on the Sunday, up to the 14th instant, were 1,547, signed by 231,784 persons. Since then 147 have been presented, considerably increasing the number of signatures. The strong and united expression of public opinion on this important question, was never more necessary than at the present moment. The provinces have set a noble example: we hope soon to see the metropolis manifesting an equal degree of energy; indeed we have been informed that measures are in progress for the purpose of convening an aggregate meeting of the metropolitan boroughs upon the subject.—*Christian Times, March* 22.

CORRESPONDENCE.

ON THE PROPOSED NEW CONSTITUTION FOR THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—By your last number I perceive our friends Pryce and Mursell do not give up their intention of urging forward their proposal for a new constitution for the Baptist Mission; though I had hoped more mature thought and ampler time for discussion would have shown them the inexpediency of such an attempt. Having suggested a few of the many objections to such a project in your pages for July last, of which not the least notice has been taken, I scarcely think it necessary to add to what already is before the public. One or two suggestions, however, have been made by friends since that letter was printed, to which I may be permitted to solicit the attention of your readers. It is to be regretted that the proposed change has not been more amply discussed in the pages of our denominational organ, before being brought to a general meeting. This assembly can only comprise a comparatively small portion of the friends of the mission. It is possible that measures might be so energetically and eloquently pleaded as to carry the votes of such a meeting, contrary to the good sense of its absent contributors, and thus inflict a serious injury where nothing but a benefit was intended.

The *object* of the proposed change, as I understand it, is virtually to make the churches the society, and deputations from the churches its executive; and the *reason* given, to unite the society more closely with the churches, and to make it strictly a religious institution. This, in few words, I take to be both the object and the motive; and it is the duty of every one connected with the churches or the society, and especially those who belong to both, to consider whether such a change is necessary, or expedient, or desirable; what would be its certain or probable consequences upon each, and how these separate institutions would work, if brought into such close contact and mutual dependance on each other.

It is conceivable, that objections to this alteration in the constitution of the society may arise from both sources; from its imposing upon the church duties which do not scripturally and properly belong to it; and encumbering the society with a controlling power injurious to its beneficial working. A New Testament church, with its appropriate office-bearers, is *complete in itself*. It has no authority, no sphere of control beyond itself. The duty of spreading the gospel is imperative on every individual member; but as a church it has no commission to elect members to form a missionary establishment, and hand over the duty of diffusing the gospel to that distant body. The plan suggested by my friend Pryce, if fully and extensively carried out, would infringe upon what we as dissenters have long prized, the congregational and independent character of our churches. On the other hand, a missionary society, with its well-appointed officers, is *complete in itself*. It is the social principle, applied to a great and noble object, the spread of the gospel to all the nations of the earth. It is aiming to effect that by union and combination to which private and individual effort is inadequate. But it is no more essentially connected with Christian churches than is an Anti-Slavery Society, or a Peace Society, or a Temperance movement. These almost invariably arise from the members of our churches, but are and ought to be separate institutions, regulated by their own laws, and with which Christian churches have only an indirect relation.

Objections are taken by many against the projected alterations from their purely sectarian character. There have been, and doubtless are, many subscribers to our Mission belonging to other denominations of Christians whose position towards the Society would be affected by adopting the proposed changes. To say to an Independent or Wesleyan, you may give us your money, if you please, but we now,

for the first time, interdict you from attending our annual meeting, or having any voice in its proceedings—is it not instantly felt that such a resolution is placing the society in an ungracious attitude towards such subscribers? They may naturally be supposed to say, "We do not ask or wish for any control over your proceedings, but to make a positive law on purpose to *exclude* us, is so gratuitously ungenerous, that we object any longer to place ourselves in so invidious a position. And especially do we feel this for the reason you give for its necessity, i. e. to preserve the *religious character* of the society, as if no church was religious but such as belong to the baptist denomination."

It is, indeed, possible for dealers in the imaginative, and who have a fancy for paper constitutions, to exhibit a lovely picture in which the church, and all churches shall be so united, so disinterested and devout, as to bend their every energy first for raising the tone of piety at home, and then as unitedly and devoutly enlarging their efforts to others, and to all around. But we live in a world that *is*, and not altogether the world that *ought to be*. We are called to legislate for time, and men, and things, as we find them; and we must take them as we find them, only studying to make them a little better. Who does not see that the variety, not to say *contrariety of sentiment*, which obtains in what are nevertheless called baptist churches, is an insuperable barrier to the peaceful working of such a scheme as the one now proposed. This objection was slightly hinted at in my former paper; but it is entitled to graver consideration than is there given to it. Trace its probable influence both on the society and the church. The very existence of the society might be placed in jeopardy by such a resolution. For instance, let Mr. Pryce look around him, and ascertain (indeed he knows without the trouble of inquiry) the sentiments of a large portion of the sixty-three baptist churches in the county of Kent. If they had to appoint delegates to the annual meeting, most assuredly they would not fix upon such gentlemen as Messrs. Pryce and Pewtress as their messengers. It is true few of them are contributing churches, and as such, have no vote or influence. But it is only to imagine a party-spirit once to get admission into the society, and perhaps there is no church in the whole county so poor or so inert as not to be persuaded to send a contribution of five shillings, which would entitle its messengers to aid in any object, however injurious to the Mission, or opposed by its oldest and warmest friends. Is it wise to place the society in a peril like this to obtain what is only a presumptive and imaginary benefit?

Besides, if no person is to attend or vote at any of the society's meetings but such as belong to contributing churches, in what a disadvantageous condition would those generous subscribers be placed who belong to non-contributing churches. Many of them, though not *designated* "Anti-mission," as in America, are thoroughly such in spirit; yet in some of these there are individual members greatly in advance of the societies in which they are found. In their individual capacity they would gladly help, and would be entitled to a vote on all occasions; but because the church with which they stand connected cannot be persuaded to contribute, they are not merely virtually but positively excluded from all participation in the conduct of the society.

Again, to make a law that no subscriber shall have a right to attend its meetings for business but such as belong to subscribing churches, appears to proceed on the supposition that our obligation to aid in spreading the gospel arises out of our relation to the church; a church-duty, rather than one we owe directly to the Saviour. An intelligent friend in the country, in relation to this subject, remarks that he is in the habit of supporting a village itinerant at his own charge; but if this principle be allowed I am doing wrong. I ought to hand over the money to the church, and admit every member to an equal voice with myself in the management of it. Was ever notion more absurd? But the principle cannot for a moment be admitted. If the Saviour has called us by his grace, and placed us by his providence in the midst of an ignorant and depraved population, our duty to aid in diffusing the knowledge of salvation to those around us arises out of our obligation to the Saviour, and not from our relation to the church. The duty would be the same if there were no such things as Christian churches, or if we were placed where there were none. The duty of Christians to form themselves into local associations, called churches, though in obedience to divine authority, and in conformity with apostolical practice, does not appear to have been *primarily* for the spread of truth, but for the instruction and edification of its own members. Churches being formed, and growing in knowledge and piety, the desire to diffuse gospel light and privileges was the natural and spontaneous expression of love. Benefits needed by all, adapted to all, provided for all, should be held out for the acceptance of all; and it would be the height of selfishness and ingratitude in those sitting down to such a feast to show no concern for a world of sinners perishing without. Such appears to be the natural aspect of a Christian church towards missionary efforts; but to make the church first the depository and then the disburser of Christian truth, is just the language of our high ecclesiastical dignitaries, and more congenial to the atmosphere of Oxford or Exeter, than the mission-house of the most free

and liberal of all dissenting sects. In fact, it is popery, not protestantism—opening an avenue to all the corruptions of former ages—the man of sin stealthily creeping into a society of baptists!

But the plan suggested is as useless as it may prove dangerous. The thing wanted is to excite in our churches a deeper interest in the progress and operations of our Missionary Society, and a more ample and spontaneous supply of resources for its support. But to suppose that I shall feel any more interest in the mission merely because my church, with twenty others in the neighbourhood agree to send A. B. and C. D. to London once a year to give their vote in the choice of officers, is to my mind so supremely gratuitous and problematical, that were it not on a serious subject, and entertained by good men in sober seriousness, one would almost be tempted to greet it with a smile. But I know our friends are serious, and I give them full credit for it. Still I must say that to my mind the remedy is totally inadequate to meet the want. It is not a case for homœopathy. The remedy is not of the same genus with the complaint. It is not applied to the right part of the system. It is not the officers of the society want changing. It wants the heart of our churches, and of every Christian in them, to be warmed by fresh and vivid contemplations of what it is to be "without God, and without Christ, and without hope in the world," and on the other part, a new and vivid realization of the inestimable spiritual privileges we enjoy in this happy country. This remedy every Christian minister may apply to his own heart, to his own church, and in his own neighbourhood, without giving himself the trouble of a visit to the metropolis, or agitating the quiet of a religious institution.

I therefore draw the inference,—That as the changes proposed will be useless and may prove dangerous—are not adapted either to the nature of the society or the church, and would place both on improper bases—since they will entail certain loss to some individuals, and disgust many friends by their sectarianism.—Let the *society* stand as it is, the subscribers who support it be the society, appoint their own officers, and manage their own concerns; and let the churches attend to their own matters, and only assist by their friendly aid an institution which it is no part of their duty, as churches, to control.

I am, dear Sir,
Yours very truly,
JOHN HADDON.

PRESBYTERY OR INDEPENDENCY—WHICH?

To the Editor of the Baptist Magazine.

"By the laws of all social order . . . the secular and financial labour involved in the work of missions ought to be determined on and directed in the church represented in her judicatories, and not only the missionaries but also the boards of trust and agencies ought all to depend for their being and continuance upon the suffrage of the church thus represented."—*American Presbyterian Church.*

MY DEAR SIR,—I rose from the perusal of this passage as your magazine for March came to hand. The coincidence was curious; and I turned at once to the letter on the proposed change in the constitution of our mission. For once, your correspondents are among the presbyterians, and as sound as either Calvin or Knox.

I do not however object to a *name*, and if the *thing* be good let it be welcomed, whether it come from convocation or synod. The *thing* itself, however, deserves inquiry, and I crave permission to contribute a few thoughts.

Our societies, it is said, must be managed directly by our churches. Subscribers, as such, should have no place in them. The churches must make it their business to qualify and become the society, appoint delegates, and by direct church action control them all.

Now it is obvious on comparing this plan with our present constitution that—

1. It is a scheme of universal disenfranchisement. It destroys all individual membership. It does not say that professed Christians only, or members of churches only shall manage our missions. It says broadly no man—no men—shall manage them. The churches only, and as churches, shall control and conduct the whole, though, of course, through delegation and committees.

2. Here is a grave legal question. That part of our constitution which defines the management of the society is *embodied in most of its deeds*. It is managed "by a committee chosen annually at a meeting of members only." Can such property be returned when both membership and committees chosen by members are swept away? I am no lawyer, and the question is, as compared with great principles, unimportant, but it must be carefully considered before we ought to consent to a needless change.

3. The proposed change is based, so far as the control of the members of our churches is concerned, solely upon a *theoretical* objection. Nine-tenths of the qualified members of the society are connected with our churches. *All* pastors whose churches collect for it are members. All the committee are professing Christians and baptists. All the electors who have attended and voted at the business meetings are professing Christians and baptists too. As a matter of fact it may be added that the majority at those meetings has consisted of pastors and office-bearers of *country* churches.

Possible *future* difficulties may be suggested; but so long as the pastors of our churches have the right of attending committee meetings, and of compelling at any time an appeal to the constituency, what is there to fear?

There is in fact no *practical grievance* to remove, and the whole question is one of amateur-legislation—as necessary in Utopia as in any existing state.

4. It gives the churches no privilege which they do not already possess. Every church may, if it please, make its pastor its representative, merely by an annual collection. The pastor of every collecting church is a member of the society, and qualified to attend and vote at all meetings of committee. This provision is now grafted on individual membership; and it is proposed to abolish the latter and modify the former, certainly without at all increasing the controlling power of the churches. The whole movement is in fact an attempt to narrow the franchise, and to merge individual responsibility and control in the shadowy, uncertain influence of bodies of men.

5. The *money qualification* is still to remain. The very thing which, in the old plan, has created the uneasiness is retained in the new, and every church, *provided it makes a collection*, is to exercise the control.

6. But this suggestion involves a grave and, as it seems to me, an unscriptural principle.

It is with us a great truth that the church of Christ may prescribe and enforce such things *only* as he himself has enjoined. A church may prescribe that its members shall hold the essential doctrines of the gospel, that they shall obey Christ's law, and be baptized, and that they shall walk in all his ordinances and commands. It may prescribe that its members shall "be temperate in all things," that they shall love Christ's cause, and manifest their love by efforts for its advancement upon earth. These are parts of the law of Christ built into the very foundation of the church, and they may be enforced by church authority. The church as the executive, so far, of the great Lawgiver may carry out these laws, may rebuke, exhort, entreat, and even expel. But suppose the church to go further and to say, You must profess these doctrines in *writing* or *orally*, you must *sign* this pledge, you must collect once a year and combine with other churches in electing delegates for the Baptist Missionary Society; who does not feel that the church has exceeded her commission? I even take it as granted that the things she thus seeks to enforce are in themselves good, and that they are binding on those Christians who approve them; but it is to my mind clear that the church as a church has no responsibility and no obligation in the case. If she assumes it she will lose her authority, or become secular, divided and feeble.

I am not denying that a church may engage in systematic benevolent effort. She may send one of her members to India and support him there, and Christ may approve and accept the offering at her hands. A church may print tracts and educate pious young men for the ministry. But she does all this specific work simply as a voluntary society, she has in this respect no powers conferred upon her by the Saviour different from those that any voluntary society possesses. She is in fact an ordinary association, and not properly a church at all. When, therefore, it is said that our societies should be formed of our churches and controlled by them, and not of auxiliaries or subscribers; there is either a distinction without a difference, (for the churches are only auxiliaries,) or the churches of Christ have duties assigned to them for which their Master has given no direction. These churches have no responsibilities *as churches*, except to learn the ordinances of the kingdom of Christ, and to see that they are faithfully observed. And surely an annual collection for a society, and the appointment of delegates are not among them. If the churches *voluntarily collect* and become, in fact, auxiliaries, by all means let them do it; but where is their right to forbid any body of their brethren from doing the same, or to say that unless they act *as a church* they shall have no share in the honour or responsibility of these achievements.

I believe that the sympathy of our churches in the operation of our societies is essential; and that the members of our churches should be in effect the constituency and the managers. It is also highly important that there should be hearty co-operation throughout each church in aiding various benevolent schemes: this is one thing. But to put on the *churches, as such*, the duty of managing specific societies, to form these churches into an ecclesiastical body, to make the various secular questions connected with missions part of *church* business, to compel minorities to give their share of church influence to societies and efforts which in their consciences they condemn, to drive out of the church all men who disapprove of the particular effort which the church has pledged itself to sustain: this is altogether another.

As I prize individual freedom, therefore deprecate responsibilities for which churches *as such* have no promise, and desire support for our mission only so long as it has the hearty confidence of the churches, (a thing very different from their ecclesiastical sanction,) I trust that the proposed resolutions will be withdrawn or condemned.

We are the last to appeal to authority on such questions, but I may state (what is no doubt well known to you) that our brethren

in America have very generally decided against *church* action in reference to societies, and maintain the rights and responsibilities of individual Christians.

Yours very sincerely,

X. X.

WOMAN'S VOICE FROM THE CHURCH.

To the Editor of the Baptist Magazine.

SIR,—Will you permit me, through the medium of your Magazine, to call the attention of your readers to the following question: "For what reason is the right of voting in church business denied to the female part of the church?" Whether this is the prevailing practice I know not, but such is the case with the church of which the writer is a female member. In Genesis we read, "And God said, Let us make man in our image. So God created man in his own image, in the image of God created he them, male and female." From this passage it appears that the female was created in the likeness of God equally with the male, thus constituted a moral agent stamped with the impress of Deity. Admitting the damage of the intellectual faculties by the fall, it will be remembered, both falling alike, both were involved in similar consequences. Woman passing into a state of thraldom to man, part of the sentence of her curse, still affects not the question of her intellectual rights. In reply to this question I am aware it has been urged, that woman is the weaker vessel, possessing an understanding too limited and a judgment too unsound to be entrusted with the decision of important matters. That she is the weaker vessel, or the more delicate variation, gently cast in softer mould, reflects but more clearly and beauteously the wisdom of her Maker, who ever blends in his landscape of creative skill the stronger and the lighter shade, consummating the perfection of every part, the whole forming but the one result of faultless design. Therefore let man be modest, and take heed lest in degrading woman he reproach the twofold master-piece of God's production. Weakness does not imply essential imperfection. Every thing is perfect in its own kind and degree. That the understanding of woman is contracted within a narrow boundary, we think should be imputed to an illiberal education rather than to radical defect in mental power. That her judgment (if by that term is understood the act of the mind in collecting evidence, and therefrom inducing truth) is prescribed within its own appropriate sphere of action and observation is a point readily acceded, as not at all affecting the subject under consideration. Woman would not seek to destroy the great principle of symmetry which presides over the entire work of creation, its pillar of support, its flower of beauty. We rather regard the exercise of a masculine mind, placing the reins of power in the feminine hand, an unnatural, illegitimate alliance, presenting more of the revolting than the correct and pleasing; a position no cultivated woman covets to occupy. We must confess, when we have occasionally read the announcement of a lecture to be delivered to the public by one of the blue-stockings of the sex, we have hailed it with no sympathy; while we give full credit to the purity of motive by which the individual is actuated, we must think she has greatly mistaken her province. Let not woman, in her effort to secure her rightful standing, be regarded as making an aggressive movement upon the sole right of man, or be repulsed because the outlets of a feminine mind may lead her forth into a somewhat diverse direction to that of man, remembering that she only sinks at his feet where it would be a graceless effort in her nature to rise, or regaining her ascendancy, she mounts where the law of his being necessitates to gravitate; thus in their Maker's design blending together, presenting one harmonious aspect of intellectual dignity and beauty.

Again, it is objected that woman is the creature of feeling, guided by the propelling influence of passionate excitement, rather than by reason and prudence, and moreover is too easily biassed by the opinion of another to retain her own with firmness. It is lamentable that woman should have too often sat for the likeness of such a ridiculous picture; we are happy however to know that the ball-room is her home, not the church. Yet let but woman be initiated into a higher toned, sound, logical education, and we still think her a being capable of being redeemed from her folly. It is however to the Marys of the cross these remarks have special reference; in the higher elements of their renewed nature, these marks of the world's devotee are not usually to be found. However disadvantageous the external circumstances in which one of these Marys may be placed, beneath the cros her equality with man is vindicated, where with him she alike becomes the subject of the most sublime tuition, the Holy Ghost leading her into the knowledge of all truth, illuminating what is dark, correcting what is evil. It will be seen by the spirit of these remarks that it is not publicity and undue power we would claim for woman. Heaven has mantled her in the blush of nature's modesty, assigned her the shades of retirement sacred and dear, awarded home to be her peculiar sphere of action; with these she is content to dwell: her duty done to man, she remains the handmaid of the Lord. In her service to him she is not to be fettered by being restrained from taking equal part in every thing relative to Christ's kingdom. It is passing strange that in the nineteenth century, in a land pre-eminently

the home of freedom, where every political movement is on the side of catholicism, amid the correction of abuses, the repeal of wrongs, the advances of a nation toward the ultimatum of light and glory, it is passing strange that on all sides of the moral hemisphere the circle of light and liberty is spreading, but extending in the direction of the Christian church, light is lost in darkness, liberty in oppression. As a national subject, a social domestic, the women of England have risen to their rightful standing. It is in the church alone woman is degraded; the only spot in our happy land from whence issues her cry of oppression. Brethren, we ask you as men, if the sex ought to be compelled to assert their claim at the expense of their own feelings of retiring delicacy. As Christian men, say have you a right to repeal the laws of the Head of the church? Is not woman's equality included in the very principle of the atonement? Liberty is part of woman's purchased redemption, not only from the "law of sin and death," but from that degrading part of the curse so painfully groaned under in heathen lands to the present day. In the church, the community in which the inspired penman hath declared "There is neither male nor female, ye are all one in Christ Jesus," woman claims the more special privilege of liberty entire. Give it, or reduce her in every department of her life to the level of the Hottentot. Desire of emulation prompts not the cry of woman's oppression. It rises up and swells from a deeper fount of sanctified affections. By this law of the church her understanding is not only insulted, but her influence and usefulness considerably diminished. A wrong principle manifests its own error by including in its defence gross inconsistencies and an extravagant or illogical conclusion. We think it requires no literati to run down a long chain of argument to show the untenable ground on which the objections to woman's vote in the church are based. The argument, if indeed it deserve the term of argument, evidently turns upon the point of perfection. If woman's understanding is contracted, her judgment liable to err, she becomes unqualified to exercise the prerogative of intellectual influence; a requisition rather too lofty for fallible man to demand, one which if required of himself would at once arrest every mainspring of action in the moral universe, and reduce earth to a mere stage of mechanism. That it involves gross inconsistencies is palpable, since woman is preferred to the performance of many spiritual services connected with the operations of the church which necessarily imply her equal competency. The church, for the continuation and maintenance of its own interests, requires an executive administration to guide and govern its internal affairs, in common with a kingdom, or any other collective body. The working of its movements seriously involves its prosperity or adversity. As an incorporated member of this body, woman becomes equally identified with its interests, receives a personal share in its blessings or judgments, and we believe is accounted by Christ alike responsible for the glory of his name therein. Notwithstanding man appoints her to a certain extent an irresponsible passive position. In the church with which the writer is connected, it is a usual circumstance for about twenty or thirty male members out of an attendance from one hundred to one hundred and fifty, to settle all business brought before them. It has occasionally occurred that the fraction have dissented from the majority, who in all other bodies justly carry the question. This church is composed in its aggregate of upwards of three hundred members, under the entire control of about thirty males. This statement may suggest yet one other reason for the abridgment of woman's liberty, viz., that if the female part were allowed a vote, from the frequent preponderance of her number, the government of the church would be transferred over to her. Let it be recollected that this objection rests upon the supposition that each female member would form one and the same opinion upon all subjects, a preposterous apprehension, requiring no further remark. Argument proceeding alone upon sound principles we again refer the question to the right of woman's equality to vote, assigning numbers to the disposal of circumstances, assured that the adoption of a just principle must conduct to a right result. Frivolous objections, based on no solid ground, we must dismiss, leaving the dark shadows of fears, suspicions, and jealousies to glide by in their own mystic intangible forms. We wish it to be distinctly understood, that all we claim as a right, is a silent vote on all church business. We seek no appointments, no active part, we only ask as rational creatures, to form an opinion and secure its own amount of influence. Surely none will quote the apostolic injunction, "Let woman keep silence in the church," after what has already been stated. The difference between rising up to address the church, and remaining silent to give a vote by sign, is too evident to need comment. As a public teacher we acknowledge none but man. Let the male part remember they would still command vantage ground, the public discussion of the subject devolving upon them, would be the medium of influence exerted upon woman. Inasmuch as a member's influence and usefulness not only embraces the world as the vineyard of labour, but also the church as its own special sphere of spiritual solicitude and affection, wherefore are the channels of woman's mind here alone to be dried up? In this church it is allowed woman to vote on two subjects only, viz.,

the choice of a minister and of a deacon. The reason given for this most amusing inconsistency is, that in the spiritual services of the one, and the temporal offices of the other, she has an individual interest at issue. It is presumed these questions involve consequences of the greatest importance, interwoven most deeply in its interests, yet therein woman is admitted capable of forming a judgment, and her right to do so, because she is an interested party is acknowledged, on other points denied.

A Lover of Equity.

A HINT TO CHRISTIAN EMPLOYERS.

To the Editor of the Baptist Magazine.

Sir,—I have frequently heard it remarked among my friends, and presume it has been felt in other quarters also, that societies for different objects are multiplying too fast, and have the tendency to put a stop to individual effort.

I therefore beg to draw attention to a simple means of doing good, which does not require the cumbrous and expensive machinery of patrons, secretaries, sub-secretaries, treasurers, sub-treasurers, committees, auditors of accounts, prospectuses, reports, proxies, &c., &c., but which, nevertheless, may be the means of incalculable good throughout the country. I refer to the duty which I think Christian employers owe to their men, of bringing before them the truths and glad tidings of the gospel, by means of morning prayers and reading of the scriptures.

This plan has been tried in my establishment for a year or more and with marked good results; it has, I hope, resulted in the conversion of one of my men, if not of more, and as he has now for some weeks been dangerously ill and I don ot know what may be the result, it is a great satisfaction to be able to hope that he is prepared for the great change, if he should be summoned to appear before his God. And where it does not result in conversion it has a good effect on the men, they are more ready to oblige each other, less disposed to quarrel, more attentive to their duties, refrain from swearing and drunkenness, and have the interest of their employer more at heart. I do not take any praise to myself in this matter, as it is entirely owing to a pious and devoted person in my employ, who suggested the thing to me and volunteered to conduct the service. When the men return from breakfast at nine o'clock they all go into a room appointed for the purpose, and after they have sung a verse, a short portion of scripture is read, and then a short prayer concludes the service. If others should be disposed to adopt this plan it is strongly recommended not to let the service exceed ten minutes, otherwise the men will get weary and take no interest in it I should also recommend the circulation of periodicals such as "The Family Friend," "Chambers's Journal," &c., secular as well as religious, to shew the men that an interest is taken in their temporal as well as their spiritual welfare.

If employers have not any one in their service who could undertake it and cannot attend themselves at the proper time, they might, perhaps, get one of the city missionaries or some other friend to undertake it for them, and if so the service is likely to be of great good if earnest prayer is offered for the blessing of God upon it.

I am, Sir, yours truly,
G. H. L.

ON THE CIRCULATION OF BAPTIST PUBLICATIONS.

To the Editor of the Baptist Magazine.

Dear Sir,—Feeling strongly about the circulation of our own denominational periodicals, and of your very useful magazine in particular, induces me to take this opportunity to trouble you with a few remarks on this subject. I cordially sympathize with the sentiments expressed by a correspondent in the Magazine for December, 1849, on Baptist Commentaries; this is a matter which should be more frequently touched upon both by ministers and the leading men in our societies. As a denomination we are greatly to blame in this respect, more so I believe than any other section of the Christian church. But I wish principally to confine my very brief observations to the Baptist Magazine as it is recognised as "the organ" of our body. All that has and may be said respecting denominational literature generally may with equal propriety be stated in reference to your journal. Many are the excuses urged for the non-taking of this invaluable connexional organ both by ministers and laymen. Some ministers there are who complain of straitness in circumstances, and consequently of a pecuniary inability to patronize the Magazine, while at the same time they can purchase other monthly productions which cost them as much, and in some cases more, than it does. Now considering the object of the Magazine, apart from its literary superiority, such conduct is insufferable, and I for one should never think of saying a word if our own magazine was taken with other periodicals, although they might advocate the views of other bodies; but it appears reasonable that our own should be first, and then if we have anything to spare to assist others. There is another evil about which I consider it my duty to speak, and that is, the practice of certain ministers taking the January number only, because of the portrait given. This perhaps is more condemnable than the former, as it may result in leading you astray with regard to the numbers to be issued;

but I would fain hope that this very unfair and selfish practice is indulged in only to a very limited extent, but in odd cases I know last year and even in January, 1850, it has been done.

Trusting that your labours may be more generally encouraged,

I am yours,

A DENOMINATIONAL MAN BUT NO BIGOT.

ON MIXED MARRIAGES.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I heartily thank you for inserting my query and the replies which it has drawn forth, as well as your correspondents for readily contributing to assist me out of a difficulty from which my mind is not entirely extricated as yet.

I cast myself on your forbearance by soliciting a corner in your magazine once more, as well as the favour of a reply from some friend and its kind insertion.

In carrying out the decided opinion of three of the respondents, by bearing a practical protest on the *day* of marriage, *religiously* and *socially*, am I not bound *consistently* to perpetuate the protest, during the remnant of their days, so to abstain from recognising the marriage union in all the civilities of life, as well as refusing to associate with them on any occasion as husband and wife? If so it appears to me my pastoral visits must terminate as well as others of a friendly character, which must end in a breach, it may be a division in the church, or even a separation—where a cause is small and dependent on a few—between pastor and people? If it does not involve this, and the marriage-day protest is to *terminate* all tokens of pastoral disapprobation, I can see no reason why it should not close with the previous public testimony against such unions, and the private rebuke.

Consistency of action is what I desire, based on right principles.

Hoping this expression of difficulties, and the rendering of aid by correspondents and yourself, will be for the good of the church of Christ,

I am, my dear Sir,

THE COUNTRY PASTOR.

March 6th, 1850.

EDITORIAL POSTSCRIPT.

A venerable friend of the Baptist Missionary Society, writing to the editor respecting the proposed changes, says, "I hope your next Magazine will contain an answer to the letter of our Constitution Artists. I cannot see how their plan can be followed out without producing great confusion, and its effect might be to throw the nomination of the Committee into the hands of twenty men. Such a plan would have prevented the man who in his day did more for the Society than any other, I mean Broadley Wilson, from having a voice in the election, and I think it is very doubtful, whether, under such a system, he would ever have been elected."

We do not know any church that withholds from its female members the right of voting at meetings held for the transaction of business. That there have been such formerly we are aware, and some of them have received the due reward of their folly and injustice in ways that ought to deter all others from adherence to their left-handed policy. It appears, however, from the testimony of a lady, whose communication we have inserted, that there is a church somewhere or other, to which she belongs, still pursuing this course; and we have given publicity to her letter, in the hope that the attention of that church may be drawn to the subject, and that it may seriously review its practice.

Some of our readers have probably observed, that this year neither the February nor the March number of the Eclectic Review has been mentioned, as usual, in our list of Recent Publications Approved. The fact is that we saw in them enough to lead us to question whether under the new regime the tone of the publication would harmonize with our principles; while justice to the various parties concerned seemed to require that we should abstain from the public expression of any opinion till further evidence was before us. Dr. Price has now announced, however, that facts have come to his knowledge which show that Mr. Linwood, to whom he had assigned the work, is not likely to command the confidence of its friends, and that, in accordance with his advice, Mr. Linwood has agreed to re-transfer to him the copyright. The number for May will therefore come out under the superintendence of Dr. Price.

The pastor of the baptist church at Oxford requests us to caution our readers respecting a Jew named Morris, who has represented himself in various quarters as a member of that church, which he never has been. Assistance was given him at Oxford in the unexceptionable form of procuring for him employment at his trade; but this he voluntarily relinquished, leaving an unfavourable impression on the minds of his benefactors.

Dr. Murch begs his correspondents, especially those to whom he is not personally known, to notice that his address is, No. 57, Torrington Square, London. Their remembrance of this request will prevent needless expense and delay in replying to their letters.

Some of the ministers in Northamptonshire are making laudable exertions to obtain assistance for the Rev. T. Ragsdell of Wood-

ford, whom it has been found necessary to place temporarily in an asylum. His name has long been known in the churches, and his afflictions have accumulated upon him in his latter days very painfully.

In the haste in which periodicals are stitched up at the end of the month, it sometimes happens that half a sheet is omitted in a copy, and a duplicate of another half sheet inserted in i ts place. This is an evil that cannot be prevented, though it is very annoying to the purchaser. The course which he should adopt on such an occasion is to send the defective copy to the publishers, who will give a complete copy in exchange. Respectable publishers will not refuse to do this on personal application, or it may be effected regularly through the bookseller by whom the number was furnished.

The bishop of Exeter has displayed, within the last few days, a degree of heroism for which some persons had not given him credit. The decision of the Judicial Committee of the Privy Council being against him and in favour of Mr. Gorham, it has been asked—What will the bishop do? Will he succumb, or will he throw up his emoluments and dignities in disgust? He has put an end to all speculation, by publishing a letter addressed to the archbishop of Canterbury, written in a style which, had it been the production of a dissenter, would have been denominated insolent. He declares that "very serious doubts have been raised in the minds of many whether the church, if she continued passive under this judgment, would not forfeit her claim to be a portion of the church of Christ?" He announces, however, his own resolution. It is taken. It is avowed. It is apparently unalterable. So far is he from intending to abandon the church in this season of difficulty, that he implores all with whom his opinion can avail, "to cling more closely, more faithfully, more lovingly to her, in this her hour of affliction." To the archbishop himself he gives his best counsel, which will certainly produce some noticeable results, if he can but induce that dignitary to follow it, saying, "We will not cast away the hope that your grace will even yet not desert us. Call together your com-provincial bishops; invite them to declare what is the faith of the church on the articles impugned in this judgment. This, permit me to say, is the best, perhaps the only safe course you can take." If Dr. Charles Bird Sumner can read this advice without laughing, he must be a very grave man indeed.

The following is, we believe, a correct list of the arrangements made for the Annual Meetings in April, as far as they are at present completed.

Thursday, April 18th.

Prayer Meeting in the Library at the Mission House, 33, Moorgate Street, at eleven in the forenoon.

Sermon on behalf of the Baptist Missionary Society, by the Rev. F. Tucker, B.A. of Manchester, in Surrey Chapel; service to commence at half past six.

Friday, April 19th.

The thirty-eighth annual session of the Baptist Union to commence at ten o'clock, when the Rev. B. Godwin, D.D. will deliver an Address on the present Position and Duties of the Baptist Denomination. A general attendance of Christian friends is invited to the service, after which the business of the Union will be transacted.

Sermon on behalf of the Baptist Irish Society, by the Rev. W. G. Lewis of Cheltenham, in the Weigh House Chapel, Fish Street Hill; service to commence at seven.

Lord's Day, April 21st.

Sermons and collections for the Baptist Missionary Society, at the baptist places of worship generally throughout the metropolis and its environs.

Monday, April 22nd.

Meeting of members and ministerial supporters of the Baptist Irish Society in the Mission House at eleven.

Annual Meeting of the Baptist Home Missionary Society, in Finsbury Chapel. The chair to be taken at half past six, by W. H. Bond, Esq.

Tuesday, April 23rd.

The annual general meeting of the members of the Baptist Missionary Society, for the transaction of business, at the Mission House, at ten o'clock.

In the evening, at six, the annual public meeting of the Baptist Irish Society, at Finsbury Chapel.

Wednesday, April 24th.

Sermon for the Baptist Missionary Society by the Hon. and Rev. B. W. Noel, M.A. in Bloomsbury Chapel; service to commence at eleven o'clock.

Annual Meeting of the Bible Translation Society.

Thursday, April 25th.

Annual Public Meeting of the Baptist Missionary Society, in Exeter Hall. Chair to be taken at eleven o'clock, by Mr. Alderman Callender of Manchester.

Sermon to Young Men "On the claims of the Mission on Them," by the Rev. W. Brock, in the Poultry Chapel, at eight o'clock.

THE MISSIONARY HERALD.

BAPTIZING AT CAMEROONS.

WESTERN AFRICA.

CAMEROONS.

We present our readers this month with an engraving of the interesting event announced by our missionary brother SAKER in the following letter. It is dated Clarence, November 10, 1849. May this convert be the first of a long series to be gathered into the church of the Redeemer from the Dualla race.

We have just returned from Cameroons, and find a vessel sailing for Liverpool, I hasten therefore to scribble a line, for I know not of any other vessel to sail from these parts for some time to come. I shall only be able to speak of the labours of the week that has just closed.

Voyage.

Last Monday, at five in the morning, I left Clarence with my wife and Miss Vitou, in the "Dove." At eight o'clock at night we reached Bimbia. At eleven next morning we left that place, being joined by Mr. Newbegin and his wife. Light winds kept us outside during the day till near three, when the approaching tornado gave sufficient notice to secure all the sails, and drop anchor. It was soon over, and in half an hour after we set all sails, to use a strong breeze from the north, and we had good hope of anchoring at Cameroons that night. While the last sail was being set, our fore top mast gave way, and brought down our top-sail and top-gallant-sails. The jib-boom was also sprung, and we were obliged to lower the sail. Thus disabled we made a slow progress, and night came on before we had well cleared all the wreck. We were then obliged to anchor outside, and wait for the morning tide. Day-break on Wednesday we took our anchor, but were all day getting up the river. At six o'clock we anchored off Bethel. Here we found Johnson and family well; and at eight o'clock we held a prayer meeting with the brethren there, and a goodly company of Duallas.

First Baptism.

At four o'clock next morning we met a large company of Duallas for prayer. This meeting continued till six. On account of the tide, we deferred our next service till eleven o'clock, when we met again in the chapel. Sang and read in Dualla. Mr. Newbegin then explained the chapter I had read, through an interpreter, after which I addressed the congregation in Dualla, and explained the object of our meeting, showed from the scriptures the command of Jesus to disciple all nations and then baptize; that this is enforced by the example of Jesus and the practice of the apostles; then exhorted the inquirer to a steadfast adherence to the words of our Lord and the path of righteousness. We closed with singing and prayer, and then went down to the beach. Another Dualla hymn was followed by an address to the candidate. I then baptized this, our first convert, in the waters of Cameroons. Oh, that this small beginning may be speedily succeeded by the ingathering of a mighty host to the Lord our God! The spectators of this (to them) novel scene were very attentive; silence and order were observed by all. Deep seriousness and anxiety was on the face of many. Mr. Newbegin closed with prayer.

Formation of the Church.

At three we again assembled; brother Newbegin read and prayed, I then stated our object in meeting, read the dimission of Horton Johnson and wife from the church at Clarence, of myself and wife, received Smith, the baptized convert, into our number, and then explained the nature and objects of a Christian church, and closed by reading our constitution, signed by all the five members. Mr. Newbegin then read a requisition of this infant church to me to become its pastor. This I accepted, and in the name of the others, called on Johnson to be the deacon.

Brother Newbegin then preached to us, and our long service was closed by the administration of the Lord's supper.

Thus, dear sir, I have lived to witness what I have long desired intensely, the beginning of a good work at Cameroons, and the formation of a Christian church. Oh, that I may yet see it increased to a thousand souls. And I do hope, for the Spirit of God is doing a large work there. More than twenty inquirers are hanging on my heart and lips with marks of deepest solicitude. The ferocious, demoniacal features are assuming the softness of children, and those who a little time since sought my life, are saying to me, "What shall I do to be saved?" I cannot describe my feelings when I see and hear what I would record if I had but time. Dear sir, pray for us, and rejoice with us too.

The chapel I put up last year is too small. I built it for 200, but the last sabbath I was there (viz., October 14th) nearly 300 were crowded into it, and every morning and

evening we have nearly fifty coming in for prayer.

Return.

But I cannot go on now. We left them in the evening, immediately after the last service, and at midnight took up anchor. We arrived at Bimbia Friday afternoon; parted with brother Newbegin and wife, and left for Clarence at dark. About three o'clock this morning another tornado came on, which did us a little damage, but it blew us homeward at a fearful rate, and we anchored in the cove at seven this morning. Thus far God has blessed us. I am weary and weak. My wife suffers much. Miss Vitou holds out surprisingly. I fear I shall not be able to visit Cameroons again till the new year. Newbegin and wife are well.

INDIA.

SAUGOR.

From a letter received from Rev. J. THOMAS, we learn that our sick brother, Mr. MAKEPEACE, had reached Calcutta in safety, and was immediately to embark in the "Maidstone" for England. We cannot withhold from our readers the gratifying letter below, forwarded to the Secretary, and signed by the members of his church. The churches of Christ in this country will welcome with joy among them a brother so highly commended to their affectionate sympathy and prayers, and will listen with deep interest and responsive feeling to the message with which he comes laden from the field of missionary toil. The letter is dated December 1st, 1849.

It was with feelings of unfeigned regret that the baptist church at this station, and the community at large, viewed the departure of the Rev. J. Makepeace from Saugor on the 19th ultimo, more especially at a time when so much good was being effected. He was very highly esteemed by all on account of his zeal for God, his humility and very exemplary Christian conduct, every body showing him acts of kindness up to the moment of his departure, proving thereby that they appreciated his services in the cause of his blessed Master, and commiserated his afflictions. He was obliged, at the recommendation of his medical adviser, to quit his field of labour, from severe indisposition, brought on by excessive exertions for the good of the souls of his fellow creatures, and to return to England to seek, under the divine blessing, a restoration to health. Go where he may he carries with him the good wishes of the baptist church planted here, and of all who had the pleasure of his acquaintance, it will not be too much to add of the station generally. The church will not cease to pray for his prosperity, remembering the words of the apostle Paul to the Thessalonians and Hebrews, "Pray for us," that the blessing of heaven may rest upon himself and his family, and that he may be brought back to us perfectly restored to his former health and vigour, to prosecute his labours in this land of idolatry.

His labours.

His labours here were incessant, the whole weight of the mission resting upon him, viz., keeping a private school for the support of the native Christians (the boys who attended feel and lament his leaving; one of them said to a person on the eve of Mr. Makepeace's departure, "I am sorry that Mr. Makepeace is going away, for I will lose a good master in him. I would gladly accompany him if my father would allow me,") watching over the members of the church, having stated preachings for the Europeans and natives, studying and preparing his subjects for the purpose, with various other duties, which were evidently too much for him, he being alone. He was also a workman that needed not to be ashamed, who was spending his strength in his Master's cause; but thanks to the Giver of all grace, he did not spend his strength for nought, neither was his labour in vain. No, his labours were blessed by him whose glory he sought; he was the happy instrument in his hands of doing much good, in warning sinners of the evil of their ways, and leading many who were dead in trespasses and sins, living without God and without hope in the world, to Jesus the only refuge of poor miserable sinners, as well as the only hope set before them in the gospel. Many have found pardon, peace, and reconciliation with

God through the blood of the atonement, and are rejoicing in Jesus as their Lord and Master, determining, by his grace assisting them, to live to him who died for them and rose again, and who is now seated on his mediatorial throne interceding for them.

Increase of the church.

In the short space of one year the church has numbered twenty-two, exclusive of six members of other evangelical churches who communicate with them at the Lord's table, and who are very zealous in the cause of our common Lord, helping on the work by every possible means in their power, making in all twenty-eight. Out of this number one has entered into his rest, and another has been removed to a distant station. There are also at the present moment five or six more candidates for admission into the church. What has already been done is a proof of what can further be done, and the necessity there exists for this being permanently occupied as a missionary station. Who can look on the things above mentioned without rejoicing and praising God for his love and mercy in Christ Jesus to our poor fellow mortals! Verily the Lord hath done great things for us, whereof we rejoice.

The field and its need.

This is a wide field for missionary labour; there is no labourer at present to enter the field. Will not the thought of the thousands around us perishing for the lack of the knowledge of the glorious gospel of the blessed Saviour, the glad tidings of great joy to all people, arouse many who are abundantly blessed with much of this world's goods, and who are the Lord's stewards, to come forward in this best of all causes, and assist by giving of their abundance to send out missionaries to this and other parts of India! The harvest truly is plenteous, but the labourers are few, very few. May we pray to the Lord more earnestly to send forth many more faithful men into his harvest.

The Rev. J. Makepeace is on his way home, and will, should the Lord spare him, be better able to lay before your Committee the wants of the people here, and plead the cause of missions in general more ably, from a better knowledge of the state of things, than can well be made known in this letter, for which purpose he has been deputed by the church at Saugor.

Encouragements to labour.

The missionary who may come here in the room of him who has left, will be greatly encouraged to find an open door, the heathen around collecting in large numbers whenever the Lord's servants go out to them with the message of mercy, and are attentive to listen. It is said that when going out into the villages around, the people eager for instruction will say, "Why don't you come oftener? we have been looking out for you, for we are anxious to hear the doctrines of Christianity."

We hope and pray that the Lord will not long leave us without a shepherd, and we feel assured from past experience that he will hear and answer our prayers. It was in answer to prayer that our late pastor was sent, and no doubt but by continual wrestlings at the throne of grace he will send us another.

Another encouraging fact which ought to be mentioned is, that a chapel is in contemplation of being built, that a sum of 1100 rupees and upwards has been subscribed. The most of that sum has been raised at this station. Many thanks are due to the kind friends who have so kindly assisted in the mission work at this station.

All who see and hear of these doings must feel convinced that the Lord is amongst us, blessing the seed sown by his servants, stretching out his arm to save, plucking sinners as brands from the everlasting burnings, translating them from the kingdom of sin and Satan, into that of his dear Son, and they will no doubt unite with us in ascribing all the praise and glory to God.

Signed by the members of the church.

During the absence of Mr. MAKEPEACE from Saugor, our brother PHILLIPS of Muttra has consented during the present year to occupy his station.

CALCUTTA.

Under the date of January 8th, our esteemed brother, C. B. LEWIS, gives the following report of the stations under his care, and of the labours of the last year in which he has been engaged.

The past year has been one of many mercies mingled with some severe trials. Among the latter, the frequent weakness and sickness of my dear wife, and the death of our beloved child, are the most prominent. The former have been unceasing and unspeakable. My own health has been almost without interruption good.

The stations in my charge are two—Narsigdarchoke and Dum Dum. I will give the particulars relating to each in order.

NARSIGDARCHOKE.

At the commencement of 1849 the number of members was forty-eight. Since then one aged woman has died, we hope in faith; three have been excluded, two of them for conduct unworthy the Christian name, and one in consequence of his own desire to join the flock of a missionary of the Propagation Society in the neighbourhood, confessedly with a view to certain temporal advantages. This man has returned to us after an absence of little more than a month, but we have hitherto refused to re-admit him to membership. On the other hand, one has been baptized, and two restored, leaving us forty-seven, or one less than we were at the beginning of last year. We have had many applications for membership, chiefly from those who have been excluded in former years, but in the absence of very decided evidence of godliness we have left them to stand over for the present. We commence this year with prospects more encouraging. We have four candidates for baptism and six for restoration, and of many of these we hope well. The means of grace have been well attended, and I trust many of our poor people are growing in grace. The native preachers have attended to their duties in a satisfactory manner, but we long to see a deep impression made upon the heathen around, who at present appear altogether hardened and careless, whilst they readily admit that their religious system is a fabric of lies. With regard to contributions to the mission funds, my poor people have done little. They are miserably indigent, yet I hope from the manner in which they have received admonition on this subject, that the present year will witness a beginning —necessarily insignificant in itself, yet as the result of self-denial and Christian benevolence, important and acceptable. All their efforts have hitherto been directed to the relief of the poor amongst themselves. A "gola," or granary, has for some years been established. This is stocked with rice in the harvest season, and grants to the poor are voted out of it as circumstances demand. A school, in which about twenty-five boys are taught to read and write Bengali, is daily held in Narsigdarchoke. Next I must speak of

DUM DUM.

The number of members at the commencement of 1849 was twenty-two. Within the year two have died, and one has been excluded. God has however permitted us to rejoice in increase. Five have been baptized and one received by letter, so that our present number of members is twenty-five. At this station there is much to encourage, and much also to dishearten. We have suffered very severely in the past year by the removal of our English members, who are all in the army. At present, with the exception of three whom I baptized on the 23rd of December, there are none of our European members resident with us. All have been drafted off to distant parts of the land, and even these three I have excepted are about to leave on the 25th inst. for Benares or Lahore. May the presence and protection of Christ go with them, so that none of them may be lost. Our congregations are at present good, but probably a week or two hence those who compose them will be on the march to the Upper Provinces, and the results of the word they have heard with us must remain unknown.

I am, as you are probably aware, engaged in the work of carrying through the press some of the versions of God's word which are printed here. In Bengali, a reprint of the whole New Testament, which brother Wenger entrusted to my care in June last, has been completed. I assist brother Wenger also by reading over the proofs of the large Bengali bible now printing. In the same way I continue to help brother Thomas with the proofs of the Hindostani New Testament. Our edition of Henry Martyn's Persian Testament which was commenced in September last, has proceeded to the end of Mark. This is printed under my editorial care. I have bestowed much care upon it, and have detected and expunged many errors of former editions.

JESSORE.

Our labouring brother, Mr. PARRY, has been much blessed in his exertions to extend the gospel of Christ in the region where he itinerates. Their results are given in the following letter, dated January 19th, 1850.

Baptisms.

During the past year I had the satisfaction of baptizing thirty-six converts, who enjoyed the benefits of religious instruction for many months previous to their public profession of the gospel. I have cause to thank God for the grace and mercy bestowed on them, whereby they have continued to evince the sincerity of their faith in the Lord Jesus Christ ever since they acknowledged him to be their Saviour, notwithstanding the hatred

and opposition manifested towards them by their unbelieving countrymen. The greater number of the converts above alluded to were Mahomedans previous to their embracing Christianity, which affords us a pleasing indication of the proud Islamist having begun to examine the claims of the gospel. We have every reason to hope that are long many of the poor deluded followers of the false prophet will renounce the religion of the Koran, and become the disciples of the Son of God. In this district there are upwards of half a million of Mohamedans, and who are in general very ignorant of the Koran. Some of our tracts in Bengali and Hindostani, which we have widely circulated, have tended to enlighten the Mahomedans by exposing the errors of the Koran, the subtlety and fanaticism of Mahomed and the Mahomedan priests, and in the conclusion, by the gospel plan of salvation being briefly and clearly unfolded. These tracts are duly appreciated by most of the Mahomedans within our reach. Wherever we preach, we find generally that one half of our auditors consists of Mahomedans. Both amongst them and the Hindoo population of this district, much seed hath been sown, and we are praying for the fructifying influences of the Holy Spirit, and looking forward with great eagerness for the conversion of thousands of souls who are yet walking in the broad road of everlasting destruction.

Another cry for aid.

The want of labourers, I mean native agents, owing to the want of funds for their support, prevents my bringing into cultivation a large portion of the field occupied by myself and native assistants. We pray and hope that the Lord of the harvest will mercifully send forth many labourers. To the above cause I humbly presume the small success which has attended the introduction of the gospel in India is in a great measure to be attributed.

The population of this district is nearly as much as that of Ceylon, where there are quadruple the number of labourers, including ours and other denominations. There the churches may number from six to eight hundred converts. If I had as many native agents to labour with me as the Ceylon mission has, I have no doubt that the cause of our blessed Redeemer would prevail much more than it has hitherto done.

CEYLON.

COLOMBO.

By the January mail, our brother DAWSON acquainted the Committee with the reasons that existed for his early return to the invigorating climate of his native land, and proposed to await their reply to his request. He was soon after seized with the most alarming symptoms, and for a short time appeared to be rapidly hastening to the grave. It has, however, pleased the great Keeper of the keys of the gates of death and the grave to spare his life; but its continuance demands that he immediately leave the island. Under these trying circumstances he has by this time embarked for England, leaving our Ceylon mission in the charge of Mr. ALLEN alone. In a letter, dated January 10, 1850, Mr. Dawson writes:—

Contrary to expectation, I am once more permitted to hold my pen. And now I am able to do so, though with a trembling hand, it is to inform you that the doctors deem my case so urgent as to demand my speedy removal from these shores.

A conviction that the Committee will sympathize with me in my affliction, and approve the course I have been compelled to adopt, will bear up my spirits on the voyage, and if the waters of the ocean are to be my grave (which from my diseased and shattered state I deem highly probable), I shall not in the prospect of dissolution have one regret, unless it be that for the sake of the cause of Christ and my little helpless family, I did not sooner consent to a step—taken at last too late. For myself, I know that under any circumstances, to die will be gain, and I bless the Lord for his sanctifying grace, by which, when apparently on the borders of the invisible world, in a rest-house surrounded by dense jungle, and without an earthly friend at hand, enduring suffering only known in a tropical clime, He made that rest-house to me the house of God and the gate of heaven. He did not permit a doubt of his goodness or my safety to enter my mind, and as to the fear of death, it had no place in my soul.

To this we may fitly add a few remarks by our brother ALLEN, whose increased labours and responsibilities claim the fervent prayers of the servants of our common Master.

I wish it were permitted to me to write in a more cheering tone than that which has pervaded most of my late communications, but it is difficult to appear cheerful when the heart is oppressed with a load of sorrow. I have little more to tell of than stroke upon stroke, and it may cost a struggle to lean on the hand that strikes, and say it is all for the best. Still no doubt it is for the best. My last letter gave tidings of death, and this will speak not of death, but of sickness nigh unto it. Our poor dear brother Dawson lies in the next room, better certainly than when we brought him down six days ago, but ill—a wreck—a worn-out missionary waiting to be put into a ship for England, whose climate, if it be God's will, is to restore and brace him up, and send him back again to the field of labour that he loves. He has long been shattered, and for the last two months a stranded vessel, for whose going to pieces we have been looking. The doctors sent him away from Kandy last week, but he was obliged to stop at the half-way rest-house to die, as he thought, but Providence ordered it otherwise, and we fetched him in an easy carriage, and on Monday next, if nothing prevent, I go to bring down the family, preparatory to their departure from the island. He is very unwilling to proceed to England before receiving your answer to a letter he wrote some time ago; but he must, and the urgency of his case must be his justification. The doctors will not allow any delay.

Responsibilities.

Great responsibility, and a great amount of labour, remain for me, in both of which I should like some one to share. You will see at once that help is needed, and I trust some effort will be made to send out two men if possible. The difficulties in the way are known to us here, but difficulties have been and must again be surmounted, or half the work that has been carried on for years must be left undone. Enough, and more than enough, to pain us and all who look for the coming of Christ's kingdom, has been abandoned already, and that more should be left, or at least neglected or partially cared for, is a thing that I cannot contemplate without pain. No, brethren, it ought not to be that the ground should lie fallow, and the harvest be lost for want of labourers and reapers. God's people must lay such things to heart, and arise to their duty and their privilege. We have no objection as long as we are able to work, and then, if it be so ordered, to lie down and die here, but the field must not be suffered to run to jungle again. Pray the Lord of the harvest to send forth more labourers into the harvest. Pray practically. Numbers lie down to rise no more without having proffered to them that which is a specific for the woes of a ruined world, and can British Christians withhold it, since it is in the power of their hands to bestow it? Men there must be ready to come, and the means of sending them are in the churches. May the Great Head constrain them to give as he requires, and to say, as the church, the kingdom of Jesus Christ, prosper so do we. It would be something to gladden and to stimulate, when toiling alone, to hear there was hope of welcoming some brother or brethren to this part of the vineyard, say even twelve months hence.

May we not hope that the church of Christ will respond to this affecting appeal? What hinders but the want of fervent love and complete consecration of all to God?

WEST INDIES.

BAHAMAS.

In a letter, dated Nassau, January 15, 1850, our brother, Mr. LITTLEWOOD, gives the following interesting sketch and detail of the large ocean-field over which he voyages to the various islands which form the scenes of his missionary labour. The self-denial, perils, and sufferings such labours must involve, can well be apprehended by our readers; but they are cheerfully endured for the service of Christ.

It becomes me at the close of another year to take a review of the past, and place before you a succinct detail of the state and proceedings of the churches under my care. It will be obvious to you that a charge so extended, comprising forty-six stations, requires considerable exertion and self-denial. Though I really do feel great pleasure in my work, I must confess that when at distant stations, far from home, deprived of social comforts, voyaging hundreds of miles in small boats, travelling ragged roads, exposed to the

rain, the dew, and the sun, I feel my need of greater devotedness. Never was the sublime prayer more applicable, "Sanctify them by thy truth." My beloved partner has accompanied me to many of the out-islands, and shared in the trials incident to the voyage and the pleasures attending efforts of piety and benevolence. Our work is our mutual comfort, to both delightfully pleasant, and will be, I hope, our crown of rejoicing in eternity.

State of the churches.

If the state of these widely scattered churches is not prosperous, it is at least peaceful. When the lambs of Christ's fold are assailed by the enemy, a safe refuge is the resort of the faithful; a season of darkness is succeeded by the reappearing of the ineffable beams of the "Sun of Righteousness." If the cause of God is hindered by cold hearted professors, the pious efforts of others, who seem to realize the sentiment, and embody it in their lives, "The zeal of thine house hath eaten me up," encourage the hope that "the day of the Lord draweth nigh." And if the piety of one declines, and he goes back, and "walks no more with us," the conversion of others whose cry is, "This people shall be my people, and their God shall be my God," assures us that "the Lord of hosts is with us, the God of Jacob is our refuge." By the hand of death we have lost twenty-one of our members, several of whom were eminent Christians, and it may be said emphatically of them, "Blessed are the dead who die in the Lord, yea, saith the Spirit, for they rest from their labours, and their works do follow them." Two have withdrawn from us, and forty-seven have been excluded. As a counterpoise, we have rejoiced in the baptism of 108, in the restoration of thity-four, and eighty candidates are waiting for admission into the fold of God. We have six native agents, assisted by their wives, exclusive of 140 sabbath school teachers. Their work is divided between forty-five churches, 1475 members, 3045 attendants on public worship, 1226 scholars. Through the efforts of so many we can but hope that good is effected, which is evidenced in the steady accession to our churches, and in the increased knowledge and piety of the people, though I assure you there is lamentable room for improvement, for it is to be regretted that so many love darkness rather than light.

The field of labour.

It is impossible to give you any thing like an idea of the field of labour under my supervision. Imagine an expanse of water spread out before you some 500 miles studded with hundreds of sea-girt isles, varying from one hundred miles by forty, to bare rocks of one hundred yards in circumference. Amidst these islands I am continually navigating, where the ocean is frequently as smooth as a mirror, reflecting the sun's vertical rays in great intensity, or is as often by the tempest tossed into frantic waves, hurled by the sweeping hurricane into moving masses of liquid foam, embittering the lives of thousands "that go down to the sea in ships, and do business in mighty waters."

The work.

Nassau I make my home, if it may be called such. In January 1849, I visited Ragged Island, above 200 miles to the south-east. In February Mr. Capern, with his family, took a trip to Rum Cay, I occupying his post for about six weeks. Early in May I visited Long Cay, between 200 and 300 miles to the east of Nassau. On this and the adjacent islands I spent five weeks profitably to myself, and I hope of advantage to the people. The ordinance of baptism was attended with peculiar pleasure, and a good impression appeared to have been made. The inhabitants were excessively kind, and deeply sympathized in the regret expressed on our leaving their shores. This is a fine field for missionary effort, but I was obliged to leave the people as sheep having no shepherd. Steering north-west by north, after clearing Bird Rock, for sixty miles, we again landed amid the hearty congratulations of our people at Rum Cay. A house was instantly engaged for us, and all appeared to vie in making us comfortable, and for a fortnight I felt it good to accompany those to the house of God who "love the gates of Zion." Being anxious to visit other islands before the hurricane months ensued, I embarked for "San Salvador," the first island discovered by brave Columbus in the west. Putting out to sea in the evening of 28th of June, and running under easy sail for the night north-west, the next morning at eleven we landed. My labour was now divided between the numerous churches and schools planted on this extensive island. Our native teacher has there a most interesting and inviting field. The hallowing influence of the ordinance of believers' baptism was much enjoyed.

It being now dangerous to voyage in these seas, ere I could return to Rum Cay I was obliged to charter a vessel at a high rate. Having returned, we gave ourselves to missionary efforts between the two churches and schools on this Cay. The young people manifested a lively interest in the singing and other meetings for improvement. The 1st August was devoutly celebrated, the children's joy was beyond expression. By visiting each station on the sabbath and during the week, I often found the exercise and the heat of a vertical sun more than equal to my strength. The health of my beloved partner was also seriously interrupted; for two months she was

the Lord's prisoner. As health permitted, our time was fully occupied in the church, the schools, the classes, &c., nor were our efforts ineffectual. Ere we left, ten interesting converts were immersed in the liquid stream, in obedience to our Lord's command, making in all twenty baptized here during the year. The Lord is smiling upon this church, and our prayer is, that "the little one may soon become a thousand, and the small one become a strong nation."

In October I again put to sea, and after a tedious passage of two nights and a day to the west north-west, having sailed about eighty miles, I landed at "Stevenston" Exuma. A happier time I have seldom spent than that enjoyed with our native teacher, brother F. Mc Donald, and with the churches under his care. The sabbath schools are in an interesting state of prosperity, and six have been added to the church by baptism.

Ragged Island.

Leaving amid the good wishes and prayers of the pious, after clearing the land we pursued a south-east course for above 100 miles. The weather was awfully portentous, and for three days, while riding high upon the broken wave, the Shepherd of Israel watched over and conducted us safely to Ragged Island, situated near the shores of Cuba, where the slave groans beneath the oppressor's yoke. How agreeable to leave the stormy sea for a quiet retreat to the peaceful land! As we entered the pretty little harbour, the place seemed surrounded by an air of sacredness. Children neatly clad were wending their way to the school, the tinkling bell was announcing the hour of divine employment, the man of business had laid aside his daily avocation, and the perfect quietude that stood out in bold contrast with the roaring sea, indicated very forcibly that the gospel of Christ had effectually changed the habits of the people. It was the sabbath morn. On my landing I was quickly surrounded, and received a hearty welcome. Borne on with the pious to the house of God, the sabbath services were felt to be unusually delightful, the Spirit imparting a softening and sanctifying influence. With other pleasing duties, the ordinance of baptism, in which ten participated, rendered the season deeply impressive and solemn. The interest manifested by the children of the sabbath school in missionary efforts is a pleasing feature in this little cause, and more than compensates for the toils of a visit. My soul would have lingered here above a fortnight, and in quitting would gladly have alighted on the shores of Cuba, but the first was impracticable, and the latter impossible. As the hour of embarkation drew near many with tearful eyes assembled at the water's edge to bid us adieu. Our parting hymn and prayer ended, I again launched from them; the waving of hats, &c., continued until dimmed by distance.

Further voyages.

Keeping a range of Cays on our weather bow, and sailing north by west, &c., for four days, after considerable exposure we reached Long Island, where our native teacher, Mr. Fowler, is reaping the reward of his zealous efforts. The baptism of forty hopeful disciples is an encouraging circumstance, and appears to be rightly appreciated by these friends. Having visited this place eight years ago, I was enabled to contrast the present with the past state of the church, and nothing could be more gratifying to him who seeks the people's good and God's glory. I was now within thirty-six miles of Rum Cay, the next point of attraction, but the wide ocean rolled between. A fortnight's itineracy among these warm-hearted churches made it difficult to part without reluctance, but again I was obliged to commit myself to the bosom of the deep. A northerly course took us directly into Rum Cay harbour. Landing the morning following, and finding all well at Rum Cay, amid the tears and sobs of the disconsolate we packed up ready to sail on the morrow for Nassau, with the view of visiting the islands to the west of Nassau. Early the next morning we were on board a small schooner, steering north-west. As the day advanced we passed close by Conception Island, memorable for our shipwreck and loss of all our property eight years ago. Three days' sail brought us into Nassau harbour about two P.M., on the peaceful sabbath. A little rest was seized, which was very refreshing, not having had any sleep for three or four nights. The duties of the day soon followed, and though fatigued, I was able to occupy the pulpit twice. In less than two weeks I was again riding high on the rolling billows, pursuing a westerly course to Andros Island. A fortnight's hard labour in an open boat in visiting the churches succeeded. S. Lightbourn, our native teacher, is labouring successfully in the churches and schools. The baptism of thirteen is a pleasing assurance that the Lord is with us.

The tempest.

A passage of seven days replete with circumstances too distressing to pen, attended my homeward bound voyage. A dreadful north-easter took us off the west end of Nassau, and placed us in awful jeopardy for eighteen hours, with our vessel waterlogged, and her sails torn to ribbands. We at length, at great risk, crossed a reef, over which the sea was playing in a most frantic style, and entered Blanket Sound, Andros Island. Four times I threw off my coat, expecting to be obliged to struggle in the foaming surge.

The last voyage of the year.

Another week or nearly so passed, and again on the Lord's day, in health, only worn out by excessive anxiety and night-watching, I landed

on the shores of New Providence, but not to tarry long. Like a bird of passage, ever on the wing, in two days more I was, with my beloved, quietly sailing to Eleuthera. Here we ate our Christmas dinner. I was sorry to find the health of our native teacher, W. Mc Donald, impaired. The day school under his care is well conducted, and the people appear attached to him. The baptism of six is a further reward of his labours. The walls of the new chapel are completed, but they want the means to purchase materials for the roof. After a fortnight's absence, we were again in Nassau preparing for a six week's tour to Grand Bahamas, &c., the extremities of which are about 200 miles north-west of Nassau. The captain with whom I had engaged my passage refusing to go to this place, I was disappointed; hence those islands have not been visited yet.

ANNIVERSARY SERVICES.

A meeting for SPECIAL PRAYER, in connexion with the Baptist Missionary Society, will be held in the Library of the Mission House, on the morning of Thursday, April 18th, at eleven o'clock.

THE ANNUAL SERMONS.

The Committee have great pleasure in announcing that the Rev. FRANCIS TUCKER, B.A., of Manchester, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel, on Thursday the 18th, and the HON. and REV. BAPTIST W. NOEL, M.A., the Annual Morning Sermon at Bloomsbury Chapel, on Wednesday the 24th.

Service to commence on the Thursday evening at half past six, and on the Wednesday morning at eleven.

SERMONS, LORD'S DAY, APRIL 21st.

The following are the arrangements, so far as they have been completed, for April 21st.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ...	Rev. W. Young
Alie Street, Little	Rev. J. Dickerson	Rev. E. R. Hammond	Rev. W. B. Bowes
Austin Street, Shoreditch	Rev. H. H. Dobney	... ...	Rev. J. J. Brown
Battersea	Rev. W. Pechey, M.A.	Rev. I. M. Soule*	Rev. J. Jackson, jun.
Bow	Rev. J. J. Brown ...	... ...	Rev. W. Walters
Brentford, New	Rev. J. Leechman, M.A	... ...	Rev. F. Tucker, B.A.
Brixton Hill (Salem Chapel)...	Rev. J. Jackson, jun.	... ...	Rev. Dr. Acworth
Bloomsbury	Rev. C. M. Birrell...	... ...	Rev. W. Brock
Camberwell	Rev. E. Bryan	... ...	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel	Rev. W. Robinson	Rev. F. Trestrail*...	Rev. B. Godwin, D.D.
Church Street, Blackfriars.....	Rev. Jos. Davis	... ...	Rev. C. E. Birt, M.A.
Deptford, Lower Road	Rev. J. Kingsford ...	... ...	Rev. W. Edwards
Devonshire Square	Rev. B. C. Etheridge	... ...	Rev. J. H. Hinton, M.A

PLACES.	MORNING.	AFTERNOON.	EVENING.
Drayton, West	Rev. E. Carey	... ...	Rev. E. Carey
Eagle Street	Rev. Dr. Cox	... ...	Rev. T. Winter
Eldon Street (Welsh)	Rev. — Phillips	Rev. — Davies	Rev. B. Williams
Gravesend, Zion Chapel	Rev. R. Roff	... ...	Rev. Isaac New
Greenwich, Lewisham Road	Rev. W. Edwards	... ...	Mr. E. B. Underhill
Hackney	Rev. D. Katterns	Rev. W. Goodman	Rev. W. G. Lewis, sen.
Hammersmith	Rev. Dr. Acworth	... ...	Rev. W. Robinson
Hatcham	Rev. T. F. Newman	... ...	Rev. W. Pechey, M.A.
Henrietta Street	Rev. T. Winter	... ...	Rev. T. Thomas
Highgate	Rev. C. E. Birt, M.A.	... ...	Rev. B. C. Etheridge
Hoxton, Buttesland Street	Rev. J. Rothery	... ...	Rev. J. Rothery
Islington Green	Rev. C. Stovel	... ...	Rev. H. H. Dobney
Islington, 2nd Church	Rev. W. Walters	... ...	Rev. C. Larom
John Street, Bedford Row	Rev. J. Morison, D.D.	... ...	Rev. B. W. Noel, M.A.
Kensal Green	Rev. W. A. Blake	... ...	Rev. J. Phillips
Kensington	Rev. W. G. Lewis, sen.	... ...	Rev. C. J. Middleditch
Keppel Street	Rev. Samuel Dunn	... ...	Rev. J. Robertson, M.A.
Lessness Heath	... ...	... ...	Rev. J. H. Blake
Maze Pond	Rev. F. Tucker, B.A.	... ...	Rev. J. Edwards
New Park Street	Rev. J. Edwards	... ...	Rev. J. Webb
Poplar	Rev. J. Webb	... ...	Rev. J. Sprigg, M.A.
Prescot Street, Little	Rev. C. J. Middleditch	... ...	Rev. C. Stovel
Regent Street, Lambeth	Rev. W. Brock	Rev. J. Clarke*	Rev. C. M. Birrell
Romford	... ...	Rev. Thos. Joseph	Rev. Jos. Davis
Romney Street	Rev. H. Betts	... ...	Rev. H. Betts
Salters' Hall	Rev. N. Haycroft, M.A.	... ...	Rev. E. Bryan
Shacklewell	Rev. T. Thomas	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Shoreditch, Ebenezer Chapel	Rev. W. H. Elliott	... ...	Rev. W. H. Elliott
Shouldham Street, Paddington	Rev. J. Phillips	Rev. W. B. Bowes*	Rev. R. Roff
Stepney College Chapel	Rev. J. Angus, M.A.	... ...	... ...
Tottenham	Rev. J. Hoby, D.D.	... ...	Rev. R. Wallace
Unicorn Yard, Tooley Street	Rev. W. H. Bonner	... ...	Rev. W. H. Bonner
Vernon Chapel	Rev. C. Larom	Rev. O. Clarke*	Rev. O. Clarke
Walworth, Lion Street	Rev. Isaac New	W. H. Watson, Esq.*	Rev. T. F. Newman
Walworth, Horsley Street	Rev. J. George	... ...	Rev. S. Green
Waterloo Road	Rev. J. P. Chown	... ...	Rev. J. Branch
Wild Street, Little	Rev. C. Woollacott	... ...	Rev. E. R. Hammond
Windmill Street, Hope Chapel	Rev. J. Sprigg, M.A.	... ...	Rev. J. P. Chown

N. B. Collections will be made after these services.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 23rd.

A General Meeting of the Members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, April 23rd, when the proceedings of the past year will be read, the motions of brethren MURSELL and PRYCE, of which notice was given last year, will be considered, the Committee and officers chosen for the ensuing year, and other business transacted.

The Chair will be taken at ten o'clock precisely.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 25th.

The Annual Public Meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 25th April. The chair will be taken by ALDERMAN CALLENDER OF MANCHESTER, at ELEVEN o'clock.

The Revs. J. J. BROWN of Reading, T. THOMAS of Pontypool, J. WALTERS of Preston, T. F. NEWMAN of Shortwood, J. L. PHILLIPS, Esq., of Melksham, and the Hon. and Rev. BAPTIST W. NOEL, have kindly consented to take part in the meeting. The Committee also hope to have the presence of Dr. CUMMING, and brethren to represent the London and Wesleyan Missionary Societies.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

The Rev. W. BROCK has kindly consented to preach a Sermon to YOUNG MEN on the Claims of the Mission upon them, on the evening of THURSDAY, April 25th. The use of the Poultry Chapel has been cordially granted by the pastor and deacons for this object. The service will commence at EIGHT o'clock, which hour has been selected for the convenience of young men who could not attend earlier.

HOME PROCEEDINGS.

Since our last the Committee have had before them several offers of themselves from young brethren for mission service. To all these they have been compelled to return one uniform reply: that in the present state of the Society's funds these applications must be respectfully declined. This is most grievous, for in India especially, men are wanted. Several of our stations there are dependent on the life of a single missionary. At this moment Saugor is vacant owing to the return of Mr. MAKEPEACE through ill health. Some of our brethren are advanced in years; they have long toiled in the field, and their cry for help

is distressingly frequent and urgent. Dear friends, permit us once more to appeal to you. Give yourselves to more earnest prayer to God, that he, from whom alone all good comes, may help his people to extend the cause of the Redeemer among the heathen.

As the Society's engagement with the Rev. P. J. SAFFERY is about to close, in consequence of the changes which have recently taken place in the secretariat, the Committee unanimously adopted the following resolution on the 5th of March:

"That this Committee, in taking leave of their esteemed brother, the Rev. P. J. SAFFERY, whose engagement with the Society, after being renewed for eight successive years, finally terminates on the 31st inst., hereby assure him of their high appreciation of his devoted services, and express the hope that he may be conducted to some post of usefulness where he may continue to promote the interest of the kingdom of Christ."

Mr. UNDERHILL returned from Scotland on the 6th, and Mr. CLARKE completed his engagements there on the 14th ult., and then proceeded to Berwick on Tweed and its vicinity. The reception of our brethren in Scotland was most gratifying. The collections generally were liberal, and they were greatly encouraged by the evident interest taken in the mission. They entertain a strong hope that next year, even more will be done by our Scottish churches, To our friends who have so cordially entertained and kindly aided our brethren during their sojourn, we tender our warmest thanks.

During the past month Mr. CAREY has been attending meetings at Chesham, Windsor, Luton, and Woolwich. Mr. UNDERHILL has also attended meetings at Shoreditch and Bow, at the latter of which places Mr. CAREY has been associated with him. Mr. TREGRAIL has visited Saffron Walden, Langley, Sampford, and Thaxted and Loughton in Essex, Brixton Hill and Eagle Street in London, and West Malling in Kent. Mr. SAFFERY has been engaged in Bedfordshire, and Mr. LEECHMAN has kindly represented the Society at Margate, Broadstairs, Ramsgate, and other places in that district. The Rev. B. PRICE has also been busily at work in South Wales, assisted by brethren THOMAS of Newport, ROWE of Risca, and E. THOMAS of Bethel.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	November 10.
ASIA	AGRA	Parry, W., & ors.	January 10.
		Williams, R.	January 9.
	BENARES	Small, G.	January 2.
	CALCUTTA	Aratoon, C. C.	January 7.
		Lewis, C. B.	January 8.
		Makepeace, J.	January 7.
		Thomas, J.	January 8.
	CHITOURA	Smith, J.	December 20.
	COLOMBO	Allen, J.	January 10.
		Dawson, C. C.	January 10.
	DACCA	Robinson, W.	January 4.
	DELHI	Thompson, J. T.	January 4.
	HOWRAH	Morgan, T.	January 1.
	JESSORE	Parry, J.	January 19.
	SAUGOR	Martin, J., & ors.	December 1.
		Phillips, T.	January 25.

	£	s.	d.
STAFFORDSHIRE.			
Bilston—			
Contributions, for *Dove*.....	1	1	6
Do., Sunday School, for *do*.....	0	9	6
SUFFOLK.			
Stradbrook—			
Contributions, for *Dove*.....	1	0	0
SURREY.			
Godalming—			
Contributions	0	14	0
SUSSEX.			
Battle—			
Contributions	5	2	0
Do., for *Dove*.....	1	2	0
Brighton—			
Palmer, Miss E. F. ...	1	0	0
Horsham—			
Contributions, for *Dove*.....	1	0	0
WARWICKSHIRE.			
Leamington—			
Contributions, on account	22	14	9
Do., for *Dove*.....	4	14	6
WILTSHIRE.			
Damerham and Rockbourne—			
Contributions	5	0	0
Do., for *Dove*..	1	10	0
WORCESTERSHIRE.			
Shipston on Stour—			
Contributions	0	7	6
Do., for *Dove*.....	1	12	6
Stourbridge—			
Contributions	2	2	0
Worcester—			
Contributions	39	9	6
Do., for *Dove*.....	1	10	6
YORKSHIRE.			
Bishop Burton—			
Contributions, for *Dove*	0	11	6
Boroughbridge—			
Contributions, for *Dove*	1	11	8
Keighley—			
Contributions, for *Dove*.....	2	6	0
Leeds—			
Harvey, Thomas, Esq., for *African Schools*	5	0	0
Sheffield, Townhead Street—			
Contributions, for *Dove*.....	2	8	6
Shipley—			
Collection, special ...	52	8	11
Contributions, Sunday School	0	10	6
Slack Lane—			
Contributions, for *Dove*.....	1	0	0
SOUTH WALES.			
SOUTH WALES, on account, by Rev. B. Price	17	0	0
CARMARTHENSHIRE—			
Llanelly, Bethel—			
Sunday School, for *Dove*	2	6	6
Login	1	6	9
Newcastle Emlyn—			
Collections, &c.....	11	7	6
Contributions, for *Dove*	0	10	6
GLAMORGANSHIRE—			
Cardiff—			
Bethany—			
Collection	13	16	11
Contributions	28	4	5
Do., Sun. School	0	7	6
Tabernacle—			
Collection	4	3	6
Contributions	5	7	8
Do., Sun. School, for *Dove*	3	0	0
	55	0	0
Acknowledged before	44	11	2
	10	8	10
Dinas—			
Collection	0	14	6
Contributions	2	4	2
Neath—			
Sunday School, for *Dove*.....	0	10	1
Ystrad, Libanus	1	5	4
MONMOUTHSHIRE—			
Magor—			
Contributions	2	5	0
Pontheer, Zion—			
Sunday School, for *Dove*.....	3	10	0
PEMBROKESHIRE—			
Bethlehem—			
Collection	1	0	8
Blaenffos—			
Collection	1	8	9
Contributions	2	10	6
Do., Sunday School	3	1	3
Ebenezer—			
Collection	0	17	8
Contributions	1	12	6
Do., Sunday School	2	9	10
Harmony—			
Collection	0	16	1
Contributions	3	11	0
Haverfordwest—			
Collections.....	23	0	0
Contributions	93	12	6
Do., Juvenile	12	2	4
Proceeds of Juvenile Tea Meeting	13	8	6
Honeyborough—			
Collection	1	15	8
Letterstone—			
Collection	0	12	11
Contributions	1	3	0
Llangloffan—			
Collection	2	0	0
Contributions	9	2	6
Popehill—			
Collection	0	5	2
SCOTLAND.			
Campbelton—			
Contributions, for *Dove*	0	17	6
Dundee—			
Contributions, for *Dove*	0	10	0
Dunfermline	1	4	2
Edinburgh, Elder Street—			
Collection	50	0	0
Widow's Mite	0	10	0
IRELAND.			
Curraghmore—			
Contributions	0	12	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE ANNIVERSARY SERVICES.

THE Committee have much pleasure in announcing, that the Annual Sermon on behalf of the Society, will be preached by the Rev. W. G. LEWIS, of Cheltenham, on Friday Evening, the 19th of April, at the Weigh House Chapel, Fish Street Hill, (Rev. T. Binney's.) Service to commence at 7 o'clock.

The Annual Meeting of Subscribers will be held on Monday, April 22nd, in the Library of the Mission House. The chair to be taken at 12 o'clock precisely; when the proceedings of the past year will be detailed, Officers and Committee chosen for the ensuing year, and all other necessary business transacted.

The presence of all ministers and friends from the country, who may be in London, together with that of the London pastors and subscribers, is earnestly desired.

The Annual Public Meeting will be held at Finsbury Chapel, on Tuesday, April 23rd, when the Revs. F. TRESTRAIL, one of the Secretaries of the Baptist Mission; J. AVELING, as a Deputation from the Irish Evangelical Society; WILLIAM ROBINSON, of Kettering; and the Hon. and Rev. BAPTIST W. NOEL, will address the Meeting. The chair to be taken at 6 o'clock precisely, by Geo. FOSTER, Esq., of Sabden.

Mr. M'KEE, who has removed from Easky to take the pastorate of the church at Conlig Newtonards, formerly under the oversight of our brother MULHERN, says:—

Our meetings here are pretty well attended. We have, besides the usual services on the sabbath, a prayer meeting on Monday evening, and preaching on Wednesday evening. I have begun to preach weekly in Newtonards, on Tuesday evening, and hope soon to preach occasionally elsewhere. We have commenced the schools both on week days and Lord's day, and the attendance is encouraging. I baptized an interesting person here last week, who was formerly a presbyterian, but being convinced that infant sprinkling is unscriptural, he sought admission amongst us. He has been accustomed to teach in a sabbath school, and will be a great help to us in this respect.

From all quarters we find that the power of the priests is waning. MICHAEL WALSH writes:—

The priests in this place are losing their political power rapidly. I know men in this town who, a short time ago, were led by their priests in political as well as spiritual matters, and who would not now, as we phrase it, turn about on their heel for them. Roman catholics, a few years ago would not have dared to speak in the way which they now do. And is not their finding their priests deceivers in political matters, a certain earnest that speedily they will find them out in spiritual things? It is

generally thought so. Need I say, that I do all I can to impress upon them the reading of the holy scriptures? I just mention these and the other things, to show that I trust the night is far spent, and the day is at hand, when they will stand fast in the liberty wherewith Christ shall make them free. During the past month I distributed 46 tracts, visited 96 families—68 protestants and 28 Roman catholics. 134 protestants, and 111 Roman catholics, heard the word of God from house to house.

In proof that the spirit of inquiry is abroad in the land, we quote a short extract or two from the journal of another agent, JOHN JUDGE:—

The catholic inhabitants of the different localities in which I labour, now constantly invite me to their houses to read the word of life to them in the Irish tongue. Many are inquiring after the way of salvation by Christ. Some are denying the doctrine of transubstantiation—more are refusing to go to a confessional, and are denying the power of a priest to give absolution. I have heard them say, "One sinner cannot forgive another sinner, that power is with God alone."

Our agent gives several instances in proof of the above statements, similar to the many which we publish month after month in the Chronicle. Our readers are literally "instant in season and out of season" in fulfilling their labours. In the house of feasting and the house of mourning—wherever men congregate, thither do they go to proclaim glad tidings to the ignorant and the wayward. The following is a short extract from RICHARD MOORE'S letter:—

I then went into the house of Mr. Akinson. His mother lying dead, I found the house literally crowded with a mixed company of protestants and Romanists. I asked Mr. A.'s permission to address them, which he readily granted. I then, first in English, and afterwards in Irish, directed them to Christ the Lamb of God. At the close certain Romanists uttered some very severe things respecting their priests, who, said, they "tell us things contrary to what we now hear from the *book of God*."

After reading to them of the fulness and freeness of salvation, a person in the company commented on what had been read, and concluded by saying:—"I do not, for my own part, intend to give them the priests) a single shilling more, as I am now sure you have read out of God's book that heaven can be obtained without money and without price. But our priests will give nothing freely, even for the clay they send to the grave with the dead they must have a shilling. I rejoice to know that the blood of Jesus Christ cleanseth from all sin."

The following is taken from an interesting letter of JOHN MONAGHAN:—

I have during the past month laboured through most parts of my usual district, and in all places I have met with encouragements to urge me on, and to renew my feeble exertions in the good cause. In the barony of Carrin, where I spent several days and held some pleasing prayer meetings, I found the people to attend with an earnestness that surpassed my most sanguine expectations; the Roman catholics almost upon all occasions equalling in number the protestants. Some of them bringing their Testaments with particular portions marked for explanation, which always gave an ample scope for interesting conversation, that proved, I trust, profitable to us all. As to popish priestcraft, it has lost much of its power and influence over the minds of the people here, so that the gospel alone, and salvation through the merits of a Saviour, are now becoming the principal objects of inquiry. Such a change, in a locality where a few years since popery swayed its all-controlling dominion over the minds and consciences of its then deluded votaries, must be consoling indeed as the pleasing omen of future blessings.

The following extract proves that Roman catholics even are beginning to "try the spirits whether they be of God:"—

In the barony of Tyreragh, where I also occasionally visit, the work is going on favourably, and much good in the Lord's cause seems to be already effected. In my last engagement, I called at a man's house who has been for a long time past in the habit of reading the scriptures, and who had lately attended where a protestant missionary preached. The priest being informed of it, came to ask if he had done so, and being answered in the affirmative, seemed greatly excited, saying—"You are an intelligent catholic, and I hope you are not imposed upon by the ravening wolf," &c. To which the man calmly replied, "Sir, I trust I am not imposed upon, for I brought this book with me (producing the Testament) and compared his doctrine with it, and found all correct; but, compared with this book, all I have

ever heard from you appears to me false as sin, and as light as chaff." This being language too irritable for his reverence to bear, he turned off, declaring that on the next Sunday he would make him a public show from the altar. To which the man firmly replied, that if he did mention his name from his altar, or attempt to hold him up as an odium to his flock, he would take such proceedings against him, as the laws of the land would direct. Being thus silenced, his reverence walked off, taking care since to give no further annoyance.

PATRICK BRENNAN, in his last letter, says:—

I visit from three to five families every day, and hold prayer meetings in as many places as I can procure. I generally leave one or more tracts. On the Lord's day I read and speak to the church. I visit the schools often, and am happy to say that they are going on well, meeting with no opposition from the common enemy.

We make no comment on the following, but allow our brother to tell his own mournful tale. Mr. WILSON, writing from Kilcooley Hills, says:—

I am sorry at having to write this note. But the heart-rending scenes I am called to witness almost every day compel me to do so. The inhabitants of this neighbourhood are in a deplorable condition for want of food. Four out of every five have no employment, and no means of getting any food. Some of our members, and many of our hearers, are mere skeletons, the result of downright starvation. Some of them will die, if relief be not obtained from some quarter. I have expended out of my own pocket £10, a sum I could with extreme difficulty afford, but I could not allow the unfortunate creatures to die without making an effort to save them. This I am unable to give, and now, dear brother, I appeal to you on their behalf. Will you kindly get me for these starving beings £5 from the Relief Fund, and a few articles of clothing, if any have been forwarded to you for such purposes from friends in England? Many of those for whom I solicit your pecuniary assistance are God-fearing men, and, moreover, would cheerfully work, but can get no employment, everything being at a complete stand-still here. Will you, as soon as possible, remit me the above sum? I know one family that subsisted several days upon wild plants that grow upon the hills. I have another before my mind now, who has been compelled to eat some mangle wurzle, a root fit only for cattle. A third, a good man, and a candidate for Christian baptism, is suffering from a painful disease, superinduced by want of proper food. He will most certainly perish unless he obtain relief. These cases are not *second-hand*, I have *witnessed* them. My dear brother, pity—do pity these poor creatures.

CONTRIBUTIONS SINCE LAST ACCOUNT.

	£	s.	d.
London, on account, per Collector	30	0	0
S. M. Peto, Esq.	20	0	0
Lewisham Road	1	19	6
G. Foster, Esq., Sabden	50	0	0
Haverfordwest	13	3	0
Pembroke Dock	0	15	0
Cardiff, additional	2	10	0
Swansea	7	11	0
Pontypool	2	15	6
St. Ives	0	5	0
Great Yarmouth	4	11	0
Canterbury	14	3	6
Ripon, Mrs. Earle	1	1	0
Do. Dr. Earle	1	1	0
Barry, Mr. Crendon, Bucks	0	10	0
Bradford, Yorkshire	17	13	10
Saffron Walden	8	11	6
Northampton, additional	0	13	6
Ireland's Well-wisher	1	0	0
Taunton	5	9	5
Keynsham	5	0	0
Bristol	15	5	6
Manchester Union Chapel	20	0	0
Trotman, Mr. D., Frome, and a few friends	5	0	0
Kislingbury	1	10	0
Lewes	7	0	0
Lowe, George, Esq.	10	0	0
Burns, Rev. Jabez, D.D.	0	10	0
Justice to Ireland	4	0	0
Jay, A. T., Esq., Pimlico	1	0	0
Leeds	12	15	0
Ipswich	16	14	2
B. W.	0	5	0
Voller, Miss A., Tipton	0	5	0
Horham, Suffolk	2	0	0
Aldborough, ditto	0	3	6
Wotton under Edge, Miss Ely	1	0	0
Falmouth	1	14	0
A Widow's Mite	0	10	0
Accrington	4	1	6
Blackburne	0	5	0
Preston	3	3	6
Oldham	4	11	8
Ashton	2	7	6
Rochdale £56 13 4			
Acknowledged 50 0 0	6	13	4
Hebden Bridge	1	10	0
Brearley	1	5	0
Shipley	5	19	6
Haworth	1	0	0
Halifax	7	10	6
Lockwood	5	5	0
Huddersfield	0	10	0
Milnsbridge	1	0	0

	£	s.	d.
Salendine Nook	20	0	0
Whitehaven	4	0	0
Maryport	1	0	0
Trowbridge	17	6	8
Westbury Leigh	1	17	6
Bratton	7	9	9
Bradford	2	1	0
Corsham	2	9	0
Devizes	18	12	0
Melksham	6	12	0
Wellington			
Montacute	0	10	0
Chard	2	5	10
Wincanton	1	5	0
Malmsbury	1	2	6
Leicester, additional	25	0	0
Blaby	0	16	3

	£	s	d.
Birmingham			
Coulter, Mr. W., Manchester	0	14	0
Nicholls, Mrs.	1	0	0
Barclay, Robert, Esq., for Schools	5	0	0
Cadby, S., Esq	1	1	0
Bacup, Friends at	4	10	0
Markyate Street	2	0	0
Lillie, —, Esq., Cambridge	30	0	0
Brixton Hill	11	17	6
Wallingford	3	0	5
Norwich, additional	44	0	6
Roe, Freeman, Esq., (distress)	1	0	0
Aldborough, Suffolk, (distress)	0	3	6
Scotland—			
Berwick on Tweed	9	0	0
Edinburgh, Minto House	4	13	7
Hawick	3	0	0

DEBT DONATIONS.

	£	s.	d.
L. M.	15	0	0
Watson, Robert, Esq., Hammersmith	2	0	0

LEGACIES.

	£	s.	d.
The Executors of the late John Tomkins, Esq., of Abingdon, (less duty)	45	0	0
The Executors of late Miss Tomkins, of Abingdon, (duty paid)	50	0	0
The late Mrs. Holland, of Bristol, per Richard Ash, Esq.	50	0	0

POSTSCRIPT.

We beg our friends, who have promised us collections, &c., to forward their remittances immediately. Several churches who collected for us last year have not yet done so. The success and present prospects of our Mission are cheering. God is blessing the labours of our agents in Ireland. Will not the friends of our Society give us timely and efficient aid?

The thanks of the Committee are presented to Mrs. E. H. Risden, of Pershore. To Mrs. Cozens, and the Misses Burls. To Miss Hopper. To Mr. C. E., of Brixton. To ————————, Ipswich. To Miss Purday. To James Lowe, Esq., and to Mrs. Middleditch and Friends at Frome, for packages of clothing.

The Secretary acknowledges 10s. from the Rev. Joshua Lewis, for Mr. Eccles.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The ANNUAL MEETING will be held at FINSBURY CHAPEL, MONDAY EVENING, APRIL 22, at half-past six precisely. W. H. BOND, Esq., R.N., has kindly engaged to preside. Several able and respected brethren will address the meeting.

EXTRACTS FROM THE CORRESPONDENCE OF THE MISSIONARIES.

Holt, Norfolk. I have been labouring here for only four months past, during which time our congregations have more than doubled. The chapel is generally well filled; often on a Sunday eve crowded, and in every respect our prospects are very cheering. The people are united and earnest in the cause, and the Lord's hand of blessing seems to be with us. The members of the Holt and Thornage churches number twenty-four; six have been added during the past year, four of them since my coming in November. We have four or five inquirers, concerning whom I entertain cheering expectations. Our only village station at present is Thornage, where services are held on the Lord's day afternoon and the Wednesday evening. In our only Sunday school, at Holt, we have six teachers, and between thirty and forty scholars. My desire is to make the two churches of Holt and Thornage one, as I anticipate it would be productive of greater union, and consequently of greater strength.—S. A. TIPPLE.

Cookhill and Studley, Worcestershire Auxiliary. It will be highly gratifying to you to hear that in this station (particularly Studley) we have been blessed during the last year with many signal intimations of the divine favour and regard.

Not only have our neat little chapels, for the last nine months been filled to overflowing every sabbath day, and scores of persons been obliged to leave for want of room, but our heavenly Father has given us to know that "our labour is not in vain in the Lord." Many of the most profligate and abandoned characters, who a little time ago were living in guilt and awful misery, can now say, "O Lord, we will praise thee, for though thou wast once angry with us, thine anger is turned away, and thou dost comfort us."

On Sunday, April 21, 1849, four believers put on Christ by immersion, in the presence of a crowded assembly. It was a solemn time, and we have reason to believe that good was done.

On Sunday, June 3, 1849, eight more, viz., three sisters and five brethren, were solemnly consecrated to God by Christian baptism. The chapel was crowded to excess, and in the evening the Lord's supper was administered to the church, and to many others who came from neighbouring churches to sympathize with us in our joy, when our new brethren and sisters were received into the bosom of the church, and united with us around the table of the Lord, and many felt it to be a season of refreshing coming from the presence of our God.

Also on sabbath, August 6, 1849, fourteen believers in Christ "were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." In the evening the ordinance of the Lord's supper was administered to the largest assembly ever witnessed in our little sanctuary, and the power of God was present.

On Sunday, November 4, 1849, three persons were immersed upon a profession of faith in our Lord Jesus Christ. The Lord was with us of a truth; and the ordinance was blessed to many.

At *Cookhill* we have a neat little chapel; the congregations are good; the arm of the Lord has been made bare among the people, and on Sunday, August 13, 1849, five believers were immersed in water in the name of the Father, Son, and Holy Ghost. Although the day was very unpropitious, the rain coming down in torrents, the chapel was filled to overflowing, and in the evening, during the public service and at the table of the Lord, when our sisters and brethren were received into the church, a hallowed influence pervaded the whole place, and many felt it to be the house of God and the gate of heaven.

In both places, and especially at Studley, the work of the Lord is in great prosperity, and within the last nine months there have been a few noted conversions, and these have produced a very powerful impression on the minds of many. Numbers are inquiring their way to Zion, and at present we have at Studley six persons, and at Cookhill five others, who are accepted as candidates for Christian baptism. To God be all the glory.

In conclusion, we have reason for great thankfulness, that God has hitherto been with us, and taken our cause into his own his own hands; and that while some have become our avowed enemies, because we invite poor sinners to come to Christ, others have been raised up who have "showed us no small kindness," and who wish us well in the name of the Lord. Whilst we have had to endure the wintry blast and storm, God has blessed us with the signs of the approach of a spiritual summer, which has now arrived. Scriptural conversion is no longer a strange work to many here. We have lately seen parents receiving their children into their arms happy in the love of God, and children witnessing the power of Christ to save their hoary-headed parents. And, blessed be God, the good is not confined within the church, it exerts a moral influence throughout the length and breadth of the village, so that many awful swearers swear no more, and scores of drunkards have been reclaimed. What hath God wrought! The baptist cause at Studley for many years was connected with the parent church at Cookhill, but in the month of January, 1848, the friends at Studley formed themselves into a church, consisting of twenty-seven members. We went on well for a little time, and in February I was ordained pastor of the church at Studley. Shortly after this, two or three of the friends, holding notions not in accordance with ours, did all they could to remove me, and when they found they could not effect their purpose they divided the church, and sixteen left us and opened another place of worship in opposition to us, which has come to nought; but by the good hand of our God upon us, our number at Studley is raised from eleven to sixty-four. May the little one become a thousand; the number of members at Cookhill is thirty, with a sabbath school containing sixty children, which have been collected together within the last three months. Cookhill is five miles from Studley; I have to preach on sabbath morning at Studley, at half-past ten o'clock, then walk to Cookhill in the afternoon and preach, then come back to Studley and preach at six o'clock. That is my Sunday's work. On Monday we have a prayer meeting at Studley, when a short address is delivered. On Tuesday evening we have a meeting for inquirers. On Wednesday preach at Cookhill. On Thursday preach at Studley. On Friday deliver addresses and hold prayer meetings, alternately, at the villages of Sambourn and Middletown. W. MAIZEY.

Shiffnal, Shropshire. That my time has been fully occupied you will see, when I say that I have had but two evenings in the month that I could say were my own. The work of pastoral visitation has appeared to me increasingly important, especially in a place where the people—even the sick and dying—might truthfully say, (except for the efforts of myself and people,) "No man careth for our souls." I am encouraged in this department of labour by the expressions of gratitude with which the people receive my visits, which I trust have contributed to the comfort of the afflicted and the instruction of the ignorant, as well as to the strengthening in those who attend my ministry a love to public worship. Our congregations have, on the whole, during the year, presented a very encouraging aspect; even during the months of summer our attendance was good; although every means have been employed by the state clergy to deter the people from coming. Through their influence there are many of the poor who have ceased to attend of late, although they tell these clergymen that they get profitable instruction, far more than when they "attend church." I have baptized six believers during the year, five of whom have been added to the church, and shall (D.V.) baptize one more at the end of this month. Our present number of members is nineteen. My bible class is a great means, I trust, of promoting the instruction of the persons who attend it. Two of the dear young people have written some appropriate lines, called "An Invitation to the Bible Class." Our sabbath school has continued to flourish; it has twelve teachers, and there are about seventy-five children on the books. The teachers toil on with persevering zeal and in perfect harmony. I have continued to visit the school once a month, to encourage the teachers and address the children.

In the autumn of last year I commenced preaching in a house, a short distance from the town. This, I suppose, we may designate a village station. The attend-

ance from the first has been encouraging, especially of late. As the result of this effort, several persons have been induced to attend our chapel on the Lord's day, and two or three have begun to think of the importance of seeking the salvation of their souls, and these are persons who have not been accustomed to hear the gospel, and were totally ignorant of its nature. I do trust that the seed that I am thus permitted to sow will yet spring up and yield a glorious harvs .

JAMES KILLYARD.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
LONDON.			
Padner, Mrs.	0	10	0
Twelvetrees, Mr. Harper	0	5	0
Vernon Chapel	2	3	6
Chelsea	2	15	0
Brixton Hill	12	8	1
From Young Men's Missionary Association, at Messrs. Hitchcock and Co.'s, St. Paul's Churchyard, (a sixth part of its proceeds)	14	14	0
Church Street Sunday School	2	10	0
Lion Street—			
Burgess, Mr.	0	10	0
Burgess, Mr. H.	0	10	0
Burchell, Mr. P.	0	8	0
Clark, Mr. W.	0	8	0
Collings, Mr.	0	4	0
Ede, Mr.	0	2	0
Gover, Mr.	0	10	0
Green, Mrs	0	6	0
Green, Mr. B. L.	0	6	0
Green, Mr. R. E.	0	6	0
Harper, Miss.	0	4	0
Hawkins, Miss	1	1	0
Perry, Mr.	0	10	0
Tressider, Mr. J.	0	6	0
Watson, Mr. W. H.	0	10	0
Watson, Miss A.	0	4	0
Watson, Miss S.	0	2	0
Watson, Miss R.	0	2	0
BEDFORDSHIRE.			
Bedford—			
Friends	0	4	6
Biggleswade—			
Foster, B., Esq.	1	0	0
Blunham—			
Collection	1	4	0
Dunstable—			
Blackwell, Mrs.	0	10	0
Blackwell, Mr. W.	0	5	0
Collings, Mr.	0	5	0
Collings, Miss, (missionary box)	0	6	6
Dangerfield, Mr.	0	5	0
Flowers, Mr.	0	10	0
Gutteridge, Mr. M.	0	10	0
Gutteridge, Miss, collected by	0	10	6
Gutteridge, Mrs. J. and Miss Jane, collected by	1	9	6
Mosier, Mr.	0	5	0
Osborne, Mr. G.	0	5	0
Pigott, Mr	0	10	0
Scrogge, Mr.	0	2	6
Twidall, Mr.	0	10	0
Smith, Mrs.	0	10	0
Smith, Mrs. (donation)	0	10	0
Tranter, Mr.	0	5	0
Waller, Mr.	0	10	0
Waller, Mrs.	0	10	0
Wright, Miss.	0	10	0
Wright, Miss, coll. by	2	3	0
Houghton Regis—			
Chambers, Mr.	0	5	0
Collection	2	17	0
Cook, Mr.	1	0	0
Cook, Mr. M.	0	5	0
Cook, Mr. T. D.	0	5	0
Cook, Mr. J., Jun.	0	10	0
Eames, Mr.	0	5	0
Tofield, Mr.	0	5	0
Leighton Buzzard—			
Friends	0	14	8
Luton—			
Baildon, Capt.	0	2	6
Bolton, Mr. B.	0	5	0
Bolton, Mr. W.	0	10	0
Blundell, Mr.	0	10	0
Butlin, Mrs	0	5	0
Clarke, Mr. C.	0	5	0
Coll. at Old Meeting	6	9	9
Coll. at Wellington St.	2	3	3
Cookson, Mast. collected by	0	17	8
Daniell, Mr.	1	0	0
Everitt, Mr.	0	10	0
Gardner, Mrs.	0	5	0
Groom, Ann, coll. by	0	3	0
Heel, Mrs., coll. by	0	10	6
How, Mr.	1	0	0
Johnson, Mr.	0	10	0
Mead, Mr.	0	10	0
Shambrook—			
Collection	1	0	0
Collier, Mr.	0	10	0
Hipwell, Mr.	0	5	0
Williamson, Mr.	0	10	0
BUCKINGHAMSHIRE.			
Amersham	4	0	0
Ditto	1	14	7
Missenden	3	0	0
CAMBRIDGESHIRE.			
Cambridge—			
Lilly, W. E., Esq.	30	0	0
The Executors of the late Mr. Adams	41	9	3
DORSETSHIRE.			
Dorchester—			
Collection	3	15	0
Biggs, Mr.	1	0	0
Sincox, Rev. S.	1	0	0
A Friend	0	10	0
GLOUCESTERSHIRE.			
Kingstanley—			
King, Mr. P.	2	0	0
King, Miss.	1	0	0
King, Miss E.	0	5	0
Alder, Mrs.	0	5	0
Wotton under Edge—			
Rogers, J. Esq.	1	0	0
Eley, Miss.	1	0	0
Foxwell, Miss, (card)	0	17	0
HERTFORDSHIRE.			
Boxmoor—			
Friends	0	10	0
Pratten, Rev. J.	0	5	0
Hemel Hempstead—			
Collection	2	1	3
Hitchin—			
Hainworth, Mr.	0	10	0
Jeeves, Mr.	0	10	0
Jeeves, Mrs.	0	10	0
Palmer, Miss.	0	10	0
Markyate Street—			
Collection	2	17	3
St. Alban's—			
Wiles, Mr.	0	10	0
KENT.			
Chatham—			
French, John & Son	0	10	0
Frew, Mr.	0	5	0
Davies, Mr. George	0	5	0
Belsey, J.	0	10	0
Ashley, William	0	2	6
Green, Charles.	0	2	6
Ackworth, James.	0	10	0
Davison, J. T.	0	2	6
Davison, A. W.	0	2	6
Coultrup, John	0	2	6
Phillpot, W.	0	2	6
Bullbrook, Mrs.	0	2	6
Barnaby, Miss.	0	2	6
Gradridge, Mr.	0	2	6
Rich, Mr.	0	2	6
Davies, Miss, coll. by	1	0	0
Small sums	0	5	0
NORFOLK.			
Attleborough—			
Collection	1	5	0
Ingham—			
Collection	1	5	6
Silcock, Mr. R. B.	2	0	0
Silcock, Mr. J.	1	0	0
Barber, Mr.	1	0	0
Cooke, Mr. R.	0	15	0
Cooke, Mr. W.	0	10	0
Cooke, Mrs.	0	10	0
Wells, Miss	0	10	0

	£	s.	d.
Fray, Mr.	0	10	0
Harvey, Mr.	0	10	0
Postle, Mrs.	0	10	0
Slipper, Mr.	0	10	0
Howes, Mrs.	0	5	0
Rudd, Mr.	0	5	0
Silcock, Mr. C., Sen.	0	5	0
Silcock, Mr. C., Jun.	0	5	0
Thompson, Mr.	0	5	0
Wilkin, Mr.	0	5	0
Smaller sums	0	19	6
Norwich—			
Dexter, Mr.	0	5	0
Smith, Mr. G.	0	10	0
St. Clement's, Norwich—			
Collection	6	8	0
Bignold, Thos. Esq.	2	2	0
Springfield, Osborne, Esq.	1	1	0
Claydon, C. T., Esq.	1	0	0
Copeman, Mr.	0	10	0
Darkins, Mr.	0	5	0
Darkins, Mrs.	0	5	0
Wheeler, Mr. Sen.	0	5	0
Wheeler, Mrs.	0	5	0
Slaughter, Mr.	0	5	0
Bright, Mr. J.	0	5	0
Cross, Mr.	0	5	0
Neatishead—			
Clowes, Mr.	0	10	0
Harris, Mr.	0	10	0
Spanton, Mr.	0	5	0
Hudson, Mr.	0	2	6
Miles, Mr.	0	2	6
Curtis, Mrs.	0	2	6
Sharp, Mr.	0	2	0
Smaller sums	0	5	6
Northern Auxiliary.			
On account	20	19	8
Northamptonshire.			
Clipstone, balance	0	17	6
Shropshire.			
Bridgenorth—			
Sing, Mr.	1	0	0
Sing, Mr. W.	1	0	0
Sing, Mr. J.	0	10	0
Allender, Mr. D.	1	0	0
Crowther, Mr. J.	1	0	0
Tilly, Mr. A.	1	0	0
M'Michael, Mrs. W.	1	0	0
Grieison, Mrs.	0	10	0
M'Michael, Mr. Chas.	0	5	0
Allender, Mr Samuel	0	5	0
Somersetshire.			
Bristol Auxiliary—			
Broadmead, collection	16	1	2
Counterslip	16	16	11
King St. Pub. Meeting Collected by—	8	10	0
Harris, Mrs	1	0	0
Leonard, Miss C.	2	9	0
Morgan, Miss	2	13	0
Subscriptions—			
Aspinall, Miss, 1848-9.	2	2	0
Ashmead, Mr. G. C.	0	5	0
Clark, Rev. James (two years)	2	2	0
Cox, Mrs., Downhend	1	1	0
Crisp, Rev. T. S.	0	10	6
Cross, Mr. W.	1	1	0
Cross, Mrs. W.	0	10	6
Cummins, Mr. J. C.	1	0	0
Edwards, Mr. F.	1	0	0
Eyre, Mr. Joseph	1	1	0
Finzel, Mr. W. C.	1	1	0
Hawkins, Rev. W.	0	10	6
Hemmons, Mr. J.	0	5	0
Holland, Mrs. (late)	2	0	0
Leonard, Mr. R.	1	1	0
Livett, Mr. James	1	1	0
Phillips, Mr. E. H.	0	10	6
Pollard, Mr. W.	0	10	0
Pratten, Mr. B.	0	10	6
Sherring, Mr. R. B.	1	1	0
Sherring, Mr. J. B.	0	10	6
Shoard, Mr. John	0	10	6
Stephens, Mr. Isaac	0	10	0
Thomas, Mr. George	0	10	6
Somersetshire Auxiliary.			
Chard—			
Collection	2	0	0
Brown, Mr.	0	10	0
Brown, Mr. J.	0	10	0
Smith, Mr.	0	10	0
Frome—			
A Friend	5	0	0
Suffolk.			
Ipswich—			
A friend	0	2	0
Sussex.			
Battle—			
Collection	1	0	0
Weller, Mr.	2	2	0
Ford's, Mrs. Box	0	11	8
Ford, Mr.	0	5	0
Simmonds, Miss	0	5	0
Coll. by Mr. Weller	0	1	6
Porter, Mr.	0	5	0
Weller, Mr., extra (to make up)	0	10	0
Brighton—			
Contributions at Bond St. (Mr. Savory's) after service	1	8	6
Savory, Rev. W.	0	2	6
Lambert, Mr.	0	10	6
Silverthorne, Mr.	0	5	0
Thatcher, Mr.	0	5	0
Slope, Mr.	0	2	6
Slope, Mr., extra don.	0	5	0
Webb, Mr. George	0	5	0
Durtnall, John	0	5	0
Bird, G.	0	2	6
Goffe, J.	0	5	0
Larner, Mr. & F. D.	0	5	0
J. P.	0	5	0
F. & W.	0	2	6
A Friend	0	10	0
Harris, E.	0	5	0
Read, Thomas	0	5	0
Hammond, Mr. coll. by	0	5	6
Tate, William	0	2	6
Several small sums	0	3	6
W. Mr. & J.	0	2	6
Davy, Mr.	0	2	6
Alger, Mr. W.	0	2	6
May, Mr. & C.	0	3	0
Ellis, Mr.	0	2	6
Burt, Mr.	0	2	6
Griffin, Mr.	0	5	0
Childs, Mr. W.	0	5	0
Walton, Mr. D.	0	5	0
Knapp, Mr.	0	5	0
Bloomfield, Sir T. W.	0	10	0
Forest Row—			
Collection	1	6	6
Edgar, Mrs.	0	10	0
Edgar, Miss	0	10	0
Coll. by Mrs. Veales	1	1	7
Boxes	0	13	0
Hailsham—			
Collection	1	12	0
Lambert, Mrs. coll. by	1	2	0
Hastings—			
Collection	0	9	7
Dunk, Mrs. coll. by	0	1	7
Dunk, Mrs	0	5	0
Gray, Rev. Dr.	0	10	6
Loft, Miss	0	5	0
Loft, Miss J.	0	5	0
Jolly, Mr.	0	5	0
Robinson, E. L.	0	5	0
Lye, Robert	0	2	6
Judge, Mr.	0	5	0
Strickland, Mr.	2	0	0
Moore, J.	0	10	0
Breach, Mr.	0	2	6
Lewes—			
Small sums in vestry	0	7	6
Lawrence, Rev. Mr.	0	5	0
Goldsmith, Mr.	0	5	0
Hammond, Mr.	0	10	0
Davey, Mr. T.	0	10	0
Lomer, Mr.	0	10	0
Britton, Mr.	0	10	0
Underwood, Mrs.	1	0	0
Kidder, Mr.	0	10	0
Davey, Mr. G.	0	5	0
J. S.	0	2	6
Adams, George	0	5	0
French, Mrs.	0	2	5
Dicker, Mr.	1	0	0
Two Friends	0	3	6
English, Mr.	0	2	6
Midhurst—			
Contributions	4	0	0
Rye—			
Daniell, Mr.	0	2	6
Daniell, Mr. Jun.	0	2	6
Daniell, Mrs. coll. by	0	2	6
Hemmings, Mr.	0	2	6
Mitchel, Mr.	0	2	6
Hilder, Mr.	0	2	6
Small sums	0	6	0
Uckfield—			
Collection	1	0	0
Kennard, Mr. J.	0	2	0
Marshal, Mr.	0	2	6
A Friend	0	5	0
Wivelsfield—			
Collection	1	5	1
Daynes, Mr.	0	10	0
WALES.			
Pembrokeshire.			
Haverfordwest—			
Rees, W. Esq.	10	0	0
Salem—			
Collection	1	1	2
Missionary Box	0	13	9

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, *Houndsditch; or by the Secretary,*
THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post office authorities.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

MAY, 1850.

MEMOIR OF THE LATE REV. JOSEPH MERRICK,

MISSIONARY TO AFRICA.

BY THE REV. JOHN CLARKE.

Continued from page 204.

On the 8th of August, 1842, we left Jamaica in the Royal Mail Packet steamer, and calling at Cuba, Haiti, Bahamas, Bermuda, and the Azores, we reached Southampton on the 8th of September. Our voyage was pleasant, and though we had to change vessels at the Grand Turk Island and at Bermuda; our captains and officers were all very kind. From Bermuda to Southampton we had worship twice a day in the dining saloon, and public service on the sabbath. Nearly £10 was given by the captain and some of the passengers to the African mission, and one or two of them expressed an interest in the undertaking. With a solitary exception, all on board treated us with respect — this was that of the mail master, a captain White, who had been a stipendiary magistrate in the island of Jamaica, and who was dismissed by lord Sligo for uproarious conduct in the "parish church." This man took a dislike to Mr. Merrick because the word of God was his constant companion; he used, respecting him, insulting language, and denounced Jamaica missionaries as incendiaries and hypocrites. No complaint was made by us, though this conduct was often repeated, but a fellow passenger mentioned the matter to the captain, and at once captain White was told that he (captain Fayrer) could allow no passenger to be insulted on board of his ship, and that a repetition of his offensive conduct would ensure to him confinement to his cabin. Even captain White before he left us at Falmouth gave a small subscription to the mission, and began to treat Mr. Merrick with courtesy.

Our departed friend bore with all meekness insults offered to himself, and most freely forgave those who could wantonly offend; but if he at any time gave offence to the poorest individual, he could not rest until he had done what he could to remove the wrong

impression which had been made. A word spoken in sharpness to wound the feelings of another, was never heard to proceed from his lips, and an angry ebullition of feeling I never saw him manifest. In Jamaica he was universally beloved, and the feelings of grief at his departure from it, which were manifested by many, were very strong. When travelling as a deputation from the missionary society in England, Scotland, and in Wales, he was respected by all who saw enough of him to be able to appreciate his worth. If he rested for a few days in a Christian family, the servants as well as others had his attention and prayers. To each he had a word of advice, and gave to them as well as to the rest of the household, at leaving, a parting farewell.

On the 14th of June, 1843, Dr. and Mrs. Prince, Mr. and Mrs. Merrick, and Mr. Alexander Fuller, left London in a steamer for Gravesend. They were accompanied by a number of friends, and after a season of prayer and praise, remembered still with interest by many, these dear friends embarked in the "Marys," for Fernando Po. They had a favourable voyage, and after calling at the Island of Madeira, the river Gambia, Bisao, and the Cape Verd Islands, they reached the place of their destination in safety on the 6th of September, 1843. At Bisao the vessel lay for two weeks, the captain and most of the hands fell sick; and at this miserable Portuguese slave factory, on board of a small schooner, on the 8th of August, the only surviving child of Mr. and Mrs. Merrick was born.

On reaching Clarence Mr. Merrick entered immediately upon his work. He aided Mr. Sturgeon, and visited several of the Fernandian towns; and as soon as an opportunity presented he sailed for the river Cameroons, and spent two months among the Yabyangs and the Dewallas. At King Bell's town he procured a piece of land, and was allowed a house belonging to this chief in which to reside. Here he taught the people, and began to learn their tongue, and collected many words and sentences for future use. While in his small house he was awoke at midnight by the tyrant's roar, the lash of the long whip made of the skin of the Hippopotamus, and the continuous shrieks of the tortured female victim. He started up, hastily clothed himself, and crossed the street to the house of the chief. He rapped at the door, and requested permission to enter. The door was opened, and he entered into the lower apartment of the king. The savage stood before him foaming with fury—but his hand was stayed—and his lips poured forth a torrent, on the woman, of unmeasured abuse. A drawn sword lay on the table, and the sufferer stood sullenly in blood; but his fury spent itself, and the mild, persuasive voice of our friend was the means of causing the heart of the savage to yield. The woman was allowed to depart, and the chief withdrew to his place of repose. Mr. Merrick also visited Bimbia, and soon commenced operations there. He resided in the house of an aged man, and diligently studied the Isubu tongue. The chief who had ordered Dr. Prince and myself in 1841 to depart, and on a second visit from the former had said, "Your words and my conduct do not agree; I do not mean to change my ways, and I do not wish to hear any more of your words," now was conciliated by the mildness and suavity of Mr. Merrick, and gave to him to occupy the house which the Portuguese slave buyer had erected. He sold to him land also for a permanent missionary establishment, and entered into an agreement with the late commander Earl to sell from this district no more slaves. The land pur-

chased was in part cleared, and houses were erected upon it; and on the 2nd of January, 1845, Mr. Merrick removed his family to Jubilee station, Bimbia, to reside permanently at that place. At Clarence the printing press had been put up, and school books and lessons had been printed there; but now it was taken to Bimbia to be employed more frequently in printing the words and translations which Mr. Merrick had collected and prepared. On the 25th of July, 1844, the first sheet of the Isubu Class Book was printed off, and the first book in Fernandian was also completed about the same time. At Bimbia various school books and lessons, a second book in Fernandian, and a hymn book in Isubu, were brought through the press. The books of Genesis and Exodus, the Gospel according to Matthew and to John, and numerous extracts from the Old and the New Testament, were prepared and printed by our friend. He arranged also a dictionary of the Isubu, and printed a considerable part of it, and had in progress the Gospel of Mark, a grammar, a comparative dictionary of the Isubu, Baquiri, Monggo, Balung, Dewalla, and Balimba dialects. His labours were abundant, and frequently at three and four o'clock, long before the earliest dawn of day in Africa, his lamp would be seen burning in his study, and he might then be found at his loved work of prayer, and the translation and revision of the word of God. He united fervent prayer with all his labours; and each of his scripture translations into the Isubu underwent the closest scrutiny in comparing the meaning of the native words with the true sense or import of the original. It is to be hoped that all his labours in this way in Africa will be rightly valued and carefully printed. His works will stand the closest test, and may be of immense value to future missionaries in this part of the African field. Many years may elapse ere we see another so well skilled in that widely understood language to which he more particularly directed his attention.

On the 2nd of November, 1845, Richard Merrick, son of Mr. and Mrs. Merrick, was born, and died February 13th, 1846, and the chastened, resigned sorrow manifested by both parents well became their character as the servants of the Redeemer. On the 29th of July the church at Bimbia was set in order with twenty-three members; and Mr. Merrick and myself were invited to take of it the pastoral care; he thought this plan the best, as each of us was frequently from home attending to missionary work at places around. Our usual engagements at this period were—on the sabbath, at six o'clock A.M., to have an English service, and after it the Lord's supper was administered, then followed a service in Isubu; at about ten o'clock some of us went to the Dikulu and Ganggi districts up the river Jamoor; others went by sea to Bobia Island, and the towns in Amboise's Bay. Some were engaged with the important sabbath school; and males and females who could be spared from the school, or after it was over, went to the slave towns, and also to the towns of the free people at Bimbia, and in the most simple and familiar way sought to lead the benighted heathen from their idolatry and superstition to the knowledge of God and of his Son Jesus Christ, and at four o'clock, P.M., a third service was conducted in the chapel.

Very often was the gospel proclaimed to the chief at Bimbia, and through the influence of Mr. Merrick he was frequently prevented from going to war, and from private murder, on the charge of witchcraft, at his town. At first the chief very frequently sent for Mr.

Merrick to gratify his pride, in showing to some of the interior or distant chiefs who visited him, that he had a white man at his command. This fancy made serious inroads into the time of Mr. Merrick, and he said to him with much calmness, "At all times when you wish to see *me*, you must visit me; and when I want you I shall come to your house." To this the so-called "King William" agreed. At times this man appeared to yield to jealousy, and supposed that at a future day Mr. Merrick might take from him his kingly power. In his broken English he once said, "You be king for Jubilee, and I be king for my towns." Mr. Merrick replied, "No, you are the king here, and I am a missionary and your true friend." When Mr. Merrick pleaded for the lives of some wretched men who, on a charge of witchcraft had been sent to a barren island to be left there to starve, the chief said, "You can take them to Jubilee. Don't you want plenty of people to come and live there?" Mr. Merrick said, "We wish you all to become good, and the good people may live near to us; but we do not want the bad people to come to live in our town."

When one of the young converts named Inangge was persecuted, and put into confinement, previous to her being sent to king Bell at Cameroons, by whom she had been bought, king William manifested great wrath, and insulted, and induced others to insult Mr. and Mrs. Merrick and all the Christian friends who visited her previous to her being taken away from her own country. The faithful young woman, strengthened by God, said, "You may sell me as a slave, and send me into the interior; you may take away my life, but I never will consent to become one of the wives of this man." King William said Mr. Merrick had put all this into her mind, he was therefore *a thief-man*, and was not his friend. The poor girl was dragged off to Cameroons; but still remains faithful, and hopes are entertained that king Bell will receive a gift for her release, and send her again to her friends.

Numerous indeed are the interesting anecdotes respecting the labours of Mr Merrick in Fernando Po, at Bimbia and Cameroons, and in the surrounding countries which were visited by our friend. His journey up two-thirds of the height of the lofty Arualtes, which rises 13,760 feet above the level of the sea, supplies in itself an interesting view of the peculiar character of the mountain tribes, and in a more enlarged memoir such interesting accounts may be furnished in his own graphic descriptions, from the journals he has carefully prepared.

The race of our friend was well nigh run, and a cold which he caught while visiting, during the rainy season, the persecuted Inangge, began the dire consumption of which he died. This cold was increased at first from various exposures, one of which was at the baptism of the first convert from heathenism at Bimbia. His infant daughter became ill, and Mrs. Merrick was sent with her to Clarence for a change of air. During her absence Mr. Merrick became much worse, and was recommended by Mr. Newbegin to go also to Fernando Po. At this period Mr. and Mrs. Saker left for the Gaboon, and Mr. Merrick too often attempted to conduct the usual services at the chapel. His strength entirely failed, and he had to desist from his public labours. A surgeon from one of the government steamers advised his immediate embarkation for England; but no vessel was at Clarence on her way to Europe; and on August 9th, 1849, his babe died, and was taken to Bimbia and interred there. Brethren Merrick and Newbegin proceeded to Old Calabar, to look for a vessel in which he might obtain a passage for

England. They found the "Magistrate," preparing for her departure from Africa, and obtained a passage for Mr. and Mrs. Merrick, &c., for Liverpool. They returned to Clarence to await the arrival there of captain Crompton, and Mrs. Merrick joined them from Bimbia, where, from the time of the interment of the child, she had remained to prepare for the voyage. About six weeks passed away before the "Magistrate" appeared, and during this period Mr. Merrick rapidly sunk; and before the time of his embarkation his end seemed to be near. He frequently said to the doctor that if there was no hope of recovery he would rather remain and end his days in Fernando Po. Hopes were entertained that a sea voyage and a visit to England might prolong his life; and on this ground he consented to leave the land he so truly loved. On the 6th of October the vessel sailed from Clarence, but our dear friend continued to grow weaker every day, and finding his strength decrease he said to his beloved wife, "I am too weak to live; you must make up your mind for the worst." At another time he said, "Weak in body, but strong in Christ;" and when asked by his beloved wife, "What are your thoughts in the prospect of death?" he replied, "Christ is everything; I have nothing to boast of, I leave you, and Rosanna, and all near and dear to me, to Christ. Tell my dear mother so when you see her in Jamaica." On the night of his death he wished the doctor to inform him, if he could, when his departure would take place, and often during the night he said, "Come, Lord Jesus, come quickly." He desired Mrs. Merrick to pray that he might soon be released from his weakness. He was not confined to his bed at all; but on the day preceding his death sat at table, and took a walk upon the deck. At six o'clock A.M., October 22nd, 1849, he breathed his last in peace. He seemed to have no increase of uneasiness or pain previous to his departure, but gently fell asleep in the arms of Jesus. Two hours after his death his mortal part was committed to the deep in lat. 1° 1′ north, long. 5°43′ east, at a short distance from the island of St. Thomas on the Line. Mr. Yarnold read a portion of the word of God, and prayed on this solemn occasion. Captain Crompton and his officers showed much sympathy and kindness to our dying friend, and afterwards to his bereaved widow and child, throughout the long voyage of eighty-two days to Liverpool. Mr. Merrick desired that a present of a watch he had in England should be given to the captain, as a token of gratitude for his kindness towards him, and the sympathy he manifested to those so soon to be deprived of their dearest earthly friend. Thus died Mr. Merrick as he had lived,—resigned in all things to the will of God; in peace he possessed his soul; he was full of faith, and desired to depart to go to be with Jesus. He is now there, spotless and "without fault, before the throne of God." His body will remain in the safe keeping of the deep until the sea shall, at the voice of the archangel and the trump of God, give up the dead which are in it.

His widow, with an orphan daughter in her seventh year, is left to the church of Christ. She will return to Jamaica, her native land, accompanied by Fanny Watson, the first convert from heathenism at Bimbia, the first part of the great reward given to her and to the departed for their labours and sufferings in Biafra. Mrs. Merrick has been a valuable helper in the Lord. All that sober prudence could suggest, all that the most devoted attachment could devise, have been done to aid and comfort her husband during the seven years of their happy union below. Perpetual but unostentatious were all her labours

of love; and few thus united have been better suited to each other as fellow helpers in the Lord. In the affecting letter printed in the February number of the Missionary Herald, the widow and the orphan are left to the Saviour. Thus writes the dying saint, "And now my dearly beloved wife—the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Saviour. To Christ I bequeath my beloved Rosanna, and mother, and sisters, and all that are near and dear to me; I can leave them to none more precious, more dear, more faithful, more covenant-keeping." And Christ accepts the bequest. He has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." God the Redeemer will move the hearts of some of his friends to do what will be well for themselves when they act for Him. May God raise up many who shall seek the good of Africa as devotedly as Mr. Merrick did, and may his premature death enkindle in ten thousand souls a more zealous desire to work while it is called to-day. He was thirty-one years of age, and twelve of these he diligently employed in the service of the Redeemer.

If for the length of this sketch apology ought to be made, I make it thus,—the departed was to me, in the earlier part of his Christian life, as a son; and to the period of his exit from earth was a brother beloved, and warm, and true as my friend; I cling to his memory with mournful pleasure, and joyfully anticipate a closer and purer union with him in the world above.

THE BIBLE THE FRIEND OF THE POOR. PART III.

BY THE REV. THOMAS POTTENGER.

A SECOND argument in support of the proposition that the Bible is the friend of the poor, may be drawn from *the benevolence of the gospel.* We have seen that the laws of Moses were pervaded by a spirit of humanity towards the children of want and sorrow, even under a dispensation which had in it much of terror and death. Judaism gave ample securities for a mild and merciful treatment of the poor, and their general comfort may be inferred from the absence of beggars during the best period of the commonwealth. There was no comparison between the poor in Canaan and the poor in other countries, where the generous spirit of the bible was unknown. At the time that Greece and Rome were in their glory, when Demosthenes was thundering against Philip, and Cicero was denouncing Cataline, in orations that will never perish, when Homer and Virgil flourished, and when the philosophers of both countries were wrangling over a vain and deceitful philosophy, the mass of the people were in a state of moral debasement, amused with cruel sports, and moved about as machines by their leaders, or used as a platform on which demagogues raised themselves to power and dominion. Yet within a moderate distance of Athens and Rome there was a peculiar nation, where the head of every family was a freeholder, where a redistribution of property took place every fifty years, where all the people rested from labour during the sabbatical year, where perpetual slavery was impossible, and where laws justly admired for humanity were made for

the protection and happiness of the poor.

Such having been the state of things under the Mosaic dispensation, we may be quite sure that Christianity will show kindness to the poor, plead the cause of the oppressed, rebuke the wrong doers, and inculcate upon all men the principles of justice and charity. Such, indeed, is the fact, and the design of this paper is to establish the fact by proofs taken from the New Testament, and from the practice of the first Christian church.

We begin by calling attention *to the threatenings of Christ and his apostles against those who oppress the poor and needy*. One of the sins which the Saviour brought against the scribes and pharisees was oppression; Matt. xxiii. 4. They laid heavy burdens upon the people, but took care to exonerate themselves. Barnes thinks they required that other classes of society should pay all the taxes for the public service, while they spared themselves both labour and expense, at the same time endeavouring to conceal their own selfishness under a mask of sanctity. This our Lord represented truly as a heavy burden, and grievous to be borne. But they carried their hypocrisy and wickedness to a much greater length than this. We have seen that the law of Moses forbad persons to afflict or rob a *widow*, at the risk of bringing down upon their own heads the wrath of God—Exod. xxii. 22—24. Speaking in general terms, the state of widows is one of so much helplessness that they claim sympathy and protection from all other portions of society. No husbands remain to defend them against fraud and tyranny. Earthly props on which they once leaned for safety are laid in the grave, and they are left alone to protect themselves from the tender mercies of a selfish world. Any persons, therefore, that can rob or oppress widows, are brutes in the shape of men, or wolves in sheep's clothing. Yet the scribes and pharisees had committed this crime in the face of the laws which they professed to revere, and with the curse of the Almighty sounding in their ears. They fixed an evil eye upon widows that had property, and they formed a plan for getting it into their own hands. Under what false pretences or by what cunning craftiness, they accomplished their object we are not told, but the fact itself does not admit of doubt. It is possible that it was done amid professions of friendship, and that hypocrisy was added to robbery. "They pretended to extraordinary justice to the poor, friendship for the distressed, and willingness to aid those who were in embarrassed circumstances. They thus induced widows and poor people to commit the management of their property to them as guardians and executors, and then took advantage of them, and defrauded them." They did this in secret, and under the appearance of superior piety, but One who knew the depths of their deceit and guilt had been scanning their works; at last he laid bare their covetousness and cruelty, and in a tone of indignation said, "Woe unto you, scribes, pharisees, hypocrites! For ye devour widows' houses, and for a pretence, make long prayers: therefore ye shall receive the greater damnation."

At the time when James wrote his epistle, the oppression of the poor, and of hired labourers, had become so flagrant, that he represented it as crying to heaven for redress, James v. 1—4. Contrary both to law and gospel some masters had kept back the hire of their labourers, and had consummated their injustice by fraud, but retribution soon overtook them, inasmuch as the riches they had acquired by robbing the poor became corrupted and cankered. He who sat in the heavens avenged the

plundered workmen, and the miseries which came upon the guilty ones proved that there is a God that judgeth in the earth. "Take heed of wronging the poorest servants of God," said an old divine. "Take heed what you do, your poor servants have a Master in heaven that will call you to an account. God will visit this sin upon many gentlemen who turn off their old servants shiftless and helpless, and have more care of their dogs than of them. Oh, see what an avenger they have, one that is powerful enough!"*

Thus we find the New Testament taking sides with the oppressed against their oppressors, pleading the cause of the poor against the exactions of the rich, and denouncing the wickedness of those who rob the widow of her rights, or the labourer of his wages. Might never overcomes right but in violation of the law which saith, "All things whatsoever ye would that men should do unto you, do ye even unto them, for this is the law and the prophets."

Passing on *to the virtues which spring from the Christian religion we reach the same conclusion*, and find the bible the friend of the poor. These virtues are full of kindness to the widow, the fatherless, and the needy. Foremost amongst them we place *charity*. Christians are commanded to put on bowels of mercies, to be tender-hearted, to be kind one to another, to be rich in good works, and to show mercy with cheerfulness. They are not to look on their own things merely, but also on the things of others. In the sense of giving alms to the destitute, charity is enjoined in the passages which follow; Matt. vi. 3, 4; Luke xii. 33.

With regard to feeding the hungry see Rom. xii. 20, and James ii. 15—17.

Special kindness is enjoined towards widows and the fatherless, 1 Tim. v. 3; James i. 27.

Commands like these afford no countenance to the selfishness of man, but harmonize rather with the goodness and mercy of God. They breathe a spirit of goodwill to the poor, they show a delight in human happiness, they teach philanthropy of the purest kind, and they demand compassion for strangers, friends, and even enemies. Without such a disposition as this, none can adorn the doctrines of God our Saviour, or furnish satisfactory proofs of love to God, 1 John iii. 17, and the possession of it is at variance with everything like hard heartedness, and exacting the uttermost farthing. Charity pleads the cause of the poor, but charity is the result of divine teaching.

Sympathy is nearly related to charity, and must be ranked among the Christian virtues. Turn to Rom. xii. 15; 1 Cor. xii. 26, and Heb. xiii. 3. These injunctions wear a merciful aspect towards the poor and afflicted, and are designed to produce among Christians affection and tenderness amid the sorrows of life. Most persons know how much sympathy soothes the needy, the sick, and the dying, especially when it springs from Christian love and puts on the gentleness of Christ. This would be a dark and cheerless world indeed if there were none to share our griefs and to wipe away our tears; if those who suffer from poverty and affliction had to bear their trials unpitied and alone; or if the ties were rudely severed which bind heart to heart, and unite the sons of men in a common brotherhood. It is not so, however, for the religion of Jesus awakens in the hearts of his disciples holy sympathies, tender compassions, a generous regard for the poor, a wish to mitigate their sufferings, and a delight in seeing them happy. An overbearing spirit, high looks, harshness, severity, oppression, and in-

* Manton on James.

difference to the woes of mankind, spring from human depravity and ignorance, but never result from divine teaching, and from genuine Christianity. They belong to *man*, but they are a scandal to the *Christian*.

Did not the want of room forbid, there might be added to the above such virtues as benevolence, hospitality, self-denial, temperance, industry, and frugality, which are enjoined in the precepts and facts of the New Testament. Let these virtues abound amongst men of every rank, and how blessed the results will prove to all, but especially to the poor! One person would have no disposition to hurt another in any way; there would be no such thing as tyranny, injustice, or rapacity; there would be no grinding of the poor, no envying of the rich, no robbing of the fatherless, and but few of the social evils which make good men tremble for the consequences. According as we give full play to the law of brotherly kindness, and to the spirit of divine charity, we shall roll away the reproach that has been cast upon Christianity through the conduct of worldly-minded professors, and we shall touch a chord that will vibrate in the hearts of thousands of poor people in the land Whether Christians imbibe this spirit, or act up to these requirements, does not affect the point before us, which is to show that these virtues are enjoined upon all who follow Jesus; and that their influence upon the poor is eminently beneficial.

Leaving the virtues which Christianity enjoins upon us, we proceed to show how the argument gains strength by an appeal to *examples*. We begin with the life, the doctrines, and the works of Him who said, "it is more blessed to give than to receive," and who became poor that he might make us rich. If the argument is sound, that Christianity is the friend of the poor, we shall have the best confirmation of it in the spirit and conduct of its Divine Founder. Should this part of the argument fail, the proposition must fall to the ground, and if the proofs were conclusive on every other point but deficient on this, the result would be painful and calamitous. Blessed be God there is no room for doubt or misgiving here! Whoever will be at the pains to read his history, to study his example, to mark the working of his sympathetic heart, and to gather into a focus the rays of his beneficence, will not wonder at the affirmation that "the common people heard him gladly." How could it be otherwise, when he defended their rights, rebuked their oppressors, laboured for their good, pitied their sorrows, and told them words whereby they might be saved? He was a man of sorrows. He was made in the form of a servant. He learned from experience what poverty was even in its worst forms, he knew its hardships and privations, he felt the cravings of hunger and the pain of thirst; silver and gold he had none, "the foxes had holes and the birds of the air had nests, but the Son of Man had not where to lay his head." Hence his compassion was moved by the sufferings of the poor and the wretched, and this compassion was displayed in his miracles and parables.

With regard to the miracles of our blessed Lord, these may be taken as a sample,—the miracle of the loaves and fishes, Matt. xiv. 15, 21; or of the leper that was cleansed, Mark i. 40—45; or of the blind man that received his sight, John ix. 1, 7; or of the widow's son that was raised from the dead, Luke vii. 11—16.

To show how his teachings were characterized by love and pity, we refer to the parable of the good Samaritan, Luke x. 25—37; or to the parable of the feast, Luke xiv. 12—15; or to the

parable of the two debtors, Matt. xviii. 23—35; or to the parable of Lazarus and the rich man, Luke xvi. 19—31.

Now these miracles and parables displayed a spirit of compassion, such as the world had never seen before, and such as corresponded with the prophecy, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." His connexions, his disciples, his sympathies, were chiefly among the poor and miserable, while the rich and the proud rejected his doctrines and sought his life. His companions were fishermen, publicans, and sinners, who had received his gospel and put off their former conversation. His apostles were not the wise after the flesh, or the disputers of this world, but men who were fitted for labour among the poor by their habits of life and modes of thought. His hearers were, for the most part, the husbandmen of Judea and Galilee, or persons suffering all manner of sickness and disease, these heard the gracious words that fell from his lips, and rejoiced in him as the light of the world. His enemies were not the children of toil and of sorrow, but the rulers of the people, the oppressors of the nation, and the enemies of their country. Never have the poor had a friend like the Lord Jesus Christ. He was touched with their wrongs and sufferings, he was both able and willing to mitigate the evils under which they groaned, and he taught them how to become rich in faith, and heirs of his eternal kingdom. That any of the poor should reject his gospel of peace, or treat his claims with lightness, is a cause for profound regret, and can be explained on no other principle than the enmity and blindness of the human mind. It betrays an ignorance and unconcern about the things which make for peace that no man would credit, but for the concurrent testimony of scripture and facts. Prejudice was never so blind and unjust in any other case, nor did men ever more wantonly pierce the heart that was made of tenderness, or wrong their own souls.

For kindness to the poor *the example of the early Christians* comes next to that of the Redeemer. Amongst them brotherly kindness abounded so much that it called forth the admiration of pagans themselves, and formed an argument of great weight in support of the truth and excellency of their religion. With them heart was kind to heart, and all were one in Christ. Differences in age, in sex, in language, and condition, did not quench the ardour of their love, or disturb the unity of the spirit. Having one Lord, one faith, one baptism, and one hope, it was right they should be kindly affectioned one to another, and abound in deeds of charity. To the full extent of their means they distributed to the necessity of saints, and in some instances "their deep poverty abounded unto the riches of their liberality." Every Lord's day they cast their gifts into a common fund for the relief of those who were in distress. None gave from compulsion, and the rule for all was to give according as God had prospered them during the week. Where much had been given, much was required. Thus the rich man and his poor brother contributed in proportion to their means. No legal provision had been made for the old and needy, none of the charitable institutions which characterize modern times were known, but every church supported its own poor, and the cheerfulness with which this was done is one of the best established facts in church history.* After the celebration of the Lord's supper the custom was to read

* Antiquities of the Christian Church by Colman, pp. 169—172; and Neander's Church History, published by Clarke, Vol. I., pp. 347—352.

over a list of the sick, the aged, the poor and widows, and distribution was made to all according as they had need. Neither strong arguments, nor eloquent appeals, were required to move their compassion, or to make them remember the poor, for they were forward to do this under the influence of that love which formed the bond of their perfectness, and the badge of Christian discipleship. If it happened that one church could not supply the wants of their own members, they sought help from a sister church, and they did not seek in vain. When war, famine, or pestilence had impoverished Christians in one place, brethren in other parts sent them relief without delay, even though they had never seen one another in the flesh, Acts xi. 28—30. The case mentioned in Acts ii. 44, 45, and Acts iv. 32—37, was a special and temporary provision made for an extraordinary occasion, and cannot be enforced as a rule of conduct now, yet it shows how ready the first disciples of our Lord were to distribute unto the necessity of saints, and the *spirit* which prompted their gifts should still have the force of a law upon the hearts of Christians. In kindness to the poor, in sympathy for widows, in attention to the sick, and in compassion for the ignorant, the first disciples of Jesus were imitators of their Master, and patterns of good works, 2 Cor. viii. 1—9.

And in our own day much is done by individual Christians and by churches, to mitigate the sufferings of the poor and needy who are in communion with them. Apart from contributions for the support and extension of the gospel throughout the world, they give with a cheerful hand to relieve their brethren who are reduced to poverty, or tried by afflictions. Many old disciples of Jesus, and pious widows, have been comforted by substantial proofs of sympathy from their Christian friends. In this way much is done every year by the churches of Christ in our native land; thousands of pounds are given away in small sums to worthy persons, and these streams of liberality are conveyed to the fireside of the poor, or into the chamber of the sick, without any notification being made to the public in subscription lists, or in newspaper eulogies. This is done in secret—done in a spirit of love—done as a privilege—and done for the sake of Christ. Infidels who libel our holy religion are ignorant of the principle from which these contributions proceed, nor have they generosity enough to go and do likewise, but thousands of poor saints can bear testimony to the facts themselves, and the plaudits of the final Judge will be a glorious reward.

The argument may now be concluded by a reference *to the rewards of benevolence.* In the beatitudes, the merciful are pronounced blessed, and a part of their blessedness consists in obtaining mercy themselves, Matt. v. 7. Alms given in secret are openly rewarded by the Father of lights, Matt. vi. 3, 4. Even a cup of cold water given to a disciple, *as such*, will have a suitable recompense, Matt. x. 42. God is not unrighteous to forget any such works of faith or labours of love. It was no vain boast of nonconformist writers when they related the prosperity of families which had been a shelter and a home to the illustrious victims of Bartholomew day. Upon those families came the blessing of holy men who had been ready to perish, and what was still more precious, the blessing of God. Divine providence watched over them from age to age, crowning them with his goodness, blessing them in the work of their hands, and causing his face to shine upon them. They fed his poor servants who left their homes, their livings, and their flocks, rather than sell their birthright and lose a good conscience. They sheltered them from

storms of persecution which sent thousands of their companions into banishment, prisons, or eternity; they hid them in secret places from spies and informers who hunted for precious and innocent blood—they ministered unto their wants in the face of a licentious court and of a corrupt church—and because they did this to his persecuted and homeless children, God accepted it as though done to himself. Upon those families he set a mark of honour, he fenced them round by the ministers of his providence, he made their cup of temporal prosperity run over, he followed them with his mercy down to the third and fourth generation, until all who saw them confessed they were a seed whom the Lord had blessed. Thus they had a reward in this world, though doubtless a nobler one awaited them in the kingdom of heaven. Thus Job felt himself repaid for all the kindness he had done to his poor neighbours when "the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy," Job xxix. 11—13. Moreover, doing good is its own reward. What greater joy can a man wish for than the consciousness that he has saved a poor widow from the rod of oppression, or done a kindness to some fatherless child, or fed some worthy man that has been reduced to want by circumstances over which he had no control, or animated the hopes of a dying saint by his prayers and exhortations? He who strives to emancipate the enslaved, to feed the hungry, to clothe the naked, to instruct the ignorant, to reclaim the vicious, and to restore men to virtue and happiness, does not lose his reward even in this world, but a nobler satisfaction awaits him in the day of judgment, as it will be conveyed to him in the words, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," Matt. xxv. 34—40.

Thus then the principles, the precepts, and the promises of Christianity are incentives to good works and to labours of love. Thus the Old and New Testaments separately, or the bible as a whole, may be truly called the friend of the poor. The humanity of the law and the benevolence of the gospel lead to this conclusion. The social customs and religious institutions of the Jews, combined with many precepts and prohibitions which Moses delivered in the name of God, establish this truth on a firm basis; and the conclusion is strengthened by proofs drawn from the New Testament in passages which condemn the oppression of the poor, in the virtues which form an essential part of the Christian religion, in the examples of Jesus and of his early disciples, and in the rewards which are promised to the merciful and benevolent. If the conclusion to which these facts and considerations have led us be a just one, then it is obvious that the poor lie under special obligations to read the bible for themselves, and to weigh well the claims of this wonderful book. Should they refuse to do this in consequence of prejudices which artful and wicked men have fostered in their minds, their conduct will lay them open to censure for want of justice and fair play. "Strike, but hear me," said one of old. Read, before you reject me, demands the bible. Let none be carried away by the misrepresentation of writers, or orators, who never studied the book they condemn, and whose ignorance of its contents is their own condemnation; but let them read it for their own conviction and improvement, with meek and lowly minds, and with a special reference to the position maintained in this paper. Prejudices will then give way before the light of truth as mists disappear at the rising of the sun, and the poor will trace marks of divine love and goodness on every page of the bible, where infidels and knaves had taught

them to suspect the cunning craftiness of men, or old wives' fables.

Could we persuade the poor in general to act thus fairly and frankly towards the bible, they would soon look upon it as a precious book, and as an unchanging friend. To them above all others it brings a message of peace and comfort. As soon as it enters their houses and gains access to their hearts, they become the owners of precious pearls, and of mines whose treasures are yet unexplored. It is followed by a train of blessings connected with the life that now is and of that which is to come: love, peace, joy, contentment, sobriety, frugality, and thankfulness spring from its teachings, and are in harmony with its principles. It spreads happiness through the family circle—it chastens and cements the affections—it banishes discord and strife—it maintains the authority of parents and enjoins the obedience of children—it is a law for the old and for the young—it is a lamp unto their feet and a light unto their paths. Many poor families in the land have been made happy through the promises and comforts of the bible. This precious book has elevated thousands of poor lads from poverty to wealth, and from obscurity to renown. Citizens eminent for piety, ministers held in reputation for talents and virtues, and missionaries whose names adorn the page of church history, though born in the midst of poverty, and having struggled with many disadvantages, made their way to usefulness and honour by obeying the word of truth. It "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Give the bible its right place in the hearts of the rich and of the poor, as the law of God, as the rule of life, as the bond of union, and as the standard of right between man and his neighbour, so shall we hasten on the reign of universal love, the jubilee of the world, and the happiness of mankind.*

Finally, should any poor persons read these pages let me affectionately and earnestly recommend to them the bible. If at any time poverty should chafe your spirits and lacerate your hearts, the book of God will provide you with an unfailing remedy. Should your friends be few and unable to render you assistance in your difficulties, look into the bible, and there you will find a Friend born for adversity, and that sticketh closer than a brother. Should you have reason to complain of hard usage, or to think that rich men treat your poverty as a crime, turn again to the bible, and you will read of One who does not look on the outward appearance, or make any difference between the rich and the poor. In the day when affliction and death invade your homes, once more open the best of books, and read of Jesus who wept and groaned at the tomb of Lazarus. Next to the Saviour himself there can be no friend for you equal to the bible. It befriends you under all the changes of life, it is your guide when wit and reason fail, it is your safeguard in the hour of temptation, its statutes can rejoice your hearts, its commandments can enlighten your eyes, and its promises are sweeter than honey or the honeycomb. When other friends change, when other guides fail, when other treasures perish, the word of God remaineth the same; and as it is able to guide you amid the darkness of life, so it can animate your hopes in death, and light your pathway to a world where you will see the Divine Original, and have pleasures for evermore. Prize the

* Independently of many other institutions which originated with men who loved and prized the bible, the fact that two millions of *poor* children are taught in Sunday schools strengthens the force of the above argument.

bible, therefore, ye children of poverty and toil! Bind it around your necks and write it upon the tablet of your hearts; "forsake it not, and it shall preserve you; love it, and it shall keep you; exalt it, and it shall promote you; it shall bring you to honour when you embrace it; it shall give to your heads an ornament of grace and a crown of glory shall it deliver you," Prov. iv. 7—9.

"May this blest volume ever lie
Close to my heart, and near my eye;
Till life's last hour my thoughts engage,
And be my chosen heritage."

THE PRESENT POSITION AND DUTIES OF THE BAPTIST DENOMINATION.

BY THE REV. BENJAMIN GODWIN, D.D.

Delivered before the Baptist Union at its Annual Session, April 19th, 1850.

I THOUGHT, dear brethren, that I had taken my final leave of these annual meetings when, on account of age and distance from the metropolis, I declined serving any longer on the committee of our mission; but the kind and respectful request of the Committee of the Baptist Union, communicated in a manner so truly fraternal by my old friend its secretary, has altered my determination; and I again find myself among those whom I have long loved and respected, with whom I have delighted to co-operate, and whom I have the cheering hope of meeting hereafter in the kingdom of our Lord.

It was not, however, without serious hesitation that I yielded to the request. Indeed my first impressions were strongly against a compliance — not from any indifference to such a request, nor from a backwardness to render any service in my power to these interesting meetings, but because I doubted whether I could present anything in the shape of a discourse which would be worthy of the attention and acceptance of the Union. But while I considered the subject the difficulty seemed to lessen, and, like a dissolving view, gradually changed from what was formidable to that which was inviting. I remembered that I had always received so much brotherly kindness as to assure me that whatever I might be enabled to state would be candidly received—especially as, without any attempt to be elaborate, I should merely say a few things which had occurred to my mind, relative to the interests of our denomination, with frankness and simplicity. I was the more readily induced to comply as a subject at once presented itself which, if it could be properly treated, would, as it seemed to me, be appropriate and beneficial, it is *the present position and duties of the baptist denomination*. Such a subject might, I am aware, occupy a volume, all I shall attempt is a sketch.

Denominationalism may be considered as an unavoidable accident of Christianity. It is not essential to it, it does not form a part of it, but it is not incompatible with it. With the tendencies of our nature and the imperfection of the present state, it is scarcely to be avoided; unless the conscientious exercise of private judgment be repressed, or there be an indifference to what is confessedly important truth; either of which would be highly detrimental to the interests of religion. If the peculiarities of any professed Chris-

tians be considered as destructive error, surely that error is likely to be less mischievous when its abettors act alone, than when they are indiscriminately mixed up and identified with those who hold the truth. And if the variations be respecting the subordinate parts of the gospel system, what is there that is opposed to the genius of Christianity or the spirit of true charity, in the closer union and more frequent intercourse of those parts of the great Christian family who think more nearly alike on religious truth? Has it not been found by experience that this mode of proceeding is favourable to peace, and that it facilitates unrestricted and concentrated effort? Nor do the different names which such communities bear, indicate schism in the Christian body; they merely designate certain modifications or peculiarities which distinguish respectively those who are still one in Christ. May we not safely ask, when have the vital interests of Christianity been in a better condition than when the true followers of the Saviour have ranged themselves under their respective denominational banners? And when was religion in greater peril than when one community gave its name to all Christendom? We may go farther, and ask who are the individuals who, generally speaking, do most to advance the kingdom of Christ, who exert their activities most constantly and energetically in the various departments of Christian usefulness at home and abroad? Are they those who under the profession of superior liberality and more correct views repudiate all denominational distinctions, or those who are as much characterized by warm denominational attachments, as by a feeling of universal brotherhood with the whole church of Christ?

During the conflicts which laid the foundation of our religious liberties in England, the great body of the nonconformists agreeing in the saving truths of the gospel were ranged under three divisions, and obtained the appellations of presbyterians, independents, and baptists; the two latter adopting the same form of church government, the two former agreeing in their views of baptism. The baptists, in common with both the others, holding evangelical doctrines, and maintaining as their peculiar distinction the administration of the initiative right of Christianity, according to the primitive practice, by immersion, and confining the ordinance of Christian profession to those who believe the gospel. And though these are not the distinctions on which the salvation of man hinges, yet the principles which they involve, were judged to be of sufficient importance, to justify the formation of a denominational body to uphold them.

Though in its denominational form the baptist community may be considered as comparatively recent, yet its peculiar principles are no novelty. In the New Testament they stand out prominently. No deviation from them appears in the practice of the churches of Christ for at least one or two centuries. Traces of these may be perceived in the exaggerated accounts which a corrupt and apostate church gave of various bodies, whom it called heretics, and whom it persecuted "to the death." As we descend down the stream of time we find these principles in various degrees of development, in the valleys of Piedmont, in the south of France, in the Netherlands, in Bohemia, and in England among the Lollards long before the protestant reformation. They were those of some of our earliest martyrs. And though there is reason to believe that distinct societies of baptists may have been organized in England at a much earlier period, we have an account of the formation of a baptist church in London in 1633. A short time after

this we find baptist churches in various parts of the country; and though suffering from a tyrannical government and a dominant and persecuting church, the baptists continued not only to increase at home but also to extend their principles in the transatlantic colonies of Britain. At the commencement of the present century it appears that in England, these churches, without including those of the general baptists, had increased to upwards of three hundred, a considerable portion of which were united in local associations; and since that period their increase has been still more rapid.

The records of this denomination are enriched with the names of many illustrious men, distinguished for the eminence of their piety and the superiority of their gifts, and with the recollections of Christian heroes, whom, to the latest posterity, the church will delight to honour; many of whom suffered the loss of all things for conscience' sake. Among those who nobly braved the storm of persecution were Canne, and Jesse, and Knollys, and Delaune, and Bunyan, and Kiffin. Subsequently to the Act of Toleration we have had our Gales, our Stennetts, and our Gills; and, within the recollection of some now present, the patriarchal and high principled Booth, the theological and mission-loving Fuller, the profound and original Foster, Robert Hall the greatest of modern preachers, together with Carey, his coadjutors and successors in the east, and Knibb and his associates in the west.

Nor has this denomination been left without tokens of the divine blessing. Great as were the sufferings and the efforts of our fathers in the sacred cause of civil and religious liberty, they did not "labour in vain nor spend their strength for nought." Had they not sown we should not have reaped; had they not struggled bravely, and endured with heroic constancy, we should not have possessed the privileges which we this day enjoy. The whole church, we may say the whole world, is indebted to these early assertors of the rights of conscience, these advocates of complete religious freedom. And the peculiar principles of this denomination have, we may venture to affirm, passed the severest ordeal uninjured. They have been investigated by hostile criticism, opposed by adversaries of the greatest learning; the mode of attack has been often changed, and from time to time new discoveries of adverse and conclusive arguments have been announced; they have been assailed with bitter invective and vulgar abuse, and great misunderstanding and general prejudice have prevailed respecting them; but with all this opposition and these disadvantages, these principles have spread, are spreading, and, we believe, will spread.

In no case, perhaps, has greater honour been conferred on this denomination than in the part which, under the guidance of divine Providence, it has been permitted to take in the modern movement in favour of missions to the heathen. In this, I believe it is not too much to say, it took the lead. And with smaller means at command than any of the principal denominations of the present day, it has been favoured to do a great work both in the east and west, especially in the important department of translating the sacred scriptures into the languages and dialects of the east. Nor will it, I suppose, be denied that in the long and arduous struggle which resulted in the abolition of negro slavery in the British colonies, our denomination took a prominent part. In fact, in all the works of benevolence and piety which characterize the present times, whether relating to the young or the adult, to temporal or spiritual interests, to the

slave or the freeman, to our own country or to the world, the baptist denomination has had its share both of labour and success.

We have adverted to the recorded formation of a baptist church in London in 1633; before the close of that century similar organized bodies were found in many parts of the kingdom; by the commencement of the present century they had increased to between 400 and 500, including the General Baptists; and now it appears that, omitting Ireland, Scotland, and Wales, we have about 1,500 churches, comprising considerably more than 100,000 members; in the united kingdom about 1,900 churches, and nearly 130,000 members. But these do not comprehend all who have recognized the truth of our principles. A large number of baptists do not appear as such, being members of Independent churches; and not only in our own congregations, but even in those of other denominations, there are not a few who acknowledge that our principles are scriptural, though they do not practically avow them. To these we must add the 10,000 or 12,000 churches of the United States, those of Canada, our mission churches in the East and West Indies, and the recently formed churches in Germany. And all these, with few exceptions, besides supporting their own pastors, have their schools, their village stations, their missions, their bible classes, and their societies for the relief of the sick and the poor. And it must be taken into the account that this varied and extensive machinery, without state pay or patronage, is kept in constant action, incessantly working on the population, and aiding in the conversion of the world to God.

In respect to other bodies of professing Christians, it is scarcely necessary to say how inferior we are in number and power to the wealthy establishment, which comprises nearly all the rank and the aristocracy of the kingdom, and exacts its maintenance from the whole population. We are also greatly outnumbered by the Roman catholics, if we take in Ireland, and by the presbyterians, if we include Scotland. Our nearest neighbours, the Independents, are also much more numerous and wealthy, unless we include the United States, which would then give us the advantage. And the Wesleyan methodists, I believe, claim as large a number of members, as both independents and baptists together. And it is not to be denied, that we labour under some serious disadvantages, which affect our increase and impede our action, which scarcely any other denomination feels as much. We are farther removed than most nonconformists from the pale of the government church; and, as occupying nearly the extreme point of dissent, are often treated with less favour than others. Our principles are less understood and more frequently misrepresented than those of other denominations; even those who recognize us as Christian brethren are sometimes jealous of us; while a union with our body presents greater difficulties to be surmounted than occur in joining most other communities. To which it may be added, that there are always strong temptations pressing on the children of our wealthier members, unless they become the subjects of deep religious principle, to fall back on the established church, where a religious character may, or may not be sustained, without inconvenience, and the frivolities and gaieties of life may be indulged in at pleasure. Nor must it be concealed that there are some defects or imperfections nearly connected with the peculiarities of the baptist denomination. The religious freedom which we so highly value, sometimes, in the government of our churches, runs wild

and leads to contention. The independency of our churches is guarded with so extreme a jealousy of interference, as sometimes to produce isolation, and prevent that sympathy and co-operation which are so desirable. But with all these imperfections which I see and regret, I still remain, as I have been for nearly half a century, strongly attached to this denomination. It is now more than forty years since I entered the ministry in connexion with it. I have had my difficulties and trials; but still I do not regret, with all its disadvantages, the connexion which I formed, nor the course which I have pursued. Since my retirement from the pastoral office, I have had leisure calmly to reflect on my past position; and I now say deliberately, that if, with all the experience I have gained, I had to begin life anew, I see not, throughout the religious world, any denomination whose principles appear to me so scriptural, or with which I could so conscientiously identify myself.

Such, then, is the position of the baptist denomination. Are there not certain responsibilities connected with it? It must be so. Advantages enjoyed, and professions made, whether by individuals or communities, always entail obligations. We believe that, as a body, we have the truth on some points, which a great portion of the Christian world has, from various causes, neglected and lost. Our principles, struggling for ages with immense difficulties, slandered by the vilest calumnies, crushed by the severest persecution, driven with fierce animosity from place to place, at length found a home in the baptist denomination, and have now full scope for their action. Our obligations vary according to circumstances. The time was when the few, scattered, reviled, and persecuted baptists, had scarcely any other way of showing their love and zeal for God's truth than by suffering heroically and patiently for their principles. The times are now altered. We have now no Tudor or Stuart on the throne, no Whitgift or Laud to preside over the hierarchy and work the High Commission Court, and no Jeffreys on the bench, the willing tool of royal and ecclesiastical tyranny. The sphere of our duties as well as of our action is enlarged. The denomination owes much *to the church, to the truth, to the cause of Christ, to itself.*

It is, then, we observe in the first place, *the duty of the baptist denomination, while maintaining amicable relations with every branch of the great Christian family, to be faithful to its own peculiar vocation.*

I am not aware that the members of this community are behind any in recognising the Christianity of all the professed disciples of Christ. It would be much to be lamented if they were. But as their conscientious deviation from the practice of others may be felt as an implied censure, it is exceedingly desirable to show that this difference does not arise from a love of singularity, or from party feeling, is not connected with bigotry or alienation of heart from other portions of the Christian church. While we cherish the apostolic sentiment, "grace be with all them who love our Lord Jesus Christ in sincerity," we should be ready to reciprocate with any other Christian community the feelings of brotherly affection, and to unite cordially in any common object. We must give no reason to others, by word or deed, to think that we regard the baptist denomination as *the* church of Christ. We must remember that the ground which we and they in common occupy is large and wide—that which each claims as his own is narrow. That it is only at a very few points that repulsion acts, while a broad surface of mutual attraction exists. That it is, in fact, of infinitely greater importance to

belong to the church of Christ, than to be a member of any organized body in particular.

But Truth has its claims, and this denomination its vocation. Why are we constituted a distinct body? Is it not that a living, a constant testimony might be borne to the obligation of observing the ordinances of Christ as he appointed them, without admitting the interference of human authority, or traditionary custom?—is it not to proclaim with a distinct and prolonged utterance, that a profession of Christianity which is not personal and voluntary is unscriptural and worthless—that nothing can be done in the great concerns of religion by proxy—that no outward act, apart from individual consciousness, can effect an inward and spiritual change—that the covenant of grace is not an hereditary entail—that they only are disciples of Christ who submit their minds to the instructions of Christ—that both the ordinances of the New Testament belong equally and exclusively to believers—that any pretensions to the power of conferring spiritual benefits by the mere administration of an external rite, partakes of the nature of that unscriptural and papal fiction, the "opus operatum?" On these subjects who are to protest if we do not? If this be not the vocation of the baptist denomination as a distinct body, we have none, and the sooner we merge into some other Christian community the better.

If our views, then, are correct and scriptural—if a stand for them is justified—if it is desirable that the Christian church should, in respect to one of its ordinances, be brought back to the simplicity of the gospel, let these views, in a proper manner, and on suitable occasions, be brought before the public. A candle is not lighted to be put under a bushel. And from the dangerous absurdities respecting baptismal efficacy now boldly maintained by a large portion of the English clergy, and the inadequacy, as we think, of any theory of infant baptism successfully to meet them,—from the recent agitation of the subject in the highest courts of the realm, and the attention excited by the open and practical avowal of our sentiments by one of the brightest ornaments of the English church — from the corroboration which our views have received from the researches of some of the best ecclesiastical historians on the continent—and, if we mistake not, a growing disposition in the public mind to give the subject a calm and scriptural consideration,—from all these circumstances, the present does not seem to be a time in which the baptist denomination should fail in its duty. Truth cannot be injurious in its tendency, nor can it suffer by being brought into the light. And why should it be kept secret? Does love to our brethren require that we should compromise the truth? Does the sincerest candour forbid us to point out the mistakes of our friends? Let us, indeed, never forget the apostolical injunction, "if it be possible, as much as lieth in you, live peaceably with all men;" but even peace is too dearly purchased by the sacrifice of conscience. And should a timid dread of controversy induce us to conceal the truth? An angry spirit is surely not essential to discussion, nor does alienation of affection necessarily follow the maintenance and strong expression of different views. Indifference to truth is quite as great an evil as any likely to follow from collision of opinion. It were earnestly to be wished, that all, to whatever section of the church they belong, would be willing, candidly and patiently to listen to the statements and arguments of those who differ from them. Till such a spirit prevails, truth will not have a fair field.

Two cautions are here necessary on

our parts, lest we injure what we intend to serve.

1st. We must beware of giving an undue preponderance or prominence to the subject of our peculiarities, to the disparagement of other truths. The ordinance of baptism is not the gospel, it is only one of its institutes. It is not the whole of "the truth as it is in Jesus," nor the most important truth. Let it have its place—but let it keep its place. To give it more than its relative importance, would be a most likely way of depreciating it in the minds of others.

2nd. It is of great consequence to the prevalence of our views that they be advocated in the spirit of love. Harshness always repels; kindness and courtesy are necessary to win a candid and patient attention to unpalatable truths. The persecuted usually make more converts than the persecutors. Bitter words, biting sarcasms, and contemptuous expressions, may delight a heated partizan, but they will never gain over an opponent. The truth, to be effective, must be spoken in love.

But no peculiarities should be allowed to interfere with our devotion to that sacred enterprise in which we, in common with the whole Christian church, are engaged. That object is transcendently important. It is to produce a great moral revolution throughout the globe. It is to impregnate the whole of human society with the principles of the gospel. It is to realize the full comprehension of that petition, "Thy kingdom come, thy will be done, on earth as it is in heaven."

And whatever exceptions there may have been, this, I believe, has been the principal object of this denomination. I suppose that there are few pædobaptist communities in which the subject of baptism is less frequently introduced. But in this age of free discussion and incessant agitation of opinions, it is necessary to be on our guard, that we never lose sight of our great object, the extension of the kingdom of Christ; that we allow nothing to divert our minds from it; that amidst the noise and strife, and constant collision of parties, the baptist denomination may steadily, and with increasing zeal pursue this great work, at home and abroad; seeking the conversion of sinners to Christ, the edification and enlargement of the church, the evangelizing of the population, and the education of the young. And it is worthy of remark, that it is while we have been thus engaged, that God has given prosperity to this denomination. It has not been while we have been directly, or principally, propagating our peculiarities, or seeking the enlargement and aggrandisement of our denomination, that it has, in the course of about sixty years, quadrupled the number of its churches, and more than quadrupled its strength and influence; but while its resources have been employed in maintaining and spreading the gospel of Christ. And this is the way in which we must go on, if we expect to prosper; without making any ostentatious exhibition of what we have done, or can do, without seeking eclat of any kind, without employing any means extraneous to the truth; but with all simplicity and sincerity seeking the glory of God and the salvation of man. Though none of our greatest and most useful men shrank from the full avowal of their sentiments, yet it was not to make baptists that Fuller laboured, that Hall preached, or that Carey went to India. It is important to correct the mistakes of the church; but it is a more glorious object to convert the world. Who would not deem it a higher honour to be the means of saving one sinner, than to free the minds of ninety and nine of his fellow Christians from their baptismal errors?

God has given us, as a denomination,

some power. He has raised us from a state of great weakness to one of comparative strength and influence. The body has now a far different status in society to what it had fifty years ago. Let us, then, consider ourselves debtors, to the whole amount of our increased capabilities, to the cause of Him "whose we are and whom we serve;" so that the whole Christian church may be constrained to acknowledge that attachment to our peculiarities does not diminish our zeal for the salvation of the world; that in extending the kingdom of God's dear Son, the baptist denomination takes its full share of activity.

The last class of duties to which I shall advert comprises those which the baptist denomination owes to itself. And this part of the discourse I must sketch much more briefly and rapidly than it deserves. If as a body we are to take our proper position among the tribes of our spiritual Israel:—if we are effectively to answer the purposes for which we exist as a distinct community, and, at the same time to sustain our part well in the general movement to evangelize the world, it is evidently necessary that all that can be done should be done, to consolidate, improve, and invigorate the denomination. Allow me, with all freedom and candour, to state a few things which have occurred to my own mind.

1. *Would it not be a great advantage if the bonds of union, throughout the denomination, could be drawn somewhat closer?* An effort of this kind is, perhaps, more needed with us than in most other sections of the Christian church. Our ministers and churches are generally very sensitive to the least appearance of infringement on their complete independency; and this, as a natural consequence, produces in some cases more of isolation than is desirable. But is it not possible, in a large community consisting of a number of independent societies, to maintain, without violating their established order, such a union as might do something towards giving to all a measure of participation in the advantages which the more favoured enjoy? so that the strong might assist the weak, the wise impart counsel, and the more lively and spiritual quicken the dull and feeble; which might enable the whole to act together with vigour in promoting their common interests, and to be promptly in the field on any emergency which might require a simultaneous effort.

We neither have, nor wish for, such an organization as that of which a state church admits. Nor could we, with our views of scripture principles and Christian liberty, secure that compactness, and unity of movement, and promptitude of action, which the conference system of our Wesleyan brethren exhibits. But might we not, consistently with our principles, have more of these than have hitherto distinguished us? Perhaps, as much of unity of action as the case admits of might be obtained, if the purposes and objects of the Baptist Union were more fully carried out, and received a more marked sympathy from our ministers and churches. Would it not be advantageous if all the churches knew more of each other? Would it not be productive of good, if there could be periodically a fraternal visitation from the metropolis to our country associations—or from one association to another by deputation, the object of which should be, not to interfere and to control, but to interchange expressions of Christian affection, to encourage, to cheer, and to stimulate each other?

And should not our denominational institutions be well and thoroughly supported? Let us give all the strength we can spare to others, but let us not neglect our own. A charity which is so expansive as to have no concentration seldom produces much good. Our

aid may be thrown on so many different points as to be worth nothing to any. Those who, under the mistaken idea of a general benevolence, give attention to the business of others, while they neglect their own, seldom gain either usefulness or respect. After our respective churches and places of worship, with their school appendages, our colleges deserve our steady support. Our foreign mission, which, under God's blessing, by uniting the community in a great and holy object, by reviving spiritual life among the churches, and giving it an honourable position in the general estimation, has done quite as much for the denomination as it has received from it, has an undoubted claim on the support of the whole body. And with it, the Bible Translation Society, requires and deserves the constant aid of the churches, to carry on that great work to which Providence called our early missionaries, the translation and diffusion of God's word in the oriental languages. I scarcely need mention our Home Mission, and Irish Society, and other denominational objects; I will only add the "Baptist Magazine," the whole profits of which are appropriated to the relief of the necessitous widows and orphans of our deceased pastors.

And to that closeness of union which is desirable in our body, a spirit of kind and Christian forbearance is necessary. Though agreeing on so many points, some differences of opinion are inevitable. Let each concede with kindness to others the same liberty which he claims for himself. Let no one judge his brother harshly because on some of the doctrines of divine revelation involving the profoundest mysteries, he thinks somewhat differently,—or because he arrives at a different conclusion as to the terms of communion. If both are desirous to know and to do the will of their common Lord, why should Ephraim envy Judah, or Judah vex Ephraim? Why should one be accused of narrow-minded bigotry, and the other of laxity of principle? Among the advocates of strict communion may be found some of the most kind and candid, and liberal followers of Christ; and amongst those who admit of mixed communion are some of the most strictly conscientious of our Lord's disciples. "Let brotherly love continue," and this will put the most favourable construction on what may be deemed our brother's mistakes. Let us show to the Christian world, that without compromising what we believe to be truth, we can "walk in love."

2. *In order to qualify the churches of our community to act with full vigour, should not the inquiry be earnestly made, is there anything in our opinions, our usages, or modes of action, that needs alteration, in order to bring them more into accordance with the spirit of the New Testament, and to adapt them to the circumstances in which we live?*

All that is human needs revision. God's truth, indeed, is not human, nor is it, objectively considered, susceptible of change or improvement. But our apprehensions of it may be more or less correct and enlarged. In our mode of dealing with the truth,—in the terms which we employ to designate it,—in the manner in which we systematize it,—in the way in which, in a variety of particular usages, we carry out our views of some general truth, there may be much that is merely human, much to which we cannot assign the authority of inspiration, and which therefore may be revised, and, if requisite, altered. We should not, then, look with too much jealousy on any of our brethren or churches, who, in such cases as those just mentioned, think they have discovered "a more excellent way." Let us beware of repressing the exercise of private judgment while we advocate it, lest we shake the very basis on which dissent itself, on which only protestant-

ism rests. As protestant dissenters we deny the binding authority of tradition. But are we quite free from its shackles? Have *we* no "traditions of the fathers?" a departure from which, or even a questioning of which, shocks the feelings of some good men as though the authority of inspiration had been disregarded? Have we not traditionary terms of theology—traditionary expositions of scripture—traditionary usages in our churches? Now as none of these are infallible in the authority on which they rest, *any* of them *may* be wrong, and *all* of them may be examined and discussed without the guilt of irreverence towards God's word; and altered, if requisite, without justly incurring the charge of heresy, or the suspicion of heterodoxy. Permit me to suggest a few cases of this kind respecting, principally, our usages.

Have not our churches generally placed, and do not many of them still place, unnecessary obstacles in the way of those who may be desirous of uniting with them? Is it wise, is it scriptural, in addition to the test of a public baptism, to compel all, whether male or female, young or old, timid or courageous, to submit to such an ordeal as that of relating their religious experience, and stating their doctrinal sentiments, before a whole church, however large, and that after a previous and searching examination by a deputation? Or are we justified in making, as is sometimes the case, a candidate for baptism and church membership, pass through a course of probation, "to see how he wears?" Were any such requisitions made by the apostles—any such tests proposed? Do they answer any valuable end? Are there not sufficient difficulties necessarily attendant on joining our denomination without any that are extra and needless?

In our anxiety to give full Christian liberty to all, do we not, in many cases encourage an extreme of democracy in our church government? In some of our communities, especially those in the more populous districts, a considerable proportion of our members are young people, to say nothing of others who, though the subjects of religion, are very uninformed and inexperienced, and but little capable of conducting business or forming correct judgments on grave subjects. Is it favourable to the growth of humble piety that such should be expected and invited, as soon as their names are inscribed in the church book, to assume a full equality of power with the oldest and the wisest? Is it for the peace of the church that every question relating to the administration of its affairs, should be brought before such, and submitted to their decision? Are not these the materials on which any factious or turbulent person, who wishes to head a party or carry a point will work? Are not many of the disturbances which agitate our churches owing to this cause? In communities of a secular kind the representative principle is adopted with advantage. Is it incompatible with Christian liberty that some modification of this kind should be tried, as a substitute for a mode of proceeding which has been so productive of dissension, and not unfrequently of division?

And would it be unwise to attempt, in districts or associations, the formation of a standing committee or council, to be annually renewed, to which cases of difference, which could not be otherwise adjusted, might be referred? whose decisions should not be authoritative but recommendatory; the weight of which should be, the moral influence of a united and deliberate opinion pronounced by some of the wisest and best men of the district. Many cases have come under my notice, in which immense mischief, both to ministers and churches, might have been prevented had such a course been open.

And how desirable it is that *some more general and effective plan could be devised for the relief of our poor worn out ministers.* In this I believe we are behind most, if not all, other denominations. This is, I think, the greatest opprobium of our voluntary system. How many are compelled to labour when their powers are greatly impaired, to the no small detriment of a church and congregation, simply because a scanty salary has been entirely exhausted by the exigencies of the moment, which prevented any provision for the future.

And what important benefits might result to the denomination *if a substantial establishment could be formed for the education of the sons of our ministers,* somewhat similar to the institutions of our Wesleyan brethren at Kingswood and Woodhouse Grove, or that of our independent friends at Silcoates near Wakefield. Besides the relief which would thus be afforded to those whose whole energies are employed in promoting the Saviour's cause, might we not, under the divine blessing, expect from such an establishment, very valuable accessions to the ministry?

It is also a subject deserving of inquiry whether our very large churches are promoting the interests of religion by a constant augmentation of their own number, instead of planting other churches in their neighbourhood. There is much that is pleasant, without doubt, in continuing in connexion with a large society, rich in gifts and in resources of every kind, and having a pastor of distinguished abilities. But should we hesitate to make a sacrifice of such personal comforts for the general good, and the extension of the kingdom of Christ? In this respect the churches of some parts of the United States set us a laudable example. And is not a multiplication of distinct societies in this way, when there is sufficient strength for it, far better than the formation of new interests from disagreement and strife, which not unfrequently happens when churches fail in their duty of extension?

On the other hand, *branch societies in the same town, or in some adjacent village, should not be too soon separated from the parent stock.* How many evils have arisen from the too early formation of small churches independent of the society from which they sprang, having neither wisdom nor power to conduct their affairs with propriety and efficiency! Should I be going too far if I were to ask, whether it would not serve the interests of religion if all our small and weak churches were connected, for the sake of aid and guidance, with some larger and stronger community?

And once more, may I be permitted to express a doubt *whether our churches generally are sufficiently anxious to bring into profitable action all the varied gifts and talents of their members?* And whether, if this were done, the edification of the church itself might not be greatly advanced, and the cause of Christ extended?

We shall not do justice, either to our own denomination, or to the cause in which we are engaged, if we do not pay especial attention to the education of our young people. And here I do not refer exclusively to our Sunday or day schools. In most of our congregations there is a class of young people who have left school, but whose character is not thoroughly formed, nor their principles decidedly fixed. Their time of life is critical. Too much care can scarcely be bestowed on them. If neglected now, they may soon be out of our reach. We may lose from our congregations those to whom we should look as the hope of the church. And who knows under what evil influences of "the world, the flesh, and the devil" they may fall, who, with proper training, might have replenished our churches

and formed some of their most useful members. It was somewhat late in life when I made the experiment of forming bible classes; but such was its result, that were I now beginning my ministerial life, they should form one of the first objects of my care.

And are we sufficiently attentive to the education of our own children? Do we act consistently with our professed love of the truth, if we fail to ground them well, not only in the great, essential elements of Christianity, but also in our own principles? If with the view of allowing free scope to their own judgment as they grow up we fail to furnish their minds with what we believe to be truth, we must not be surprised if they adopt sentiments and practices which we regard as pernicious error. And has it not sometimes been the case that, anxious to secure for their children all the advantages of a polished education, our more wealthy friends have not, in the selection of schools and teachers, made their religious principles a leading object, and perhaps have lived to mourn the estrangement of their children, not only from the religious connexions of their parents, but from evangelical religion altogether.

There is now only one topic on which I shall offer a very few short remarks, and that is our Collegiate Institutions. Had time permitted I might have availed myself of many years' experience as a tutor to make some more lengthened observations, but the prescribed limits of this discourse are nearly reached. Let me, however, express my earnest hope that our denomination may never lose sight of the first and great object of these institutions, which is, not the cultivation of literature and science, but the advancement of the cause of true religion. Both these objects may be harmoniously combined, but let them sustain their proper relation to each other. That would indeed be a disastrous day for our churches that should witness the order reversed, and see, in our academical institutions, learning become the principal, instead of the accessory. There was less need of caution of this sort forty years ago than there is now, when education among all classes has made such advances, and the whole body of nonconformists, straining every nerve to give to the rising ministry the highest literary advantages, are availing themselves of the treasures of learning opened on the continent. Doubtless we are much indebted to the immense labours and profound researches of the biblical scholars of Germany; but all the advantages derived from them would be procured at a ruinous cost, were they to be followed by a prevalence of such theology as has been openly and generally taught by German professors and German divines for the last half century. And though it may expose me to the censures, or the sneers, of the devout admirers of every thing that is German, I still say, rather than that our colleges should be imbued with the philosophic mysticism, the pantheistic devotion, the unbelieving rationalism, the mutilated, half-paganized Christianity, so much in vogue in Germany, let our colleges be razed to their foundations, and let our churches be furnished with men uneducated, or self-educated, such as many of our pastors of the past generation, to whose piety and zeal the present age is so much indebted, who, with all their literary deficiencies, were "godly preachers of Christ's holy gospel."*

* It is gratifying to know that in the midst of all the perversion of Christian truth and simplicity which Germany has for the last half century exhibited, there has been a noble stand made for evangelical Christianity; and that the number of those who are faithful to "the truth as it is in Jesus," is not only considerable, but is largely on the increase.

Respecting the course of study in these seminaries, I would venture to ask, could not some provision be made, in connexion with these establishments, to meet the case of young men, who having acceptable gifts for public speaking, but small inclination to pursue the study of the dead languages, would require a shorter time of preparation; and at the same time to extend to those who have higher literary capabilities, two additional years to be devoted especially to theology, to biblical and ecclesiastical learning? By such means, with the same amount of funds, the churches might be supplied with pastors equal in number to those now furnished, and superior in adaptation to their several stations. And would that there were some fund which might answer the purpose of fellowships in our English universities, to enable those who have distinguished talents for scholarship, and not, perhaps, the best gifts for preaching, to employ their time in making such acquisitions in every branch of learning connected with the illustration and defence of Christian truth, as, though not requisite to all our ministers, the circumstances of the age render it necessary that some should possess.

Another object which appears to me very desirable is, that the personal religion, as well as the ministerial preparation of our future pastors, should be most assiduously, regularly, and systematically cared for and cultivated. I was exceedingly struck, in reading Mr. Steinmets's account of the Jesuit college at Stonyhurst, at the great and unremitting attention which is paid to both these things. Most assuredly I have never heard or seen any thing in protestant seminaries that can be compared with it. We believe, as protestants, that the whole system is erroneous; but does truth deserve less attention than error? It is not, of course, of the truth of their principles, nor the propriety of the objects sought by these means that I speak, but of the importance which is attached to devotional piety and ministerial fitness, and the systematic and most effective training which is employed to secure those ends. And I would affectionately and respectfully recommend, not only to our tutors, but to all the committees of our colleges, the notice of this circumstance, "Fas est ab hoste doceri."

To conclude, whatever tends to increase and diffuse vital religion among our churches; to promote unity, love, fidelity, and Christian effort, it is the duty of our denomination to attempt. There is a great change coming on the world; the very aspects and relations of all the sections of the Christian church must, it is evident, be affected by its progress. May the baptist denomination be found ever at its post; faithful to its convictions of duty—foremost in zeal and activity for the promotion of the Saviour's kingdom—fraternal in its conduct to the whole church, and, while ready to adopt any modifications which may give it a more scriptural character, and increase its efficiency, may it, in all that is evangelical, and truthful, and loyal to our Saviour King, adhere firmly, without shame or fear, to "THE GOOD OLD WAY."

GERMAN HERMENEUTICS.

"GERMAN Hermeneutics," says Carson, "is a science only in name. They have no axioms; they have many false principles; and are a mere bundle of rules and observations. They have invented many technical names, and made many fanciful divisions and distinctions. They have nothing of the philosopher but the cloak and the staff."

EXTRACTS FROM A DEACON'S SCRAP BOOK.

Give not thy tongue too great liberty lest it take thee prisoner. A word unspoken is like the sword in the scabbard, if vented the sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*F. Quarles.*

Hath any one wounded thee with injuries? Meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury, than by argument to overcome it.—*Ib.*

If thou neglectest the love to thy neighbour, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbour is begotten, and by the love to thy neighbour thy love to God is nourished.—*Ib.*

A SONG IN THE NIGHT. No. 3.

"It is good for me that I have been afflicted."—Psalm cxix. 71.

It good for thee, O man of God,
So far advanced in grace,
The chastenings of thy Father's rod,
And hidings of his face;
How much more need that we should taste,
Whose progress is so slow,
The bitter Marah of the waste,
The pilgrim cup of woe.

Thou hadst experience in the truth,
Deep-wrought, and sealed with tears,
Amidst the battle-strife of youth,
And cares of kingly years:
Forsaken oft, and wandering lone,
Night, on the dreary plain,
Has seen thee bowed at heaven's high throne,
The strength of God to gain.

Now chased before the hosts of Saul,
Or Absalom's wild will;
An exile from thy regal hall,
And Zion's holy hill:
Now plunged in depths of odious crime,
And overwhelmed with shame;
A man of sorrows for all time,
A prince of blighted fame.

Anon rejoicing in the day
That saw the joyful throng,
With gladness wind the well-known way,
To join the hallowed song,
In those high courts thy weary mind
Had panted to frequent,
As pants the hart sweet streams to find,
When chase-worn, pressed, and spent.

In sin thou hadst the value learned,
Of that which sin destroys;
By friend, or son, or subject spurned,
Thou didst not want for joys;
But found them in the God, whose grace
Was shield and song to thee;
A help in trouble's stormy days,
A rock in sorrow's sea.

Not by such arduous fight of woes
Have we our place attained;
Unbroken has been our repose,
Our liberty unchained;
Earth has smiled pleasantly, and gay
Her summer skies have been;
More treacherous than thy ruder way,
To us the tranquil scene.

'Tis good—that we were turned aside
To gaze on darker things;
The tomb that sepulchres the pride
Of subjects and of kings:
To feel the stroke of pain, to sigh
For those whose race is o'er,
To commune with the stedfast eye,
And lips that speak no more.

'Tis good—that we were drawn away
From fellowship with earth,
And made to change the songs of day
For those of midnight birth:
Conceived in silence and in gloom,
Yet destined to impart,
When morning should our path illume,
Fresh gladness to the heart.

'Tis good—for we are taught to cleave
More closely to our God;
Our times in His own hand to leave,
And even "kiss the rod."
'Tis good—for we are made to pant
That "weight" of bliss to know,
For which the sorrows of the saint
Are meetening him below.

If Marah's waves have bitter proved,
The sweetening Tree was there;
The Saviour showed that still he loved,
And made us still his care;
And if 'twas good to weep awhile,
'Tis goodlier now to praise;
To joy in his returning smile,
And triumph in his ways.

CHRONOLOGICAL PAGE FOR MAY, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	W	4 35	Deut. xxxii. 44—52, xxxiii.	B. and F. Bible Society, annual meet. at 11
		7 19	1 Cor. xii. 27—31, xiii., xiv. 1—5.	Venus, near north-western horizon.
2	Th	4 33	Deut. xxxiv., Joshua i. 1—9.	London City Mission, at 11, Exeter Hall.
		7 21	1 Cor. xiv. 6—40.	S.S. Union Annual Meeting, at 6, Ex. Hall.
3	F	4 31	Joshua i. 10—18, ii.	Moon rises, at 1, morning.
		7 22	1 Cor. xv. 1—34.	Rel. Tract Soc., Annual Meet. at 6, even. Vol. School Association, at 7, London Tav.
4	S	4 29	Joshua iii., iv.	Moon's last quarter, 4 min. past 10, morn.
		7 24	1 Cor. xv. 35—58.	Jupiter nearly due south.
5	Lᴅ	28	Psalms.	Sunday School Union Lessons,
		7 26	Psalms.	Matt. xxiv. 1—22, Deut. xxviii. 47—68.
6	M	4 26	Joshua v. 10—15, vi.	B. and F. School Society, at 12.
		7 27	1 Cor. xvi.	Mars pretty high in the south-west.
7	Tu	4 24	Joshua vii.	Baptist Irish Committee, half-past 5.
		7 29	Acts xix. 23—41, xx. 1.	Congregational British Missions, at 6.
8	W	4 22	Joshua viii.	Mr. Noel's London Miss. Serm., morning.
		7 30	2 Cor. i. 1—22.	Dr. Wardlaw's London Miss. Serm, even.
9	Th	4 21	Joshua ix.	London Mission Annual Meeting, at 10.
		7 32	2 Cor. i. 23 and 24, ii.	Lond. Miss. Ann. Meet. Finsbury Ch, at 6. ev.
10	F	4 19	Joshua x. 1—27.	Moon rises, 6 min. past 4, morning.
		7 34	2 Cor. iii.	Mr. Sherman's L.M.S. Sermon to Young, at 6.
11	S	4 17	Joshua xi. 10—23, xiv.	Moon rises, 31 min. past 4, morning.
		7 35	2 Cor. iv.	New Moon, 9 min. past 11, night.
12	Lᴅ	4 16	Psalms.	Sunday School Union Lessons,
		7 37	Psalms.	Matt. xxv. 14—46, Genesis xli.
13	M	4 14	Joshua xxii.	Moon rises, 43 min. past 5, morning.
		7 38	2 Cor. v.	Moon sets, 23 min. past 9, evening.
14	Tu	4 12	Joshua xxiii.	Ragged School Union, at 6, Exeter Hall.
		7 40	2 Cor. vi.	B. & F. Sailors' Soc., 6 even. Lond. Tav.
15	W	4 11	Joshua xxiv.	1823, John Palmer (Shrewsbury) d., æt. 56.
		7 41	2 Cor. vii.	Moon sets, 23 min. past 11, night.
16	Th	4 10	Judges ii.	Moon rises, 26 min. past 8, morning.
		7 43	2 Cor. viii.	Moon sets at midnight.
17	F	4 8	Judges vi.	1734, Abraham Booth born.
		7 44	2 Cor. ix.	Moon sets, 21 min. past 12.
18	S	4 7	Judges vii.	1803, Buonaparte appointed Emperor.
		7 46	2 Cor. x.	Moon's first quarter, 52 min. past 3, aft.
19	Lᴅ	4 5	Psalms.	Sunday School Union Lessons,
		7 47	Psalms.	Matt. xxvi. 1—16, Mark xiv. 1—11, Est. vi., vii.
20	M	4 4	Judges viii. 33—35, ix.	Moon sets, 2 min. past 2, morning.
		7 48	2 Cor. xii.	Moon rises, 28 min. past 1, afternoon.
21	Tu	4 3	Judges x., xi. 1—11.	Bristol Association at Frome.
		7 50	2 Cor. xiii.	Baptist Home Mission Committee, at 6.
22	W	4 1	Judges xi. 12—40, xii. 1—7.	Western Association at Tiverton.
		7 51	Acts xx. 1 & 2, Rom. i. 1—25.	Moon rises, 50 min. past 3, afternoon.
23	Th	4 0	Judges xiii.	Moon sets, 12 min. past 3, morning.
		7 53	Romans ii.	Moon rises, 2 min. past 5, afternoon.
24	F	3 59	Judges xiv.	1819, Queen Victoria born.
		7 54	Romans iii.	Moon rises, 9 min. past 6, evening.
25	S	3 58	Judges xvi.	1824, Dr. Ryland died, aged 72.
		7 55	Romans v.	Full Moon, 8 min. past 12, night.
26	Lᴅ	3 57	Psalms.	Sunday School Union Lessons,
		7 57	Psalms.	Luke xxii. 1—23, Isaiah liii.
27	M	3 56	Judges xvii.	1564, John Calvin died.
		7 58	Romans vi.	Moon rises, 18 min. past 9, evening.
28	Tu	3 55	Judges viii.	Moon sets, 54 min. past 5, morning.
		7 49	Romans xii. 1—20.	Moon rises, 10 min. past 10, evening.
29	W	3 54	Ruth i.	1660, Charles II. restored.
		8 0	Rom. vii. 21—25, viii. 1—11.	Moon rises, 54 min. past 10, evening.
30	Th	3 53	Ruth ii.	Moon sets, 34 min. past 7, morning.
		8 2	Romans ix.	Moon rises, 33 min. past 11, night.
31	F	3 52	1 Samuel ii. 1—11.	1842, Jubilee Meeting at Kettering.
		8 3	Romans x.	1847, Dr. Chalmers died.

REVIEWS

Essay on the External Act of Baptism enjoined by our Lord and Saviour Jesus Christ. By Baptist Wriothesley Noel, M.A. London: Nisbet and Co. 16mo., pp. xvi., 133.

It was not without anxiety that we entered on the perusal of this volume. Able as Mr. Noel had proved himself to be in the discussion of other topics, especially in his recent works, it seemed by no means certain that he would be able to dispose satisfactorily of the innumerable sophisms which we have often been doomed to see in the controversial pages of those who advocate the substitution of other acts for Christian immersion. His previously acquired eminence would make a failure in this case the more lamentable. If in any part of the work he exposed himself to refutation, no allowance would be made for the disadvantageous circumstances under which he appeared in the field, but all baptists would be regarded as involved in his defeat. If he had happened to strike out some novel opinion in which we could not coincide, it would have been supposed to stultify either him or us, and disprove that union of sentiment between him and us, which some of our pædobaptist brethren found it so difficult to reckon among the things that were possible. Our solicitude was not lessened when we saw the long list of pædobaptist authors of all classes and denominations whose pages he had consulted, and read the declaration in his preface, "I think it right to state, in conclusion, as I did respecting the 'Essay on Christian Baptism' lately published, that in writing the following little work, I have confined myself to the examination of the evidence afforded by scripture, and to the arguments of those who defend infant sprinkling, having never, that I know of, read a single page of any controversial work in favour of immersion. That pleasure is yet to come."

All our fears however have now vanished. The most serious error that we have discovered is a misprint on the seventh page. The omission of the word *not* in the third line reverses the meaning of a quotation, and deprives the argument of validity, unless, looking at the Greek at the bottom of the page, the reader perceives that the word *not* should have been in the translation above. Respecting Jewish proselyte baptism, we take a different view from Mr. Noel, who, following pædobaptist authorities, admits that it was practised before the Christian era; but he makes such excellent use of the admission as to lead us almost to regret that Dr. Gill has proved conclusively that the evidence of its existence at so early a period is not to be relied on. But the author's view of the meaning of the word *baptize* is precisely that for which we have always contended; and his arguments generally are such as Abraham Booth would have listened to with complacency.

The want of acquaintance with baptist controversial books, which Mr. Noel acknowledges, has given a freshness to his arguments which they would not have possessed had he read much on our side of the question. While the spirit in which he treats topic after topic is essentially baptist, the quotations which he makes are less frequently

hackneyed and well-known than they would have been had he suffered himself to be guided in his references by what his predecessors had said. Even well-read baptists, whose appetite for works on the subject has long since been more than satiated, will find very much to interest and instruct them, independently of the pleasure which every man feels when his own sentiments are expressed in clear and eloquent language, and ably sustained. Mr. Noel's perspicuity is admirable; and it is rarely that we find so much acuteness in argument combined with the perfect absence of everything that can be offensive to a candid opponent. In his answers to objections, Mr. Noel has been peculiarly happy.

We have marked so many passages for quotation, that we cannot find space for them. Reserving some, therefore, for future use, we will now only give one, and that shall be the conclusion of the volume. Speaking of the importance of the question under discussion, Mr. Noel observes that our Lord has commanded, plainly and peremptorily, his ministers to immerse all nations, even to the end of the world, and in neglecting to do so, we violate his express command. He adds :—

"And where is this deviation from his declared will to cease? If when Christ has commanded us to immerse we sprinkle, because forms are of little moment, much more may we discontinue sprinkling for the same reason. If the rite of immersion is nothing, the rite of sprinkling is nothing. If the pædobaptist innocently disregards a profession by immersion, the quaker may as innocently disregard a profession by sprinkling. If immersion may be set aside because the gospel is spiritual, and forms are nothing, then the Lord's supper may be set aside for the same reason. The spirituality of Christ's religion justifies disobedience to Christ's commands; and we may evade any duty on pretence that it is trivial.

"Before Christian men venture to pour contempt on the immersion of converts, they ought to be more sure than any scholars can be that our Lord did not enjoin it. Ridicule is the ready and familiar weapon of the infidel. It is easy enough to compare ministers of Christ to the bathing-men of a proprietor of machines (*Isaac*, p. 64; *Thorn*, p. 377); to describe Timothy and others as 'embracing ladies very tenderly' previous to putting them under the water (*Isaac*, p. 66; *Thorn*, pp. 378, 381); to speak of men half-suffocated by swallowing the water, and of women dipped almost by force, and kicking in the water (*Thorn*, pp. 384, 389); to imagine a weak and infirm minister vainly endeavouring to raise Daniel Lambert or the giant O'Brien from the water (*Isaac*, p. 74; *Thorn*, p. 386); to depict converts dripping amongst the ice-fields of Labrador, or churches vainly seeking for baths in arid sands within the tropics; but our Lord well knew, when he demanded from his disciples this solemn profession of their faith, that no inconvenience could arise from it in any part of the world, when men would use that common sense with which God has invested them. To his injunction that his disciples should be immersed he has added, by his apostle Paul, 'Let all things be done decently and in order.' Both, therefore, must be obeyed. In the severest climate where any abodes of men are found, there are sunny seasons in which immersion may be safely practised. In the neighbourhood of the most arid plains which will support human life there are always found lakes and rivers. Our merciful Lord demands no service which endangers health. If any converts have a morbid dread of water, this may be overcome previously to baptism by the use of a private bath. And it is obvious that the disciples who obey this command of Christ may be so clothed that the most sensitive may not feel a moment's interruption of their solemn joy, in this public act of dedication to the Triune God; nor the most delicate dread the slightest shock to their constitution.

"Let the reader recollect, that in this immersion according to Christ's law, each believer professes a renunciation of all sin, the commencement of a new life, and an entire consecration to God the Father, the Son, and the Spirit. Let him remember that it is accompanied with appeals to the omnipresent God with earnest prayers for his blessing,—that an assembly of saints and faithful brethren there engage in prayer for the present and eternal welfare of one now enlisting under the banner of Christ as his soldier,—that a minister who has been offering secret supplication to God now implores the descent of his Spirit on another immortal being rescued by grace from the dominion of sin and Satan; and then imagine the influence which that scene is likely to have upon all present. Pastor and people alike

rejoice in another fellow-sinner saved. The young see one, of their own age perhaps, setting out in a course of holy obedience to Christ; the careless see one who in early life counts salvation the one thing needful; and the worldly see one who was, like themselves, devoted to frivolous gaieties or earthly gains, now joining the people of God, and seeking as the first and greatest good a place in his kingdom. How many are likely to ask for grace to follow so good an example, and to give themselves up to the Lord! A contemptuous fancy may easily contrive absurdities which never happen, and malevolent zeal may multiply rare accidents into habitual improprieties. Persons who cannot overthrow any material part of the evidence which proves that our Lord has commanded immersion, and who are even destitute of sufficient learning to appreciate that evidence, may yet, by a caricature bordering on profaneness, frighten from their duty those who have little moral courage, and arm with flippant sophisms those who wish to justify their disbelief; but so long as the plain meaning of words proves that our Lord has commanded immersion, and the experience of hundreds of thousands of sober and pious persons attests the practice to be safe and salutary, so long dutiful disciples of the Redeemer will continue to obey this command, although to the world's contempt is added a measure of ridicule from their own beloved and respected brethren." — *pp.* 130—133.

Very judiciously, Mr. Noel has prefixed to this Essay on the External Act, a brief sketch of the argument on "the most important part of the baptismal controversy, the exclusive right of believers to baptism." This sketch is also published as a separate tract, and any tract better adapted for circulation among pious pædobaptists we never saw. Incalculable good may be done by its distribution.

BRIEF NOTICES.

The Life and Epistles of St. Paul: comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological order. By the Rev. W. J. Conybeare, M.A., *late Fellow of Trinity College, Cambridge; and the Rev.* J. S. Howson, M.A., *Principal of the Collegiate Institution, Liverpool. With very Numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle. Engraved expressly for this Work, from Original Drawings made on the Spot by W. H. Bartlett, and by Maps, Charts, Coins, &c.* London: Longman. 4to. pp. 34. Part IV. To be continued monthly, and completed in Two Volumes.

The plan of this work, as developed in its first number, we explained in February. It has not yet proceeded far enough to furnish any specimens of the translations which are promised, but the introductory narrative is progressing in a very able and satisfactory style.

The Olive Branch and the Cross, or the Quarrels of Christians settled, and Trespasses forgiven, according to the Law of Christ. A Word of Affectionate Advice to Professing Christians. By J. A. James. Third Thousand. London. 24mo., pp. 110.

Instead of three thousand, it would be well if three hundred thousand copies of this little work were in circulation. A church that should resolve that one be presented to every new member at the time of his admission would never repent the determination. This would do more to give it permanence than the most ample annuity, and more to render it attractive than the most magnificent edifice. It is on the *law* of Christ that Mr. James insists—a law but little regarded practically—yet, as truly a law as that which enjoins baptism or the Lord's supper.

A Charge Delivered to the Hon. and Rev. Baptist W. Noel, M.A., at the Recognition Services held at John Street Chapel, on Tuesday, March 19th, 1850. By the Rev. James Sherman *of Surrey Chapel.* London. 8vo., pp. 31. Price 1s.

In a preface, Mr. Sherman says, "When a letter arrived containing a request from my honoured friend that I would address to him some pastoral counsel and fraternal advice on the important occasion, I could scarcely believe the document to be genuine. It would be affectation to imply that I was not more than gratified with the love and confidence of so honoured a servant of our divine Master, but it is not affectation to affirm that I felt my place was rather to sit at his feet and listen to his counsel. The request was more than once repeated, and the form which he wished the address to assume also described. It would

have been more in accordance with my sense of what was due to him who had held for so long a period such a distinguished place in the church, and discharged the duties of his high calling with such an acceptance to the members of his own flock, and to the universal church of Christ, had it been a discourse on the pastoral office in the form of an essay, rather than of a direct personal charge. But my friend saw that point and power were gained in the latter mode which would have been lost in the former, and his deep humility allowed him to solicit an appeal as he thought best calculated to stimulate and encourage his own heart." We give this extract because, without a knowledge of these circumstances, some who heard the discourse thought there was an incongruity in the style of address with the standing of the individual to whom it was delivered. It is an excellent sermon on Col. i. 28, 29, especially adapted for the perusal of ministers entering on pastoral duties.

A Selection of Spiritual Poetry. By the Rev. JAMES SMITH, *Author of the "Believer's Daily Remembrancer," &c., &c.* London: Simpkin, Marshall, and Co. 32mo., pp. 384. Cloth, gilt.

An admirable likeness of the author is prefixed to this volume, which contains nearly three hundred evangelical hymns and short poems. It is the third of a series issued quarterly by an enterprising bookseller at Cheltenham, the general character of whose publications leads us to expect that his "Christian Miniature Family Library" will comprise none but works of good tendency. He expresses an intention "to offer to the public a library of volumes of unquestionable excellence, at such low charge as to enable every family in the kingdom to purchase them."

Light for the Sick Room: a Book for the Afflicted. By JABEZ BURNS, D.D., *Author of the "Pulpit Cyclopædia," &c., &c., &c.* London. 12mo., pp. 224. Cloth, gilt. Price 3s. 6d.

In addition to didactic Counsels and Consolations suited to the Afflicted, this handsome volume contains the dying experience of thirty eminent persons, and short dying testimonies from the lips or pens of many others. It is an excellent book for an invalid's chamber.

The Close of Ministerial Labour Contemplated; occasioned by Reflections on Completing the Fiftieth Year of Ministerial Service. A Sermon Preached at Union Chapel, Brixton Hill, November 25, 1849. *With an Appendix. By* JOHN HUNT, *its First Settled Minister.* London: Ward and Co. 12mo., pp. 32.

In December, 1832, the church meeting in the chapel referred to was formed. It consisted of twenty-four members. "Of these," says the respected preacher, "ten are deceased, five have removed from the neighbourhood, and nine remain in communion. I received on that occasion a call to the pastoral office, and deacons were also chosen. Since that period one hundred and seventy-six members have been admitted, making on the whole two hundred, and averaging nearly twelve annually." We congratulate Mr. Hunt on the retrospect, but hope that his usefulness is not yet ended.

The Past and Future of Ireland, indicated by its Educational History: comprising a Vindication of the National System, and the Queen's Colleges. Dedicated, by permission, to the Right Hon. Sir Robert Peel, Bart., M.P. London: Ward and Co. 16mo, pp. 261.

Much information respecting Education in Ireland is contained in this volume which deserves the attention of any who desire to make themselves conversant with the subject; especially as the writer, though an advocate for government interference, has looked on different sides of the litigated questions, and has treated voluntary efforts with apparent fairness.

Tract on Christian Baptism. By BAPTIST WRIOTHESLEY NOEL, M.A. London: Nisbet and Co. 16mo., pp. 16.

Reference to this excellent tract may be found on page 295 of our present number.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Selections from the Papers of the late Dr. WILLIAM BEILBY, F.R.C.P., Edinburgh. Edited by WILLIAM INNES, Elder Street Chapel. With a Memorial Sketch by J. A. James, Birmingham. *Edinburgh: William Innes, 13, Hanover Street. London: Hamilton, Adams, and Co. 16mo., pp. 153.*

Real Religion; or, the Practical Application of Holy Scripture to the Daily Walk of Life. By the Authoress of "The Pearl of Days." *London: Partridge and Oakey. 12mo., pp. 110.*

The Man of God; or, a Manual for Young Men Contemplating the Christian Ministry. By JOHN TYNDALE. *London: Ward and Co. 16mo., pp. 342.*

The Heavenly Home. By THOMAS WALLACE, Author of "The Guide to the Christian Ministry," "The Happy Family," &c. Second Edition. *London: Ramsay. 24mo., pp. 101.*

Portraits of Mothers. By the Author of "The Happy Family," &c., &c. *London: Ramsay. 24mo., pp. 115.*

The Young Wife; or, Hints to Married Daughters. By a Mother. *London: R.T.S. 24mo., pp. 234. Price 1s. 6d.*

The Seventy Weeks of the Prophet Daniel Explained, so far as they relate to the Appearance of the Messiah at the End of the Sixty-ninth Week, and his Confirming the Covenant during the Seventieth Week. By the Rev. W. BLACKLEY, B.A., Domestic Chaplain to the Right Hon. Lord Hill, &c., &c., &c. *London. 8vo., pp. 42. Price 1s.*

Family Scenes in a Mining District. By a Resident. *London: Houlston and Stoneman.* 24mo., pp. 144.

Truth is Everything. A Tale for Young Persons. By Mrs. Thomas Gilbart, Author of "The Nursery Guide," &c. *London: Hall and Virtue.* 16mo., pp. 166.

Youth's Great Problem Stated and Solved. A Sermon. By John M. Charlton, M.A., Minister of the Gospel at Totteridge. Published by Request. *London: Gladding.* 16mo., pp. 24.

Green's Sunday School Library. Part III. Lessons for Infant Classes. With an Introduction on Infant Class Teaching. By a Teacher of Infants. *London: B. L. Green.* 24mo., pp. 128.

Green's Juvenile Library. Grace and Clara; or, Be Just as well as Generous. By Aunt Kitty. *London.* 24mo., pp. 120. *Price* 1s.

Biographical Gems. Thirty-two Pages, each One Penny. Containing Sketches of the following eminent Individuals:—W. Wilberforce, William Allen, Dr. Harvey, Hannah More, Part I., Hannah More, Part II., Dr. Jenner, Edward Colston, Dr. Alexander Murray, George Stephenson, Lindley Murray, Mrs. M. Wilson, Dr. James Hope. *London: Published in an Assorted Packet.* 32mo. *Price* 1s.

The Reformation in Spain. A Fragment. By A. F. R. *London: Ramsay.* 24mo., pp. 124.

Ca Nabon; an Account of the Conversion and Persecution of a Female Convert, in Connexion with the Missionary Society of the Welsh Calvinistic Methodists. With Notices of other Converts. *London: Nisbet and Co.* 24mo., pp. 47.

Jacob Abbott's Histories. Mary Queen of Scots. *London: Sims and M'Intyre, Paternoster Row.* 24mo., pp. 191.

Jacob Abbott's Histories. Charles the First. *London.* 24mo., pp. 192. *Price* 6d.

A Manual Explanatory of Congregational Principles. By George Payne, LL.D. Second Edition. *London: Snow.* 24mo., pp. 36. *Price* 4d.

The Gleaner in the Missionary Field. March. *London.* 8vo., pp. 8. *Price* 2d.

The Gleaner in the Missionary Field. April. *London.* 8vo., pp. 8. *Price* 1d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. April, 1850. *London.* 8vo., pp. 60.

The Herald of Peace. April, 1850. *London: Ward and Co.* 8vo., pp. 16.

Views from Calvary. By William Leask, Author of "The Footsteps of Messiah," &c., &c. *London: John Snow.* 24mo., pp. 175.

Antidote to Atheism. By Mark Walt, Esq. *Edinburgh: Johnstone and Hunter.* 12mo., pp. 94.

The Sunday School Teacher: designed to Aid in Elevating and Perfecting the Sabbath School System. By the Rev. John Todd, Author of the "Student's Manual," &c., &c. A New Edition. *London: B. L. Green.* 12mo., pp. 249.

The Village Garland; containing Amusing and Instructive Poems. By the Author of "Village Musings," &c., &c. *Sudbury: J. Wright. London: Simpkin, Marshall, and Co.* 12mo., pp. 214.

First Class Book of Physical Geography; embracing Descriptions of the Earth, Atmosphere, Ocean, and Distribution of Plants and Animals. By William Rind. *Edinburgh: Sutherland and Knox.* 12mo., pp. 88.

A Sacred Offering; containing various Pieces on Religious Subjects, in Prose and Verse. Designed to Assist and Encourage Christians in their Path to Heaven. By Eliza Maskell, Author of "Poetical Musings," &c., &c. *London: Houlston and Stoneman.* 24mo., pp. 72.

Thoughts on the Study of Prophecy; the Duty and the Discouragements. To which are added, a Few Words on the 24th Chapter of St. Matthew's Gospel. By a Barrister. *London: J. J. Guillaume.* 24mo., pp. 89.

British Slavery; an Appeal to the Women of England. Also the Duty of Abolishing the Late Hour System; and Maxims for Employers. By the Rev. Thomas Wallace, Author of "Guide to the Christian Ministry." *London: W. F. Ramsay.* 24mo., pp. 60.

The Efficacy of Prayer Consistent with the Uniformity of Nature. By the late Rev. Thomas Chalmers, D.D., LL.D. *London.* 24mo., pp. 36. *Price* 6d.

The Magnanimity of God as a God of Mercy. By the Rev. William Nicol, Jedburgh. *Edinburgh: Oliphant and Sons.* 12mo., pp. 68.

The Great Journey. A Pilgrimage through the Vale of Tears, to Mount Zion the City of the Living God; or, the Broad Way which Leadeth to Destruction, and the Narrow Way which Leadeth unto Life. *London: W. F. Ramsay.* 24mo., pp. 100.

Lives of Eminent Anglo-Saxons. Part I. Illustrating the Dawn of Christianity and Civilization in Great Britain. *London: R.T.S. Monthly Series.* pp. 192. *Price* 6d.

The Mirage of Life. *London: R.T.S.* 24mo., pp. 115.

The Juvenile Historical Catechisms of the Old and New Testaments. With Numerous Scripture References and a Selection of Hymns. By Isaac Watts. *Edinburgh:* 32mo., pp. 36.

Juvenile Calendar and Zodiac of Flowers. By Mrs. K. T. Hervey. With Twelve Illustrations of the Months by Richard Doyle. *London. Super-royal* 16mo. *Price* 5s.

INTELLIGENCE.

EUROPE.

BAPTISTS IN SWEDEN.

The formation of a church of thirty-five members in Sweden, under the pastoral care of Mr. F. Nilson, was reported to our readers in June last. Evangelical Christendom for April contains an interesting letter from one of its correspondents, respecting him, and the prospects of his flock. The writer having said that Mr. Nilson is well known to him adds: "Several years ago he went as a sailor from Sweden to America, and remaining there, was led to experience a saving change. After being useful for some time in New York, his thoughts reverted to home, and he felt a strong anxiety to do good in his fatherland. More than ten years ago he was engaged to labour at Götheborg, chiefly among sailors, in disposing of bibles, distributing tracts, and, when seasonable, holding meetings. His labour has been much owned of God, and his continuance in that neighbourhood is greatly to be desired. It appears he has long cherished baptist views, and at length has felt constrained not only to profess them but also to accept an appointment as baptist pastor at Götheborg. The bishop and consistory have taken up the case, and after full examination and zealous effort to reclaim him from his so-called errors, now hand him over to the civil authorities, that the law of the criminal code, which sentences all Swedes who apostatize from the Lutheran church to confiscation and banishment, may be enforced. The probability is, that our Christian brother will be subjected to the operation of this unrepealed law, though in that case he need not travel far, as a few miles will bring him to Norway, where, under the same monarch, religious toleration exists. Possibly, too, Nilson's expatriation may effect for Sweden what a more trivial circumstance brought about in Norway. A few years ago, a member of the Diet in Norway lamenting the disorder, in his estimation, of a small, quiet, Moravian society existing in the land, moved for its suppression. This opened the whole question of religious freedom, and resulted in an act of toleration for Norway similar to that existing among ourselves. May I solicit the prayers of Christians on behalf of this suffering brother and his land?"

Concerning his own position and his expected banishment Mr. Nilson writes thus to a friend who had urged him to give up, or at least to keep out of sight his views on the subject of baptism, that his career of usefulness might not be interrupted.

"I take the liberty of telling you briefly how it is among the baptists, with regard to their teachers or ministers and their calling. The administration and the divisions of the baptist churches or congregations are independent of each other and all other clerical powers, precisely like the congregationalists in England. Such a congregation chooses and calls its own teachers—of course, those whom they look upon as being called by the Lord himself, and qualified for their work by his grace and his Spirit, whether to be pastors, teachers, evangelists, or deacons. The little congregation which, since I became convinced of the views of the baptists being right, has collected around me for about a year, consists of such souls as are willing to keep the word of the Lord out of love to him. That these people chose me, poor sinner, for their under-shepherd was not strange. Should I now, from selfish views, or only in order to escape the arm of the law, resign this call? Should I not by such conduct most grievously offend, perplex, and disturb these dear brethren and sisters in the faith? God forbid! A teacher among the baptists is not a master, he is the servant of his congregation, and has no other charge than to rule, under God, as long as the congregation is satisfied with him and wants him. Consequently, it is not in order to win vain praise that I have accepted this call from my brethren, and through them from God, but to do his will. Therefore I can as little be constrained by law to resign my call, as I can be forced to give up my conviction founded on the word of God. May God forgive my dear country in depriving a little flock of about fifty poor sheep of their chosen, beloved, and, before God and all reasonable men, legitimate teacher. It is not seemly for me to praise myself; no, honour alone to the Lord! but these, and even many who do not agree with me concerning baptismal doctrines—and we have no right, and it is against our principles, to constrain any one to adopt our mode of thinking or our faith—these, I say, have caused me many tears and weary steps during the ten years that I, although in great weakness, have endeavoured to work for my Lord in my country. It is, therefore, not strange that I am grieved at the thought of being torn from them, who are so dear to my

heart that I should have wished to live and to die with them, especially as I know that they are left like sheep among wolves. The priests will not rest, so long as the present law exists, until they have frightened them back to the church of the state, or obliged them to leave the country. It grieves me also much that many other upright and dear Christian friends, and yourself among them, are thereby troubled. But, alas! what shall I, poor sinner, do? Faithfulne and obedience towards the Lord must always take the first place. My views, perhaps erroneous (and may God preserve me from the thought of being infallible), are not originated from any other source than the searching of the scriptures with prayer during many years. And should I now act against them? I should then be a self-condemned transgressor. God forbid! May the Lord have mercy upon me, and correct that which is not right in me, and lead me by his Spirit of truth into all truth."

SEPARATION OF CHURCH AND STATE IN PRUSSIA.

The French protestant journal l'Espérance, which advocates the union of church and state, speaks thus of the ecclesiastical arrangements of the new Prussian constitution:—"The new constitution of Prussia, to which the king bound himself by oath on Wednesday, February 6th, had been long discussed by the two chambers, in which the spirit so essentially German and conservative, which belonged to Prussia in former days, was opposed by that of French liberalism which prevails in the Rhenish provinces. The latter manifestly gained the day, each decision bringing it a new triumph. For instance, in religious and ecclesiastical questions, it was in vain that MM. Gerlach and Stahl defended, with as much eloquence and learning as true piety, the union of the church with the state. In vain they showed how Germany owed to the church her civilization, her national strength, the foundation of her political institutions and laws, and how the Prussian state, separated from the church, would but resemble a branch severed from the tree from which it derived its sap and its life. In vain they proved by arguments and by facts that every state which desires to be no longer a Christian state, must necessarily become hostile to Christianity and persecuting. In vain they protested against the antichristian origin of the revolutionary principle which separates the church from the state. The separation was voted for unanimously by the chambers, and ratified by the king.

"The 12th article guarantees liberty of religious profession, and also in the formation of religious societies, and in the exercise of both domestic and public worship. It makes the enjoyment of both civil and political rights to be independent of religious profession. The 15th article secures to the evangelical church and to the Roman catholic, and to every other religious community, the right of administering its own affairs, and the possession of all the institutions, endowments, and lands which have belonged to each up to the present time. Nevertheless, according to the 14th article, Christianity is the basis of all those institutions in the state which relate to the exercise of religion. And the 15th article ordains that those religious societies which have not yet been incorporated, can only become so by special enactment. The 19th article permits marriage by the civil authorities, but without deciding in a positive manner that it shall be obligatory."

SPAIN.

Many indications of an increased preparedness for the reception of the truth have recently appeared in Spain. Dr. James Thomson, in a communication to Evangelical Christendom, quotes a letter from a Spaniard in which he says, "Many reflecting men among us consider a reform in our religion and clergy as indispensable, and do not think it a very difficult task. I am of the same opinion. Spain is at present better prepared for such reform than England was in the time of Luther. Indeed, the impositions and abuses in the Spanish church, and the corruption of the clergy, are now much greater and better known than they could be at the time of the reformation, and, moreover, the church of Rome has lost the *prestige* she had among the Spaniards. It is a fact which no one well acquainted with the religious state of the country will deny, that Spaniards, generally speaking, neither want nor respect the pope as in former times. It is French policy and influence, a portion of our aristocracy, and the retrograde party, who are forcing that scourge upon the country. It still brings to the treasury from twenty to thirty millions of reals (£200,000 or £300,000).

"The discipline of the Spanish church is in so complete a state of relaxation that the higher clergy neither can nor dare correct the disorders of the priests, the former being more corrupt than the latter. The people are not ignorant of these evils."

Dr. Thomson received some time ago from a Spanish colonel who had passed in London a time of political banishment from his own country, the following statement:—

"I lodged in Somers town, and one day a gentleman called, and talked with me some time in a very friendly manner, and then asked whether I should like to have a bible. I thanked him for his attentions and his kind offer, and said I should be obliged to him for one. He called again and brought

me a Spanish bible, which I read, and was much pleased with it. A short time before I left London this same friendly gentleman again called, and knowing that I was about to return to Spain, he asked whether I should have any objection to take a few bibles and testaments with me, and to give them to my countrymen as I might see occasion. I said to him I should readily do so, as I was convinced of the great value of the scriptures, and knew that my countrymen were destitute of them, and hence were in a very low condition as to religious knowledge and morals. Soon after, this same gentleman called once more, and brought me some bibles and testaments which I brought into Spain with me, and gave on my arrival to various friends with recommendations to read them carefully. In a family where I was in the habit of visiting I left one day a New Testament with commendations as to its value and usefulness, begging they would not fail to read it. On returning there some time after I learned from the parties that the *cura* (parish priest) had been there in the interval and had seen the New Testament, but advised them not to read it, as it was not suitable for their use and might lead them astray. In a subsequent visit to the family I found the priest there, and conversed with him on the subject, showing the value of the book, and pointing out his mistaken judgment against the use of it. 'Is this book'—the New Testament—I said to him, 'the book of Jesus Christ or is it not?' 'It is,' said the priest, '*but*,' he observed, and was going on, I saw, to state how that notwithstanding this it was not safe for people in general to read it. 'Hold,' said I, 'there must be no *buts* in this matter. Either the book is Jesus Christ's or it is not. If it is his, and you admit that it is, then he who speaks against it speaks against Jesus Christ; and looking him full in the face, '*you*,' I said, 'have spoken against Jesus Christ in forbidding these good people to read His book.' I then rated him closely and strongly on the evil he had done. The reason why you priests dislike the book and speak against its use, I observed, is because it condemns your own evil practices; and I mentioned some of these practices, reprobating them and showing how contrary they were to what was taught in this book. All the family were present on the occasion and some others of their friends, and I was glad of the opportunity thus afforded me of exposing the errors and evil practices of the priests, and of pointing out the injury they had done and were doing to the country by their evil deeds on the one hand, and by discouraging what was good on the other. All the party present agreed with me, and the priest was put thoroughly to shame, and never returned more to the house."

Two years ago, Dr. Thomson made efforts to get an edition of the New Testament printed in Seville. "I may here seize the opportunity," he says, "of stating what are the present existing hindrances to the diffusion of the scriptures in Spain. The first difficulty is, that all books printed in Spanish abroad, that is, out of Spain, are prohibited entrance, and the ground of the prohibition is that printing in the country may be encouraged. It is a protection law simply that acts, and is not a law against the bible, for Roman catholic books are alike prohibited as are the bibles. There are hopes of getting this law altered, and efforts have been made to that effect, but hitherto they have not proved successful. The hindrance, on the other hand, to the printing of the scriptures in the country, is that a licence must first be procured from the ordinary to that effect. To print the bible with the usual notes a licence could be easily obtained, but not so as respects the bible without note or comment. Endeavours have been made also, though unsuccessfully, to have this law of the press amended as it affects all books on religious subjects as well as the scriptures. For other books no such licence is required.

"In Seville, through means of a bookseller, an effort was made to obtain such a licence, and I believe the archbishop was favourable to it, but his legal adviser intimated to him that this was untrodden ground and might bring trouble; and so, after waitings and hopings, a negative was given to the petition sent in.

"Whilst this petition was pending, a priest, who had heard of the application, and knew the bookseller who had made it, called on him and expressed his great satisfaction in the prospect of a large edition of the New Testament being printed, and in a manual, cheap form.

"'You will, no doubt,' he said, 'sell many, and I shall be your first purchaser. You know,' he continued, 'that it is commonly said among us that the New Testaments printed in London are falsified, and contain alterations and mutilations rendering them different from the true text. I wished to ascertain the truth of this, and made out a petition to my superior for leave to read this London New Testament. My petition was refused. However, after the lapse of a good while, I made a new representation of the case and succeeded. I read this New Testament through carefully, and I found it perfectly correct in everything,—not a letter or a point was wanting."

NEW CHURCH.

CULWORTH AND HELVENDON.

At Culworth and Helvendon, two populous villages in the southern part of North-

amptonshire, where neat chapels have been erected and stations formed by the Northamptonshire Baptist Home Missionary Society, a Christian church has been formed. March 27, 1850, a public meeting was held at Culworth, when twenty-one persons formed themselves into a church and gave each other the right hand of fellowship. Mr. Hodge, who has laboured in these villages for several months as an itinerant, was unanimously chosen pastor; Mr. Marriott of Milton delivered an affectionate address to the minister. At the close of the service the Lord's supper was administered to the church and members of other churches who were present. Mr. Chamberlain of Pattishall presided. A public service was held in the evening, when Mr. Brooks of Roade delivered a very impressive sermon to the church, and Mr. Cambell of Towcester addressed the congregation. The services of the day were interesting, and many importunate prayers were presented to the great Head of the church, that his blessing may rest upon pastor and people.

NEW CHAPEL.

NAUNTON, STOW-ON-THE-WOLD, GLOUCESTERSHIRE.

On Tuesday, March the 19th, the foundation stone of a new baptist chapel was laid in the above village. The ceremony was performed at three o'clock, P.M., by Mrs. Collett of Condicote, in the midst of a large assembly of spectators and friends. The 67th Psalm was read and prayer offered by the Rev. J. Teall, pastor of the church and congregation for whose accommodation the building is being erected; an address was delivered by the Rev. E. Hull of Blockley, and the Rev. J. Statham of Bourton-on-the-Water implored the divine blessing to rest upon the undertaking.

At four o'clock about one hundred and fifty friends sat down to tea, and a public meeting was held in the evening. The chair was occupied by Mr. Comely of Notgrove, one of the deacons of the church and the treasurer to the building fund, and addresses were delivered by the chairman, and the Rev. Messrs. Teall, Naunton; Statham, Bourton-on-the-Water; Dunn, Winchcomb; Ricketts, Cutsdean; Mr. Thomas Fuller, Evesham; and Mr. Goffe, Guiting, Wesleyan.

The chapel when finished will be 45 by 27½ feet inside the walls, will have an end gallery and vestibule, with spacious vestries, and lecture room attached, and so arranged as to afford accommodation for hearing when necessary. The cost is estimated at £400, and it is hoped such assistance will be rendered by the denomination generally as to realize the wishes of the friends in closing the doors the day of opening free of debt. It is fully expected that the building will be ready for divine worship about the third week in July next.

ORDINATIONS.

NORTHAMPTON STREET, KING'S CROSS.

The Rev. Ebenezer Whimper, who has laboured with great success and acceptance as pastor of the church meeting at the above place of worship for the last two years, has recently resigned his charge, and is succeeded by Mr. Miller. We are informed that this chapel, which is situated in a very populous and degraded district, and which at the time that Mr. Whimper entered on his labours was very badly attended, is now so crowded in the evening of the sabbath day as to render it difficult to obtain accommodation. The church now consists of upwards of fifty members, there having been added to it upwards of thirty individuals within the last two years.

ST. IVES, HUNTS.

Mr. Joseph Brown from the church at Potter Street, Harlow, Essex, under the pastoral care of the Rev. J. Gipps, and late with the Rev. C. Daniell of Melksham, under the patronage of the Baptist Theological Education Society, has accepted the unanimous invitation of the church and congregation assembling for worship in the baptist chapel, St. Ives. The Rev. Eliel Davis, whose sudden death we noticed about twelve months since, had been pastor of this church about eight years.

BRIDPORT, DORSET.

The Rev. T. Young, late of Isle Abbotts, Somersetshire, has removed to the baptist church at Bridport.

ISLINGTON GREEN.

The Rev. George B. Thomas of Fishponds, near Bristol, has accepted the call to the pastoral office sent him by the church in Islington Green chapel, and intends to enter upon the discharge of its duties on Lord's day, 5th instant.

BOOTLE, LANCASHIRE.

Mr. David B. Joseph of Horton College, Bradford, has accepted a unanimous invitation from the church and congregation worshipping in the baptist chapel, Bootle, in the immediate vicinity of Liverpool, and will commence his stated labours early in May.

WINDMILL STREET, FINSBURY SQUARE.

The recognition of our brother J. A. Wheeler, as pastor of the church assembling in Hope chapel, Windmill Street, took place on Tuesday evening, March 26th. The following ministerial brethren took part in the service,—W. Tyler (independent), W. Miall, J. Peacock, T. Rothery, and R. W. Overbury. Although the proceedings did not terminate till nearly 10 o'clock, attention was manifested to the last, and all present seemed to have felt it to have been a very impressive and interesting service.

RECENT DEATHS.

MRS. SHEPPARD.

Died, January 31st, aged 56, Mrs. Lucy Elizabeth Sheppard, for twenty-two years a member of the baptist church at Towcester. Her Christian career was uniformly marked by integrity and uprightness, her attachment to the truth was strong and unwavering. For the last year or two her declining health admonished her of her approaching end, yet it was not until about five weeks before her death that her disease assumed a dangerous aspect. From this time her sufferings were intense, but the furnace was not too hot; whilst in it her profiting appeared unto all; she soon learnt to lie passive in the hands of her God, and the fear of death, by which she had been greatly harassed, was entirely removed. She believed, and—

"Looked with triumph on the tomb."

At this time her joy was literally "unspeakable and full of glory." Jesus, who had delivered her from the fear of death, was more precious to her than ever, and her longings to depart and be with him became every day more ardent. At length the desire of her heart was granted, and she fell asleep so sweetly that her friends present scarcely knew when her emancipated soul ascended to God who gave it. Many who gazed on her placid, or rather smiling countenance after her decease were constrained to exclaim, "O grave, where is thy victory? O death, where is thy sting?"

MR. THOMAS COLLIER.

This highly esteemed and eminent Christian was born at Kettering, anno Domini 1771. He was trained by a pious mother in the nurture and fear of the Lord, and early in life joined the baptist church in that place under the Rev. Andrew Fuller, of whom he was a warm personal friend.

He ardently entered into the cause of the Baptist Missionary Society from its formation, and was residing at the time in the house of his relative, Mr. Beeby Wallis, where the first meeting took place, a circumstance to which he ever referred with pleasure in after life.

He was a valiant soldier of the cross. A great favourer of talent where godliness was found, and to young Christians, especially young ministers, he proved a hospitable, courteous, and encouraging friend.

He was a very efficient and honourable deacon of the before-mentioned church for many years, until 1821, when he removed to Sharnbrook, Beds, where he was chosen to fill the same office to the baptist church worshipping in that place, and continued to the day of his death.

In 1814 he married Miss Talbot of Sharnbrook. She was an excellent and generous person, a member of both the above-named churches. She died most happily on the 27th of March, 1847.

About that time it became evident to his friends that his fine intellect was becoming beclouded, which gradually increased until he was reduced to the weakness of childhood. Yet even under this affliction it was truly delightful to witness the effects of his long attachment to the cause of Christ. Attendance upon his service continued to be the mainspring of all his thoughts. The very sunshine of heaven, as it were, rested upon him, and to him every day was a sabbath. When lost to all around him he lived in a world of his imaginings, holding converse with those beloved friends who had preceded him to that world of bliss he was so soon to enter.

On the Friday before his death, after a season of restlessness, he sank into a state of profound repose, from which he never awoke. And on Tuesday morning, Feb. 5th, he peacefully breathed his last.

His remains were interred in the family vault in the meeting burying ground, and his death was improved the following sabbath by his pastor, the Rev. T. Williams, from Psalm xxvi. 8, "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth."

"Rest from thy labour, rest,
Soul of the just set free;
Blest be thy memory, and blest
Thy bright example be."

REV. BENJAMIN COOMBS.

On the 4th of February last this excellent servant of the Redeemer closed his mortal career. About half a century had been allotted to him, much of which was spent in weakness and suffering, and though beyond his own circle he was not much known, within that circle his amiable deportment, his devout and earnest piety, and his intelligence, greatly endeared him to all. He was one of the early inmates at Stepney College, entering that institution almost ere his boy-

hood had terminated; not, however, till he had afforded marked indications of deep and fervent piety, and of talents, which but for his feebleness of constitution would have fitted him for eminent usefulness. He had been nurtured in the knowledge and admonition of the Lord. The ministry of the late Thomas Waters at Wild Street was blessed to his conversion, and into the church under Mr. Waters's care he was received as a member at about fourteen years of age.

Disease and weakness greatly interrupted his studies at Stepney; he was permitted, however, nearly to complete his course of four years, at the close of which he was sent to supply the church at East Dereham in Norfolk, where his pulpit labours and his meek, unobtrusive, yet observed spirituality was long remembered with affection. To another church in that county also he went for a time as a supply, but it was evident to his friends that the atmosphere of Norfolk did not suit his delicate constitution. To other places his steps were directed with, however, no very different result. In Herefordshire and subsequently at Bridport in Dorsetshire, where he ended his days, he was permitted to labour during the longest and most favoured seasons of his ministerial usefulness. For two years previously to his decease his sufferings were severe and almost constant, but his patience, his calm serenity, and the holy tenor of his life and conversation, made it evident that he was meetening for the home of blessedness which he has now attained.

During the last struggle it was delightfully evident that faith maintained its hold on the precious truths it had been his chief delight to explore for himself and to preach to others. "Surely," said he on one occasion, "I shall be among those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;" adding, with emphasis, "yes, in the blood of the Lamb—that blood has cleansed me. All glory to the Lamb." At another time, when his suffering had been more acute than ordinary, he said, "Oh, this refining process, I know what it is for, it is to take away sin. Oh, how intense a fire is necessary to purge away all the dross! This is for the display of the holiness of my God, and I would not be saved at the expense of his holiness. I am in his hands, and to him I commit my beloved wife and children." To them his farewell charge was full of affection and earnestness, all that the charge of a dying husband and father should be. His last intelligible words were, "Lord, if it please thee, if it please thee, dismiss me. These are the toils of death—sin—sin—precious Jesus." Weakness prevented his uttering more, but the expression of his countenance indicated that he was resting on the Rock of Ages, and that the cold and bitter waters of death were but bearing him away to regions of immortal purity and joy.

Mr. Coombs had ministered during the latter years of his life in a village near Bridport, and at the independent chapel in that town his funeral sermon was preached to sorrowing friends, a few sentences from the concluding part of the discourse have been kindly furnished.

"As a companion," said the preacher, "Mr. Coombs was cheerful, and the rich store of varied knowledge which his observation and study had accumulated, would at all times supply abundant matter to instruct, as well as to delight the minds of those who conversed with him. His attainments as a scholar were of no mean order; his refined taste as a poet was worthy of the sacred subjects on which he loved more especially to employ them." Mr. Coombs was an occasional contributor to the pages of this magazine as well as to other similar publications. "His biblical learning and perception of divine truth," proceeds the preacher, "were such as eminently qualified him to teach and contend for the faith once delivered to the saints."

"But he sought not his reward nor desired his portion in the things of this life. His song amid the griefs which occasionally added weight to his frequent bodily weakness betokened a heart set on heavenly things. He sang—

"Alas! that earth should smile to cheat us so;
Its loveliest rose a pricking thorn doth bring:
And Eden's bowers conceal a serpent's sting.
The fullest cup of joy is dashed with woe,
The brightest star of hope its spots doth show,
A sigh escapes the heart e'en while we sing
Of friendship's gold, whose purest offering
Has some alloy,—there's nothing true below.

"Oh! hast thou not beneath the pleasing shade
Of some frail gourd possessed heartfelt delight;
When, lo! a worm lay hid, and sudden blight
Of greenest bliss wide devastation made?
And didst thou not from that sweet arbour driven,
Then feel there's no true shelter but in heaven."

"Notwithstanding his infirmities Mr. Coombs was wont to journey to a neighbouring village that he might continue as long as possible in his Master's work. The congregation that enjoyed his labours in that village will not soon forget him, and in the hearts of many of the poor his memory is blessed. I beheld him," adds the preacher, "as he breathed his last sigh, and I heard a voice from heaven, saying, 'Write, Blessed are the dead which die in the Lord.'"

Mr. Coombs has left behind him a widow and four little ones to deplore his removal, and to tread in his steps so far as he trod in the steps of Christ, that according to his dying injunction they may meet him where separation and pain will be unknown.

G.

MRS. GIPPS.

Mrs. Gipps, wife of the Rev. John Gipps of Potter Street, Harlow, Essex, who died, March 6th, 1850, was born in London, Sept. 11th, 1793. She was the daughter of Mr. and Mrs. Porter, but her mother even at that time was in a feeble and precarious state of health, and after a few years of suffering and decay was numbered with the dead at an early age. Under those circumstances their beloved child, when only two years old, was taken from home to live with her uncle and aunt, the late Mr. and Mrs. Page of Waltham Abbey, by whom she was beloved, adopted, and provided for as their own child, and with whom she continued to live till their decease. When sickness and the infirmities of age came on and required the most assiduous attention, she evinced the kindness of her disposition, and waited upon them with filial gratitude and affection, doing all she could for their personal and spiritual comfort, and to smooth their passage to the tomb. And when the last of these aged relatives had finished his course she failed not to cherish and revere their memory, as she had before proved herself worthy of their confidence and love.

It is a pleasing fact in the memory of our departed friend that she became the subject of sincere and decided piety at the age of seventeen, and thus presented to her young friends in that respect an example worthy to be followed. She ascribed her first serious impressions to the preaching of Dr. Draper, then tutor of Cheshunt College, upon whose ministry the family of Mr. Page sometimes attended. But in the year 1816 Miss Porter was baptized and joined the church at Waltham Abbey, then under the pastoral care of Mr. Eveleigh, whom she highly esteemed, and for whose widow and family she evinced the most benevolent concern. Indeed, upon the death of Mrs. Eveleigh, which soon followed that of her husband, leaving three poor children—the youngest quite an infant—unprovided for and without any relative able to take care of them, our departed friend generously undertook the charge. Towards their support she received the usual allowance from that excellent institution, "The Benevolent Society, designed to relieve the Necessitous Widows and Children of Dissenting Ministers in Essex and Hertfordshire," and of which Mrs. Eveleigh had happily become a beneficiary member. With this help she was enabled to provide first for their board and education, and then for their apprenticeship to some useful business by which they might afterwards support themselves and make their way through life with respectability and comfort. As there was no relationship or affinity between this orphan family and Miss Porter, they could have no claim to such generous help, except on the ground of Christian sympathy, but it was purely a work and labour of love. It must indeed have been to her a source of much anxiety, labour, and expense, for many years. But she undertook and performed the engagement with exemplary kindness and persevering wisdom and success, which could not fail to merit the warmest affection and gratitude of the orphan family in after life, and the cordial esteem and admiration of Christian friends.

At the commencement of the Waltham Abbey Bible Society, some thirty years ago, Miss Porter took a lively interest in its success, and was a member of the ladies' committee. Nor was she indifferent to other institutions of a local or public character, whether connected with the church of which she was a member or with other persuasions; while by the interest she took in the Sunday schools, in visiting the sick, relieving the poor, and other good works, during her residence at Waltham Abbey, she gained the esteem and confidence of her pastor and fellow members, and of the neighbourhood at large.

Upon the death of her aged uncle, Mr. Page, in 1836, and her marriage to Mr. Gipps, our departed friend was dismissed from the church at Waltham Abbey to the one at Potter Street, Harlow, of which her husband had been several years pastor. And from that time to her decease she was enabled by the divine grace to pursue the same useful course, to maintain the consistency of her profession, and "to adorn the doctrine of God our Saviour in all things." The interest she had before taken in the missionary cause was not diminished but increased and cultivated, when she was called in Providence to another sphere. And when her valued friends, Mr. and Mrs. Sturgeon and Miss Vitou, embarked in the African mission, and began to labour at Fernando Po and the adjacent coast, she felt a still deeper interest in the cause, and continued to correspond with the latter of those friends till the last.

But it is unnecessary to state how well Mrs. Gipps fulfilled the duties of her station as a Christian pastor's wife and fellow helper in the Lord. Having been bereft of their only child in its infancy she was, of course, at liberty to devote more of her time and talents to offices of Christian charity than would be prudent or possible for those who have large families or young children to care for. Hence our lamented friend engaged with energy and perseverance in the management of the Sunday schools, as well as visiting and relieving the poor in their afflictions, reading to them the word of God, praying with them, and distributing Christian tracts. In all things connected with the church she cultivated a peaceable, conciliatory, and prudent spirit, and with cheerful liberality and kindness united with her husband in adopting one young friend whom

Providence has called to the Christian ministry, and helping others in their secular concerns. By these means of usefulness steadily pursued Mrs. Gipps truly served her generation according to the will of God, so as to gain the confidence and esteem of her friends and neighbours, and will long live in the grateful remembrance of many.

But during the last twelve months the health of our valued friend had been evidently impaired, so that she was constrained to give up some of her engagements and to seek the benefit of greater rest and change of air. At the same time the symptoms of decline were not such as to awaken any serious apprehensions as to the issue, but within a week of her decease she had so far recovered her usual strength that she walked out with Mr. Gipps, visited a sick family at some distance, and returned home with the same briskness as on former occasions. But the same night the disease from which she had before suffered returned with more alarming symptoms, and in a few days proved fatal, to the deep and lasting regret of her bereaved husband, the people of his charge, and many friends. Some apprehensions of such a result had been felt for several months by one or two of those friends, but Mrs. Gipps herself, even when the last severe attack came, evidently wished and hoped for recovery that she might do more good. When, however, medicine failed of its effect, and the case appeared hopeless, she resigned herself to the divine will, repeating the words of St. Paul, as descriptive of her aim through life and her hope in death, "For me to live is Christ, and to die is gain." Thus confiding in Him as the only and all-sufficient Saviour, she could look forward without fear to the last struggle, when her immortal spirit departed "to be with Christ which is far better." Her mortal remains were buried in the chapel at Potter Street, March 13, by the Rev. Thomas Finch of Harlow, who likewise preached her funeral sermon on the sabbath afternoon following, from the text just quoted, to a full and deeply attentive congregation. And from the discourse delivered on the occasion this brief sketch has been copied, in hope that an example so worthy to be remembered may be useful to others, as well as grateful to surviving friends.

T. F.

REV. W. FRASER.

The esteemed pastor of the church meeting in Regent Street, Lambeth, was released from the afflictions under which he had laboured for some months on Lord's day, April 15. Total deafness combined with almost total blindness, accompaniments of a broken up constitution, were among the trials of faith and patience with which it had pleased his heavenly Father to visit him. We hope for an account of his active and useful career.

MISCELLANEA.

REV. F. TRESTRAIL.

The following pleasing correspondence between the late secretary of the Baptist Irish Society and its agents in Ireland has been transmitted to us from Waterford:—

"*Waterford, February 20th*, 1850.

"MY DEAR BROTHER,

"At the last meeting of the Baptist Union of Ireland, held in Dublin (August, 1849), it was unanimously resolved to present you with some expression of gratitude and affection, which should be more enduring than a mere vote of thanks and confidence. My brethren have deputed me to procure and to beg your acceptance of the accompanying volumes. If they were to instance the particular qualities which have secured their lasting affection, they would mention as among the most prominent, the faithfulness of your reproofs—the candour with which you have given and received explanations—the readiness and fulness yet delicacy of your sympathy—the truly fraternal character of your official communications, and the constancy and zeal with which you have sought to advance the best interests of poor Ireland. Though you now have no more place in these parts, you have a warm place in our hearts, and a prominent one in our most solemn supplications. We all pray that the good will of Him who dwelt in the bush may ever rest upon you, and that for many years you may be enabled with increasing efficiency to serve your own generation (and so benefit succeeding ages) according to the will of God.

"I remain, my dear brother,

"On behalf of my brethren,

"Affectionately and truly yours,

"FITZHERBERT BUGBY.

"Rev. F. Trestrail."

"*Mitcham Common, March 30th*, 1850.

"MY DEAR BROTHER,—

"A short time ago I received Macaulay's History, 2 vols., most tastefully and handsomely bound, which the brethren connected with the Irish Society voted to me at their last annual meeting, as an expression of their good will on my leaving the office then held by me.

"This present possesses some intrinsic value, but that is nothing compared with the value stamped upon it by rendering it the expression of so much regard and esteem. I am far from insensible to the good opinion of my brethren—indeed I covet it; for I could not be happy unless I was loved. To do one's duty simply for this object would be unworthy the simplicity and manliness of the Christian character. To secure it while performing duty, and to have expressions of their regard both earnest and sincere, is a large comfort, and a strong stimulus to future effort.

"Throughout the whole of my connexion with you, it was my earnest wish to be with and act with you, as a brother and a friend. I wished to appear as little as possible in the robes of office. Mere officiality, particularly when it puts on airs of importance, I despise. It is therefore a great satisfaction to me that, in retiring from office, I carry with me your continued regard.

"I still have a good deal to do with your affairs. On the committee, in conference with the admirable treasurer, and my open-hearted and zealous successor, the Irish Society is still in my thoughts. And so it will ever be, for my views and feelings have undergone no change with the change of office.

"Let me bespeak your cordial good will for my successor. Remember he has not the same advantage as I had of knowing you all before he took office. You will find him open, frank, kind, and sympathizing. But as I knew all your personal concerns as well as your public affairs, and there was no reserve between us, the same state of things can hardly be maintained by him, until he has the opportunity of personal intercourse.

"And now, my dear friend, will you kindly convey to my brethren, my most cordial thanks for their handsome present, and for the still more valuable expression of their high approval of my conduct while connected officially with them. May the great Head of the Church condescend to bless them, and make them blessings, far beyond what they have ever yet experienced.

"I am, my dear friend,
"Affectionately yours,
"FREDERICK TRESTRAIL.
"Rev. F. Bugby."

HENRIETTA STREET.

On the first Lord's day in April, we are informed that four generations of baptized believers sat down together at the Lord's table, including a great-granddaughter, received then into the church, and a great-grandmother, who has entered her ninety-fifth year.

RESIGNATION.

The Rev. John Haigh has resigned the pastorate of the baptist church at Steventon, Bedfordshire, in consequence of a long protracted illness.

YORKSHIRE BAPTIST VILLAGE MISSION.

The fifth annual meeting of the Baptist Village Mission was held on Good Friday, in the baptist chapel, Kirkstall, when the subscribers and friends took tea. The public meeting was presided over by the Rev. A. M. Stalker of Leeds. The report showed that two missionaries are engaged to preach the gospel publicly and from house to house; that 4000 visits had been made in Armley, Skipton, Kirkstall, and Woodhouse-Carr; that 1500 tracts had been distributed, upwards of 200 scholars taught in the sabbath schools, several hundreds of cheap religious magazines sold, thirty-nine persons baptized on a profession of faith during the year, and since the commencement of the mission in 1844, ninety-seven persons professed their attachment to the Lord Jesus Christ by being buried with him in baptism. A committee for the ensuing year was appointed, and auditors to examine the treasurer's accounts. Addresses were delivered by several ministers and friends from the neighbourhood. The prospects of the mission are very cheering.

SKIPTON.

With a view to the extension of the Redeemer's kingdom, a visit was made to Skipton in the summer of 1848, by Messrs. S. Jones and R. Hogg, of the Baptist Village Mission. An open air meeting was held, and a minister of the gospel disputing the statements made by the brethren on the subject of baptism led to a discussion for two nights, before some hundreds of people. A house was then opened for occasional preaching, and, a desire for a permanent station being expressed, a large room was taken capable of accommodating 200 hearers, which was opened in October, 1849, Messrs. H. Dowson, J. Tunnicliffe, and other ministers, taking part in the services. A sabbath school was also commenced. The first fruits of the mission were baptized on Christmas day, 1849; and on the 25th of March, 1850, three more brethren were immersed in the river Aire, in the presence of an interesting and attentive company. A church was formed on the 26th of March, when the five newly baptised and six brethren and sisters (dismissed from baptist churches in the neighbourhood) were united in church fellowship. Messrs. Mitchell of Horsforth, Chown of Bradford, Scott of Sutton, Walton of Earby, Bennett, Hogg, and Jones, attended and took part in the proceedings. The meeting was well attended by members of the congregation; the services were interesting and highly profitable. May the little one become a thousand, and the small one a strong nation! The prospects of future usefulness are very encouraging, the people attending being composed chiefly of individuals who have not, previous to the visits of the mission, attended any place of worship.

CORRESPONDENCE.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—The late Mrs. Payne of Camberwell has left a legacy of one hundred pounds to the Baptist Building Fund, which sum her son and executor, Mr. William Payne, has paid to the treasurer *free of duty*. The amount was immediately remitted as a loan to the church at Romford, Rev. G. Davis pastor, and at Michaelmas next that church will return its first half-yearly repayment of five pounds. It is highly gratifying to the committee to receive and to record these encouraging proofs of the increasing confidence and approbation of the public, and to add that the whole of the instalments due at Lady-day, in return of former loans, were regularly forwarded, and have unitedly made up a loan forwarded to another church. The committee never allow any money to remain on hand; they employ their funds, not to create, but to destroy interest, and thereby to establish a principle in the public mind sufficient in its operation to raise a vested capital equal to the supply of the increasing demand for baptist churches in the country. Trusting that your valuable journal will prove a successful aid,

I am, my dear Sir,
Very sincerely yours,
JOSEPH FLETCHER.

Union Dock, Limehouse,
April 15, 1850.

MRS. BURCHELL'S RETURN TO JAMAICA.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Our esteemed friend Mrs. Burchell being too poorly on her arrival in Jamaica to write to as many friends as she could desire, has communicated to me her wish that through the Magazine her grateful remembrances might be communicated to the many kind friends who so hospitably entertained her when in England, and liberally contributed both money and various useful articles to release the schools from their difficulties, for which she appealed. It is very gratifying to hear that these articles are selling well, which is an encouragement still to request similar contributions.

Mrs. Burchell had a tedious passage of twelve weeks, and during the voyage symptoms were developed, it was feared, of scirrhus. Some hope is entertained it is not so, yet her health at present seems not very good. She says her mind, although depressed, is tranquil, trusting in that God who has in so many instances sustained her, and feels assured he will not now forsake or lay upon her more than he will enable her to bear. She was much cheered with finding the schools in full operation, the churches in peace, and all her own family in good health.

I remain, dear Sir,
Yours respectfully,
HANNAH MEREDITH.

3, *Durham Place, Lambeth Road,*
April 9th, 1850.

P.S. Any friends having contributions of work, or other articles, they wish to have forwarded to Mrs. Burchell, are requested to send them to No. 3, Durham Place, Lambeth Road, as a case will be sent to Mrs. Burchell from there some time in May, and at any future time they will be carefully sent to Jamaica to assist in carrying on the schools so greatly needing support.

EDITORIAL POSTSCRIPT.

The annual meetings of our principal societies have been well attended and pleasant. The weather has been more propitious than for some years; and the visitors from the country have been numerous. The series commenced on Thursday morning, April 18th, when a large company of the friends of missions united in supplication in the library of the Mission House. Mr. Bowes, pastor of the church meeting in Blandford Street, London, presided, and prayer was offered by brethren Eustace Carey, Stewart of Hull, Sutton of Orissa, and Jeremiah Asher, a coloured brother from Philadelphia.

In the evening, a large congregation assembled in Surrey Chapel. After prayer by the Rev. C. E. Birt, M.A. of Wantage, the Rev. F. Tucker, B.A. of Manchester preached. The text, taken from the language of Moses recorded in the first chapter of Deuteronomy was, "Behold the Lord thy God hath set the land before thee; go up and possess it;" the sermon, an interesting illustration of the field—the work—and the summons.

The principal part of Friday was devoted to the business of the Baptist Union. Dr. Godwin delivered an introductory discourse which gave very general satisfaction to those who heard it, and which will be perused by the readers of our present number with pleasure and advantage. After this, Dr. Burns, pastor of a general baptist church at Paddington, having taking the chair, George Lowe, Esq. F.R.S. was re-appointed treasurer, and Mr. Hinton and Dr. Steane,

secretaries. Some other matters of routine having been disposed of, and a Committee for the ensuing year elected, a discussion arose respecting the propriety of appointing delegates to the approaching Triennial Conference of the British Anti-State-Church Association. After an animated but perfectly good tempered debate, the motion was carried by a large majority. The meeting then unanimously requested brethren Hinton and Groser to represent the Union in that convention. In the evening, a sermon on behalf of the Baptist Irish Society was delivered to a large assembly in the Weigh House Chapel, by the Rev. W. G. Lewis of Cheltenham.

The meeting of members of this Society was held on Monday morning, the 22nd, when the Rev. W. P. Williams, who has performed the duties of the secretariat for several months, was appointed to that office. The treasurer, Joseph Tritton, Esq. gratified the meeting by unexpectedly appearing at it, finding himself sufficiently recovered from an illness which has confined him for several months to be able to attend.

In the evening of this day, the Annual Meeting of the Baptist Home Missionary Society was held in Finsbury Chapel, W. H. Bond, Esq. presided; and animated addresses were made by Messrs. Dobney of Maidstone, Stovel of Prescot Street, Haycroft of Bristol, and Chown of Bradford.

At the business meeting of the members of the Baptist Missionary Society which was held at Moorgate Street on Tuesday morning, the Rev. W. Robinson brought up the report of the special Committee which had been appointed at the last annual meeting to prepare a schedule of all the property vested in trustees in the name and on behalf of the Baptist Missionary Society. It was received, and then referred to the Committee to carry out its suggestions, so far as they may deem them practicable and expedient. The motions of Messrs. Mursell and Pryce for certain alterations in the constitution of the society were then considered; but after much discussion the whole subject was referred to the Committee to consider and report upon it at the next annual meeting. The same course was adopted in reference to Mr. Venimore's motion, of which he had given notice last year. At the recommendation of the Committee, a resolution was then passed affirming the necessity of a deputation to India, and expressing a hope that Messrs. Hinton and Underhill would undertake the performance of that duty. From the report of the scrutineers appointed to ascertain the result of the ballot which in conformity with annual custom was made for a Committee for the ensuing year, it appeared that the changes made were six; the new members being the Hon. and Rev. B. W. Noel, the Rev. J. Leechman, the Rev. T. F. Newman, the Rev. F. Tucker, Solomon Leonard, Esq., and W. H. Watson, Esq., who take the seats vacated by Messrs. Danford, Daniell, Lowe, Trend, Trestrail, and Underhill. The Treasurers were requested to retain office, and Messrs. Trestrail and Underhill appointed secretaries.

The annual public meeting of the Baptist Irish Society was held in the evening in Finsbury Chapel, George Foster, Esq., of Sabden presiding. Excellent addresses were delivered by the Rev. J. Aveling, representative of the Irish Evangelical Society, and our brethren Robinson, Trestrail, and Noel.

On Wednesday morning, Bloomsbury Chapel was thoroughly filled. After prayer by Mr. Gould, the successor of Mr. Brock at Norwich, Mr. Noel delivered a discourse founded on the words addressed to Eli, "Them that honour me I will honour." Regarding his hearers as servants of God, members of churches, and Christian pastors, Mr. Noel showed that they might honour God, as the triune God, the God of our salvation, by giving to each of the divine persons the glory due to Him for the work he performs for our advantage;—by giving glory to his word, as his word, making it exclusively the rule of our faith and practice;—by maintaining in his churches the discipline he has instituted, observing his ordinances according to his appointment;—by being obedient in all things to his holy will, unreservedly devoting ourselves to his service;—by being as pastors and churches united and affectionate towards each other, and brotherly towards fellow Christians of other denominations;—by being laborious in endeavours to promote his cause, and convert sinners around us;—by sending out our ablest men into the ministry of the word, and to the peculiarly arduous work of Christian missionaries;—by taking care to maintain those who have been thus sent forth;—and by abounding in prayer and in praise. If we act thus, he showed, we may be sure that God will honour us, for he has said so; and we may expect that in proportion as we thus honour him, he will honour us, by large answers to prayer;—by the progress of our own peculiar opinions derived from his word, on points in which we interpret it more correctly than others; and by making use of us. All whom we have heard speak of this discourse have regarded it as distinguished for beautiful simplicity and useful tendencies; while it appeared to be particularly appropriate as coming from the lips from which it proceeded.

The annual meeting of the Bible Translation Society was held in the evening, S. M. Peto, Esq., M.P., in the chair, when addresses were delivered by the Rev. C. E. Birt, the Rev. T. Burditt, S. Nicholson, Esq., of Lydney, G. Lowe, Esq., and Drs. Cox and Byl.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

It is with pleasure, and gratitude to God, we record that the Missionary Services have been not only very largely attended by the friends of the Society, but that a fervent spirit of piety, of Christian harmony and peace, has pervaded the various gatherings of the brethren.

The late period of the month, and our desire to present at once the addresses at the Annual Meeting at Exeter Hall, instead of deferring them to the month of June, precludes our giving an account of the services; this in the good providence of God we hope to give in the next Herald with the Annual Report.

The officers of the Society have been greatly cheered with the kind advocacy, the devotional spirit, the warm support, and liberal collections that have marked the anniversary, and hopefully believe that a brighter day has dawned, of renewed consecration to the work of God, and of greater blessing, in answer to fervent prayer, on the stations and missionaries of the Society.

PUBLIC ANNUAL MEETING.

The aggregate Anniversary Meeting of this Society was held in the large room, Exeter Hall, on Thursday, April 25th, Alderman CALLENDER, of Manchester, in the chair. The hall was well filled on the occasion, every seat being occupied.

The Meeting having sung the 588th hymn of the Selection, the Rev. Dr. HOBY offered an impressive prayer, after which

The CHAIRMAN addressed the meeting as follows:—Christian friends; it is not my intention to occupy much of your time by the few observations I shall endeavour to address to you this morning, because I am surrounded by many friends of the Society who can interest you much more by their sentiments than I can hope to do by any thing I can offer to your notice. I cannot, however, but feel that this honourable post which I am called upon this morning by your favour to occupy, might have been occupied by those who would have filled it with far more advantage to the Institution. I am of opinion that the great and good of our own land ought to be pressed into the service, whenever they can be obtained; and sure I am that there are many out of our own denomination, as well as amongst those who belong to it, who would occupy the post you have conferred on me in a far better manner. However, being placed here, if I have any talent I place it at your disposal, and I shall, relying on your kindness, endeavour to discharge its duties to the best of my ability. I am sorry that in coming before you for the first time at Exeter Hall, it becomes a part of my duty to state that the funds of the Institution are comparatively in a very low state, if we look to the importance of the work in which we are engaged, and the loud and pressing calls that are made upon us from every part of the world where our missionaries are labouring. We need to redouble, and not slacken our efforts. In India, in China, in the West Indies, in Western Africa, and wherever we have a missionary station, our efforts ought to be redoubled. We have now the machinery all in operation—we have it not now to establish for the first time—all we want is the funds to enable the Mission to be carried on as it should be, on a far larger scale than it ever has been hitherto, and, by God's blessing, with far greater success. There never was a time like the present, blessed be God for it! The work of conversion amongst the heathen never was so remarkable or so successful as at this period, and we have this morning, as on all former occasions, offered up our pray-

ers, imploring His blessing to crown the labours of your faithful missionaries. He has heard that prayer, and will answer it in a manner, perhaps, beyond our expectations or even our hopes. Shall we, then, when God is thus working for us and answering our prayers, shall we now slacken our hand and withhold the silver and the gold when they may be so profitably employed for the conversion of the heathen, who are every where perishing for lack of knowledge? I trust now, my friends, that this is the opening of a new era in our affairs—and when I look at this meeting, and those by whom I am surrounded on this platform, and consider what God has done in the past year for us, notwithstanding all the distress which has pervaded so large a portion of the community, I am encouraged to hope and believe that the present year will be one in which your liberality will be shown in a greater degree than at any former time. It is a remarkable circumstance that at this period there are two societies who are labouring in India, both of which are much in want of missionaries. I met lately with that excellent minister, Mr. Anderson, of the church of Scotland, who, with two brethren, has been labouring most successfully at Madras, but who is now in this country on account of the state of his health; he has stated to me and others, that he had, during a residence of several months in Scotland, looked round throughout all their churches to see if he could find any young men who were qualified and suitable for the work, to go out to recruit the missionary stations in India, and though he had preached and talked to them, he had been unable to find a single individual who was suitable and willing to go, although a kind friend had offered to furnish the means to the extent of £300 a-year for five years, if any one would undertake to go out with Mr. Anderson, who says, that so far as his experience goes, he sees no immediate prospect of obtaining the help required. He also stated that the Church Missionary Society were in the same position — that they wanted suitable evangelical men to recruit their stations, but could not find them. Yet, while this is the case with the ministers, it is remarkable that our Society has been obliged to refuse the application of some individuals every way qualified, but whom we cannot send out for want of funds to support them. This is a state of things which I think ought to be made known, and if made known, among the churches of other denominations as well as our own—for we have many kind friends and supporters among the churches of other denominations — I am persuaded we shall receive the funds which we require. I cannot help thinking that we want another Andrew Fuller to rise up amongst us, and stir up our churches and our ministers to more energy and to more diligence. I trust that such a man will be found amongst us— I trust that as God is calling, not one such man, but many will answer, who will devote themselves as he did, to the promotion of this great and glorious work. The cause of the heathen was ever near his heart— he never allowed anything to interfere with the devotion of his whole mind to the promotion of that object. And when we look at the circumstances under which he and the faithful band of men with whom he was associated, undertook to lay the foundation of this Society, how they united their prayers and their efforts, and how God blessed them in a remarkable degree—when we look back at what they had to contend against in commencing such a work, and consider that we have now the machinery complete in every part which they wanted, and that all we need are men and funds, surely we are not going to forget ourselves and neglect the obvious duty which is thus thrown on the church, and all good men and women. These faithful and devoted men found grace to begin the work, and I cannot but believe that if we ask for it earnestly, we shall find grace to carry it on. And unless we are prepared to say to the good pastors of the church who are here present, that they must go back to their congregations and tell them at their monthly prayer meetings that they must no longer ask for the success of our missionaries, for they have succeeded so far beyond expectation that we cannot and must not think of sending out any more, or of spending any more money than just that income that we now have; I am sure this is a course which will not be recommended by any person of reflection, principle, or piety. I hope the ministers will, on the contrary, have to impress on their congregations the duty of supporting this institution to a greater extent than it has yet been supported. Before sitting down allow me to remark that I have had the happiness of being connected with a missionary society for many years, which society is composed of Christians of many denominations—I allude to the Manchester City Mission. That society has now been in operation for thirteen years, and though it is composed of Christians of different denominations, so unanimous has been its operation, that we have never heard a word of any difference of opinion amongst those who manage its affairs. And if those who differ upon some points can meet together, and agree touching those things, in which all have a common interest and a common duty, surely those who agree together upon all points as the baptists, cannot be so far wanting to themselves as to refuse or neglect to give a more zealous support to their Society than they have yet done. The consequence of the unanimity of Christian love which has pervaded the Society I have

assured to be, that it is now in a more prosperous condition than at any previous period; and though many times, during the last six months, they have occasionally been so entirely without funds that they have not known beforehand where they should obtain the £70 a week which they require to defray the expenses of the Mission, they have never gone into debt. Sometimes they have only had 7s., at others only 10s., at the beginning of the month to meet the £70 wanted for the next Friday, yet, by God's goodness, they have never been without the £70 on the day of payment to defray the wages of our missionaries. And though our funds are not what they ought to be, or what we could wish, let us take courage and trust in God—let us pray to him, and unite with our prayers those exertions which are necessary to success; if we honour God in this way he assured he will honour us. I beg now to call on Mr. TARNTRAIL to read the report.

The Report was read accordingly.

S. M. PETO, Esq., M.P., after expressing his regret that the long-tried friend of the Society, Mr. Gurney, was prevented by continued indisposition from being present, proceeded to read the Treasurer's account for the past year, the result of which showed a total of receipts amounting to £19,736, and of expenditure £19,632. The balance against the Society being now £6,357 against £6,501 at the opening of the year. He also wished to observe for the information of the meeting, that the total payments of the Society, for the general purposes of the Society, during the last year, were more than £4,000 less than it had been in the preceding year; and with regard to their being £130 less in debt than at the last anniversary, that result was owing entirely to the Committee having, in various parts of the Mission, made deductions to the extent of more than £4,000.

MR. WALTERS, of Preston, moved the following resolution.

That this Meeting, viewing the trials and difficulties incident to all efforts to extend the gospel in heathen lands, is deeply impressed with a sense of the dependence of Missionary Institutions for their existence and success on the great Head of the church, and it would therefore devoutly acknowledge His goodness in sustaining this Society through another year.

He said that when he first saw this meeting, by faith, about three or four weeks ago, it presented itself to him in a most formidable aspect; and now that faith was turned into vision, as the old divines had it, it seemed no less great and stern. His heart was, however, encouraged by a few kind words which had fallen from the lips of their Treasurer that morning at breakfast, who, seeing him troubled and nervous at the prospect of this meeting, said to him, "speak to them as one Christian man speaking to another Christian man—do not speak in Latin, and do not speak long, and the London people will be sure to hear you." With the whole of this salutary advice he intended to comply. He was given to understand that this resolution was to be seconded by a Christian brother in connexion with another denomination who had laboured for some years in the missionary field, and it appeared to him, therefore, proper that he should have the former part of the resolution entirely in his hands. The first part of the resolution spoke of the trials and difficulties incident to all efforts to extend the gospel in heathen lands, and surely those who had experienced those trials, and encountered those difficulties, were the best qualified to describe them. The topic he should endeavour, then, to amplify and enforce for a few moments, was the absolute dependence of all missionary institutions for extension and success on the great Head of the church. Missionary institutions belonged to Christ. We trace them and their history from the day when our Lord was about to ascend to his Father, and our Father, and gave to his apostles the great commission—"Go ye into all the world and preach the gospel to every creature." And these apostles and their successors went forth in that spirit among all the then nations of the earth, recognizing the truth in the cause they advocated, and for the sake of which they were willing to lay down their lives. They knew their work was of God, and that on his help only they must rely for success. The modern missions were commenced in the same spirit. Carey, when he preached his first missionary sermon, divided it into two heads—first, that we must attempt great things for God; secondly, that we must expect great things from God. This was a distinct and positive recognition of the fact, that the institution he was about to commence depended wholly on the care and blessing of God for its support and for its triumphs. And it was delightful to think that in an age like this, there was such a full and prominent recognition of this blessed truth, as is to be found in the resolution which I have to move. In days of darkness and difficulty, in times of trial and adversity, this truth, in connexion with a loving faith looking to God for all things, was pressed upon our hearts by surrounding circumstances. The church then felt that her only trust was in God. But in days like these, when the church had great wealth at her command—for however small might be the funds of this Society, it could not be denied that the church had great wealth in her hands whether she was willing to give it to religious institutions or not—while she enjoyed a commanding position in society, and men of great influence and station such as he saw on that platform today, were connected with her, and ready to

devote themselves to her service—while she had all these elements of success and of greatness, there was sometimes a temptation to forget the blessed truth, that her reliance was only on God—to discard the substance for the immaterial, and to look to her possessions as the proof of her prosperity. Their course must be, however, to proclaim the truth, that their sole dependence and their only hope was in God; and they would go on from conquest to conquest. Their watchword must be that of the 300 men with Gideon—"The sword of the Lord and of Gideon." And this entire dependence on Divine help, and faith of success by that means alone, must include the raising up of able men to send out to distant lands to convert the heathen. It was the province of the Great Head of the church to provide labourers for his vineyard—to raise up suitable men, and to qualify them for their work, and it was cheering to think that that Great Head of the church, whose province it was to provide these men, lived and reigned for evermore; and though they might be told that many of their most zealous friends had gone to their repose, yet they might brush away the falling tear, cease the funereal dirge, and turn their lamentations to thanksgiving, blessing God for having enabled those lamented friends to do so much, and praying that he would send forth more men into the harvest, in the confidence that that prayer would be answered. They must also recognize their dependence in God alone for the support of this institution by pecuniary aid. The hearts of all men were at his disposal, and the breath of his precious love could melt the most icy heart, till streams of kindness should flow forth in the shape of pecuniary contributions in furtherance of his holy cause. It was this dependence, too, which would endow the Committee with wisdom to govern the institution, and to select properly qualified agents and missionaries. And, lastly, this, the greatest truth of the whole—this dependence includes the fact that, without the blessing of God, all their efforts would prove as nothing, and less than nothing—for they would all end in vanity. Unless the Lord built the house, the labourer would fail to erect it—unless the Lord kept the city, the watchman would watch in vain. They might recognize not only in the success of last year, the blessing of God, but in the success of all past years, and during the whole course of the Christian mission. That man would be guilty of the grossest libel, and could know nothing of the history of the last sixty or seventy years, who could now pronounce Christian missions a failure—that the labours of Schwartz, of Brainerd, of Carey, of Davies, and of Merrick, had been all in vain. Had they sown the wind to reap a whirlwind! No; from the east to the west, from the north to the south, from India and Western Africa, from the spice groves of Ceylon, countless voices, varied in speech, but united in sentiment, thundered "No;" and, as it passed from country to country, grew louder in the distance till it was lost in the new song of salvation sung by the representatives of every nation under heaven. The success of past years encouraged them to hope for still greater success in time to come; and, in connexion with this fact, they had the promise of God's word—they had only to take the gospel in their hands, and go forth with this simple remedy, and full dependence on the skill of their great Physican; and those nations which had been so long sick and sad at heart, and whose mournful wail had filled the world with lamentations, would rise up in new life and vigour, and succeed to a fruitful abundance. They had only to proceed with their building in faith. Let them place stone upon stone, and tier upon tier, in humble dependence upon Him, and in spite of all the storms that might arise, the tempests that might howl, and the thunders that might roar, up that building must go, and would stand strong on its foundations, fair in its proportions, beautiful in its whole structure, the admiration of angels, and the joy of God. They had only to go forth in humble dependence on the great Captain of our salvation, and the field of conflict and victory was sure. They had only to march forward to the battle-field, and though the enemy might be a thousand to one against them, still far greater was he that was for them; and as certainly as they went forth to fight, and stood foot to foot against the foe, so surely would they win the victory; and every conflict would be rewarded with triumph, till a voice should be heard passing from one end of the heavens to the other—"The kingdoms of the world have become the kingdom of God and of his Christ, and he shall rule over them for ever and ever." He had great pleasure in moving the resolution.

The Rev. W. Farebrother (missionary from China, and a deputation from the London Missionary Society) was next called upon. He observed, that he knew not why the resolution had been committed to his care, unless it were that the Committee regarded the various missionary societies as one great family, all engaged in the same great work, and looking to the one great event; and seeing that they had no mission in China, and that he stood there as the representative of that mission in connexion with another society, he could only look on his position in that light. It was his intention, as briefly as he could, to give the meeting some information with regard to that mission; for unless those who had been personally engaged in it entered into the subject, he believed the congregations and churches

at home could scarcely understand the toils and the dangers to which the missionaries were exposed. He had not to speak of some tiny island, with a population of 3000 or 4000, or of some wild wandering tribes where the missionaries had to travel for miles to look for the people, but of a great empire, covering an area larger, he believed, than the whole of Europe, and containing a population of nearly 400,000,000. But when he spoke of China, some tremulousness always came over him, for so many contradictions and so many anomalies had been attached to the character of the Chinese people, that he trembled when he was called upon to give some account of them, within the space of some half or three-quarters of an hour. In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overbearing—a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of goverment! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized, and in others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill and high powers of adaptation of government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of every thing beyond their own empire. In the southern part of the empire he had seen the bodies of infants floating in the river, and had heard infanticide defended. Further north there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people. What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still! China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilisation, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, "remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect." Benevolent institutions had been known in China for centuries. When he was last at Shang-hai he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—"Let all act from benevolent motives—let there be no compulsion." Then came an account of the receipts and disbursements; a list of subscribers under the head of "Account of the good and faithful who joyfully subscribe;" and then, unlike many of the societies here, there was a balance shown in its favour. On one occasion he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence, and no sooner had the mission established their medical hospital, than the rumour of it reached a great city in the interior containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be

spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their foundling hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China. China claimed a higher antiquity than any other existing nation, and that claim must be considered. They divided their chronology into three periods—the certain, the probable, and the doubtful. The certain went back to the time of the deluge,—the probable to the time when, according to the Mosaic record, Adam was placed on the earth,—the doubtful, which they did not believe, went back thousands of years, and was a mere fable. It was clear, beyond a doubt, that after the deluge a body of men crossed the sterile plains of Asia, and found that deep rich alluvial where they commenced those works which had been the wonder of all ages. That emigration took place before the alphabetical mode of writing was discovered, and they proceeded to form characters, which went on increasing until their language contained not less than 80,000 characters. The number of elementary characters was about 214, the majority of which were pictures of visible objects, the character for a man representing the spectacle of a man, the character for a door resembling a door, and the character for rice representing a heap of rice. They represented happiness by putting two simple characters together—the character for mouth and the character for a heap of rice, being of opinion, that if a man had plenty of rice to eat, he ought to deem himself happy. Sorrow was represented by the character for boy, and the character for door; because the first time a boy turns his back upon his father's gate, he knows what sorrow is. No nation has retained so long and in such purity the knowledge of the true God as the Chinese, for idolatry did not prevail in China until about two centuries before the Christian era. Such was the country which had been undertaken as the field of missionary labour. All was not sunshine in the life of a missionary, and he himself had seen a great deal of the toils and dangers of a missionary life; but those toils and dangers were little known in consequence of the missionaries not liking to speak much of themselves. But when he read in the Acts of the Apostles that the Spirit of God directed Luke to give an account of the shipwreck of Paul, he considered that it was intended to show that missionaries ought to dwell upon these difficulties and trials as well as their successes. More than once during his absence from England, he had been in the prospect of immediate death. On his passage to Hong Kong, the vessel took fire, and the crew were fortunately picked up by another vessel, and arrived in safety at the place of their destination. If ever he felt the value of the Holy Scriptures, it was in the midst of the danger, when he called to mind the words, "Lo! I am with you to the end of the world." After referring to the dangers and difficulties which had been experienced by Morrison, Lowry, James, and other persons and zealous missionaries, the rev. gentleman concluded by saying, if men can be found to throw themselves into such dangers, and live in such places, and drop into untimely graves, it is not only your duty, but your honour and privilege, to stand by them and support them.

The Rev. J. J. Brown, of Reading, moved the second resolution.

While deploring the losses which this Society has sustained in the death of their valued and honoured brethren, the Rev. J. Davies and the Rev. Joseph Merrick, and the removal by sickness of others from their sphere of labour, this meeting would humbly hope that such events may lead to more earnest prayer to God for the abundant out-pouring of the Holy Spirit on those remaining in the field; and that by a more devout and self-denying consecration of themselves to God, his people in connexion with every Evangelical Missionary Society may, by their liberality, not only supply the places thus rendered vacant, but lead to the wider announcement of the gospel of salvation.

He said, human life consists of alternations of joy and sorrow. These constitute both the experience and the discipline of the present state. No one is secured from sorrow, no one is debarred from joy. These emotions are sometimes so intermingled, that it is difficult to say which preponderates. They are oftimes found in the same circles—sometimes struggling in the same hearts. They resemble the fitful and uncertain season in which we are met. As at one moment the sun shines forth in mild but unclouded radiance, and at the next the fleecy vapours cover the heavens, and the gentle showers descend, so at one moment the countenance is lit up with joy and gladness, and the next moment the cheek is suffused with tears which chase away the transient gleam. The history of the operations of Christian missions presents the same phases as the mists of human life. It partakes of the vicissitudes of its agents. It has its lights and shades, its joys and sorrows. Now the wave rolls on with inevitable impulse, then it appears to be broken and driven back. At one moment the hosts seem to be advancing to victory, at another they fall upon the field. The report which has been read bears witness to these phases of our society, and my resolu-

tion refers to them. It is plaintive in its tone, and leads our thoughts to losses sustained, and the consequent necessity of renewed consecration, prayer, devotedness. There has been no period in which the encouragements to missionary exertions have been so numerous as at present. The opposition which had to be encountered has been surmounted. The taunt of the sceptic, the sneer of the scoffer, the doubts and fears of the statesman, are heard no more, or if heard, only muttered and whispered. The world is not only the field, but it is open to every cultivator who may attempt to till the soil. There is hardly a spot into which the ploughshare may not be driven, and the seed cast. The land on which the first missionaries could not plant a foot, now welcomes every new labourer. Even the Celestial empire condescends to hold intercourse with the barbarians of earth. One of the petitions which we were accustomed to offer has almost ceased to have a meaning. It is scarcely necessary now to pray that "doors of utterance" may be opened. The nations are ready to welcome the messenger of mercy. Wherever the missionary has opened his commission he has found a willing audience—"the fields are white unto the harvest." The social changes which are taking place are favourable to the diffusion of Christianity. The extension of commerce, the discoveries in the arts and sciences, the rapid intercourse which is taking place between the nations of the earth, multiply and cement the bonds by which they are united. Every ship that traverses the ocean, every bale of cotton that is grown in India, spun in Manchester, and exchanged for the produce of China, assails the prejudices, and excites inquiries among the nations. Ignorance is the mother of idolatry. It is in the shade that the rites of heathenism flourish. In the great seats of idol-worship, change has scarcely been known. They seem to have been held as by a mighty spell. Time seems to pass over them and leave no trace of his progress. They are at this day what they were centuries ago. But the power seems to be social rather than religious. The hold which they have had seems to be released. There are not wanting evidences that the faith of nations in their superstitions is failing. The Report refers to one change of great moment—the emancipation act of India. It is the strongest link of the chain of caste that is broken. Those who have been "silent disciples" may now avow their faith, "none daring to make them afraid." The present age is richer in experience of the past. Others have laboured; we enter into their labours. The struggles and trials of half a century, if they have chastened expectation, have likewise increased our knowledge. Every new labourer goes forth, stimulated by the example, encouraged by the success, and guided by the experience, of those who have gone before. The soil on which he lands has been sanctified by the toils, sufferings, and prayers of the noble dead. In well nigh every country there are spots which are rendered famous by the achievements or the deaths of their predecessors. There is a great cloud of witnesses to console and animate the lonely brother in the midst of heathen darkness and superstition. The greatest of all our advantages is the scripture translated into so many languages of the world. This is the richest legacy which our missionary fathers have handed down to us. It is a mighty power in itself. It is the sword of the Spirit brought into contact with the consciences and hearts of men. Where the living voice cannot come, the written word may be introduced in the form of a tract: or in the translation of one of the gospels, the message of mercy may be silently and secretly perused, and sanguinely believed. As the dews of heaven silently and imperceptibly penetrate to the most delicate fibre and lowest root of the plants, so may the speech of the Almighty distil into the souls of men, and eternity alone can disclose the result. It is bread cast upon the waters, the results of which may be seen after many days. It resembles a stream that flows beneath the soil, the presence of which is only known by the beauty and fertility around. While there are those general encouragements in reference to missionaries abroad, I think there are some yet more cheering at home. There is a stronger sense of personal responsibility in reference to missionaries, and a growing dissatisfaction with everything that appears like a transfer of the responsibility to others. They are no longer content with the vague, general, romantic views which they once took. What the missions are likely to lose by the discovery of the romance that once surrounded them, they will more than gain by the spirituality which will pervade their friends. There appears a yearning in the minds of many persons for the intimate, and as far as may be, personal communion with the missionary brethren. They long to draw tighter and closer the bonds of union between the churches at home and abroad. They would have these sympathies more virtually blended. There are still chosen and deeper ties which unite the pastors of our churches. Alas! sir, the generation which knew the fathers of our mission is passing away. We are only familiar with their names on the symbols of devout unsectarian and holy toil. We only think of them to honour and revere their memories. We have had no personal intercourse with them. There are no personal associations and friendships connecting us with them. It is otherwise with our brethren who are of the mission field. They belong to the present

generation. We have read in the same classes, offered praises in the same songs, and presented our prayers on the same hearth. The very mention of their names calls up a crowd of pleasing imaginations to the mind. They bring afresh into our memories the associations and pursuits of the past. Sir, I think the state of feeling on the part of pastors and people is healthful. It makes missionary zeal a matter of personal, and not corporate, responsibility. It is in these circumstances that we are called upon to "replace" the losses we have sustained in the death of some and the sickness of others. There is no part of God's providence which appears so mysterious as the removal of agents just when they were fitted for labour. It is wonderful that he condescends to employ human agency at all. When we reflect upon the grandeur of the scheme of redemption—the foundation of which was laid in the humiliation, agony, and death of the only-begotten Son of God; and the top-stone of which will be brought forth amid the triumphant shouts of the hierarchies of heaven—it is marvellous that man is permitted to take any part in the erection of the structure. Consider how frail his nature, how feeble his powers, how minor, and oft-times impure, his motives, and then you will be prepared to say, "What is man that thou art mindful of him" in the carrying out of his purpose. It is yet more wonderful that the labourers whom He has so highly blessed and so eminently qualified, should be so speedily removed from service to rest and reward. It is at the very moment of victory that they fall. It is when that harvest was ripe to the sickle that the husbandman is removed. The glad emotion with which we have welcomed them to that service have hardly subsided before we are called upon to deplore their loss. It is written in the remembrance of many in the Hall, how we rejoiced in that Providence which raised up our beloved brother Merrick to evangelize Africa, descended of parents who had been stolen from the land of their birth, endowed with all the intellectual and moral qualities which the missionary required; he seemed the very man by whom a great work was to be accomplished. We regarded him as an illustration of the truth, that the wrath of man was made to praise God. The ways of God are not our ways nor his thoughts our thoughts. He gives no account of his matters to any. He raises up, sustains, and removes what agents he pleases. It is another and an emphatic utterance of an old truth, "Not by might nor by power, but by my Spirit, saith the Lord." In these circumstances, while we bewail the loss of some, it is essential, as the resolution states, that greater devotedness should be manifested by ourselves. We are naturally pleased with ardour and devotion in the pursuits in which men engage. We like to see men in earnest in the great duties which Providence devolves upon them. History has presented us with men who have encountered every difficulty in order that they might attain the purpose which they had in view. You well remember the self-devotion and sacrifices which John Howard made to mitigate and alleviate the miseries of mankind. In proportion to the grandeur of the cause ought to be the amount of earnestness and devotion displayed. We have to do with a religion which, in the language of the prince of modern preachers, is the goal towards which all things tend, apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which are passing around us, unmeaning and mysterious as the leaves which the sybils scattered in the wind. The very simplest of the primary truths which we wish to disseminate involve all that is grand, sublime, and wonderful. The claims of God, the realities of eternity, the present state and prospects of our race—these are the elementary truths which we wish to disseminate—these are the truths which so stirred up the benevolence of the Deity as to sacrifice his Son—these are the truths which so stirred up the Saviour as to lead him to say, "I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished." This is a mission which awakens new joys among the hosts of heaven—it causes them to strike afresh their songs of praise. And shall we, who have enjoyed its blessings, and anticipate the full fruition of its glory—shall we alone be cold-hearted and lifeless in the service? Oh no! Let us again consecrate ourselves to the work, animated by the love of Christ, moved by tender compassion for the wants of men, and anticipating the time when this world shall again present the same features of its pristine glory and beauty—when for the thorn shall be substituted the fir-tree, and for the brier the myrtle-tree. Amid all that may be plaintive and mournful in the history of missionary operations, let us, with the spirit that animated the hosts of Scotland on the field of Flodden, rally about our duty—

"Front, flank, and rear, the squadrons sweep,
To break the Scottish circle deep,
That fought around their king;
But yet, though thick the shafts as snow,
Though charging knights like whirlwinds go,
Though bill-men ply the ghastly blow,
Unbroken was the ring.

"The stubborn spearmen still made good
Their dark impenetrable wood,
Each stepping where his comrade stood,
The instant that he fell.
No thought was there of dastard flight:—
Linked in the serried phalanx tight,
Groom fought like noble, squire like knight,
As fearlessly and well."

The reverend gentleman resumed his seat amidst much applause.

The Rev. T. F. Newman, of Shortwood, in seconding the resolution, said it would have been a great mercy for him if the representative of the London Missionary Society had been reserved to the close of the meeting. He would not have had that gentleman absent on any account; but he confessed, very honestly, that he had not been able to think of anything but his speech since he sat down, and that his attention had been so completely absorbed by the scenes pictured by that excellent man, that he felt scarcely capable of addressing the assembly. He felt deeply humbled and abashed at the statements made in reference to the vast empire of China. The question presented to his mind was—how was it that at the present hour the first modern Christian missionary society had not a single representative in China! He had no doubt that the committee and treasurer would be ready to ask in reply—"Did you hear the report this morning?" for that contained a sufficient explanation of the fact, that we have no missionaries in China. Reductions here—continued inabilities to fill up vacancies caused by the bereaving providence of God—these things furnish a sufficient reply to the inquiry, why you are not occupying a post of labour in that vast region, so thickly populated, so deeply ignorant, so much needing the glorious Gospel of the blessed God." This brought him to make a reference to the character of the report, which contained a straightforward, clear, and honest statement of their position. But he felt that the removal of Davies and of Merrick should not have been crammed into three lines—that events of that kind required more special and respectful notice, and that, as these reports would constitute a portion of the elements of future history, there should appear in them some more extended tribute to the excellency of such men, and some wider reference to the infinite wisdom and the goodness of God, who had been pleased to raise them up as agents in the missionary field. The society had its extended memoirs of Carey, and of Yates, and of Knibb, and of Burchell, but these thick books could not be attained by all. The literature of the society required an addition to be made, and he should be glad if a reverend brother, who could afford the time, would produce a volume of moderate size, containing brief and sketchy memorials of the most eminent men who, during the last sixty years, had laboured successfully abroad and occupied distinguished posts at home. Davis he did not know; he knew him only by report. Merrick he did know. He had met and enjoyed fraternal intercourse with him, and he had received communications dated from the distant field of evangelical labour he occupied; and he could not but mingle his regrets with the officials of the Society, that God had been pleased, in the mysteriousness of his decisions and workings, at so early a period to remove him from his labours to his reward. He hoped that the widow and fatherless children of departed missionaries would not be forgotten by the Christian public, and that in this respect, ministers and private Christians would enter into the spirit of their Divine Lord and Master, who could mingle His tears with the children of affliction. He supposed it was known to the majority of the present assembly that the day before was the jubilee of the Serampore church—that fifty years ago, yesterday, the Serampore church had been formed—not indeed the first church which had been planted on the continent of India, but the first into which converted natives were welcomed. How vast the change in the circumstances of India which had occurred between that time and the present! We had now our thirty churches in different provinces of that country. We had fifty missionary labourers there, and 250 native converts raised up to occupy posts of service. It was, therefore, most essential that the Christian churches at home should have their flame of zeal rekindled, in order that still greater success than had hitherto been achieved might attend the efforts of the evangelical societies. This was not the time in which we should stand still—much less take a retrograde course. He hoped, under such circumstances, that the report next year would not tell of multiplied vacancies in the great missionary field. The infidel, the emissaries of mischief, the agents of the Tractarian party, and of the Propaganda, were not inactive, because in every region they were to be found, with vast resources at their command. Should it be said, then, that those who knew and loved the truth were content to come to Exeter Hall, enjoy an occasional meeting, and then go away to "forget what manner of men they were!" He hoped not; and apologising for the random nature of these remarks, he begged to second the resolution.

The Rev. J. Webb, of Ipswich, here gave out a hymn, and engaged in prayer.

J. L. Phillips, Esq., of Melksham, proposed the next resolution.

That the spiritual destitution which to so large an extent prevails over the world, coupled with the painful fact, that many offers to this Society for mission service have, during the past year, been declined from inadequacy of funds, ought to arouse the churches connected with it to holy and patient effort, that in the coming year the Committee may be enabled to send help to missionaries bending beneath the weight of labour and years, and to carry to the famishing heathen that bread of life which came down from heaven.

He expressed the deep sympathy and hearty concurrence he felt in the cause of Christian Missions. He called upon the assembly, when they retired to their respective homes, to join in their social prayers, to hold communion with their

God in their closets, and to pray for the Divine blessing on missionary enterprise. The resolution spoke of the world as if the Baptist Missionary Society were to convert the world. Happily, however, for the Baptists, they were not left alone in this enterprise. Other noble and excellent societies were labouring in the field, and the Baptists rejoiced to hear of their success, and prayed that the richest blessings of God might rest upon them. He regretted to think that the Baptist Society had lost Yates in India, and that Makepeace was on his return home; that in Ceylon it had lost Davies, and that Denham was returning home; and that in Africa it had lost Sturgeon, Fuller, and Merrick. What, then, were the committee to do? Why, naturally, they (the committee) looked to the churches at home to supply these vacancies, and if the churches in England worked and prayed as they ought, no fears need be entertained as to the future, inasmuch as God had promised to give them his blessing. When Pitt wielded the destinies of this mighty empire—and when, by reason of incessant wars, he was, like the Baptist Society at present, in want of money, he surrounded himself with a leather merchant, a tallow chandler, a soap-boiler, and several other trades, and said,—"I intend to lay on ten or a dozen new taxes on you, to pay off the interest of the loans I have obtained, and give me your opinion whether it is right to tax you." The leather merchant immediately said, that with regard to the other eleven trades present, he had no doubt it was quite right to tax them, but that so far as leather was concerned, it would be most improper to tax it. The soap-boiler said the same, and so did the tallow-chandler, and the rest—namely, that every trade but their own particular one ought to be taxed at once. Now, there was a little of this spirit among Christians of the present day, because every one thought that the rich did not contribute as much as they ought, whereas the proper course to pursue was, for each to contribute to the full extent of his means. Let those, for instance, who were in the habit of contributing a shilling at the present meeting, now give two shillings, and let the subscriptions be doubled. In this way a noble example would be set to the whole countries—vacant missionary stations would speedily be supplied, and they would experience the truth of the text from which they had heard an excellent sermon preached the day before:—"Them that honour God, God will honour."

The Hon. and Rev. B. W. NOEL said, that the resolution he had the honour to second, called on the meeting to recognise the destitution of a large part of the world with respect to spiritual knowledge and Christian privileges. That destitution expressed more than at first sight met the ear, and struck upon the mind. It expressed the dreadful moral evils which had to be combated by those engaged in the good work of Christian missions. The more those evils were contemplated by any intelligent and humane person—not to speak of those who were possessed of faith—the more it must be seen to be a righteous and benevolent attempt to try and mitigate them. Wherever there existed spiritual destitution, involving, as it did, great moral mischiefs, it ought to be seriously encountered by those who had been redeemed themselves, and who hoped to be the possessors of an inheritance above. He would not exaggerate the objects of their meeting that day, because he considered that, whatever were their value, we had an earlier duty to discharge to our own native country. How well it would be if we could see or think that every village in this country, where we had no reason to think the gospel was faithfully preached, was visited by a zealous disciple of the Redeemer to proclaim the truth in love. It should seem not to be a difficult task in this day, in which there were many thousands of the disciples of Christ who had some leisure and ability, so to organise home missions as to multiply the efforts of pastors. It should seem not to be difficult that, throughout those villages, and with respect to the artizans and mechanics of our cities and large towns, who were now untaught in the truths of the gospel, the message of mercy should be made known to them. He should most deeply regret any diminution of the labours of this society on the continent of Europe. He thought they should rather augment those labours from year to year. Those great nations—centres of intelligence, which, if once evangelised, would carry the gospel to the remotest boundaries—ought not to be neglected by us, if we had the power to attend to them. Nor did he think that any intelligent friend of this society could regret the moderate share of attention which the directors had paid to our colonial possessions, particularly when they added those who were evangelists among our agricultural settlers in other settlements,—the Canadas, for instance, where pastors were so much wanted—to the number of evangelists who were labouring elsewhere amongst those who were not as yet members of the church. But the field to which he wished to direct special attention was that which this society had ever cherished with affection; and it was well worth all the attention which had been devoted to it. To him it appeared that the efforts of Christian men were more demanded for India than perhaps for any other part of the heathen world, and, while he said this, he was not at all insensible to that vast field of labour to which Mr. Farebrother had directed their regard. China, with its innumerable millions—its advanced civilization—its capability of reading—and now that an edict of the Emperor permitted Christianity to be preached

throughout the whole empire, together with the fact that the prevailing religion or superstition in China, the Buddhist, was one obtained from books—did call upon us loudly to direct attention to that great field of effort. But India was a part of the British empire. The Hindoos were our fellow-subjects, too long associated with us in many respects not to have received a little fostering care with respect to religion. The Hindoos were the slaves of the most complicated superstition the world had ever seen, and a superstition that had degraded them. Their gods were monsters. Their books were legends of impurity. Their priests were their leaders in all iniquity. Caste was a diabolical chain, holding them in servitude, inertness of mind, and foul superstition; and in that country, now so long under the British crown, what had this nation done as a nation to bring the inhabitants to a purer faith, or to better morals? They knew as well as we did that we were a nation unrivalled in war. They had heard the achievements of our army from Calcutta to Cabool. They knew the thunder of our cannon. They knew we beat them in every treaty—that we were as clever in negotiations as we were bold in war, and that we were superior to them in arts and arms. But what have we done to make them know that we loved the Redeemer—that we were the heirs of heaven, and anxious for the salvation of souls? Very few of the great men of India had been distinguished by a regard for the gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret that many eminent men, both civilians and military, who had been an ornament to England by their talents and civic virtues, had left no record of anything they did for the gospel of Christ, in a land to which they owed their fame and their fortunes too. It was deeply to be deplored that, up to this day, if the superstition of India was impenetrable, we must attribute the fact to the want of our own zeal and the laxity of our own efforts. Under these circumstances, if our missionaries could report no success—if no conversions had taken place—if their enterprise seemed hopeless—if the difficulties with which they had had to contend were insurmountable—and if nothing but disaster and defeat had attended their exertions year after year, he inclined to think that there was no one in the present assembly—he was almost sure there was not one upon the platform—who would not say, "let them labour on, if it were only to testify to our Indian fellow-subjects that we are the servants of Jesus Christ." There were many things that now tended to aid the efforts of our missionaries there. The Hindoo, he imagined, was unable to protect himself against the influence of the *prestige* of British greatness. When he contrasted England with his own country, he found us superior in intellect, in charity, in power, in civilization, in morals, in humanity, in social comforts, in domestic happiness—superior in all. And it was almost impossible that an intelligent Brahmin should not feel a disposition to question whether the religion which had produced such virtues must not be the true one—whether his own, which had involved the natives in such moral degradation, might not, after all, be false. There were many things also tending, with irresistible power, to lessen that caste which had wound round their souls like a chain. Every sepoy in the army almost necessarily lost caste. Every man among them who paid any attention to science, necessarily renounced the prejudices of caste. Besides, the common comforts of civilized life were tending in the same direction. An Indian friend of his had informed him, that our European luxury was doing more in reality to overturn idolatry than all our missionaries, and that was—"India pale ale." They were forbidden to indulge in that luxury, but indulge in it many of them would, and those indulged in it in secret, because afraid of the loss of caste, and must necessarily become enemies to the institutions they dreaded. Thus, civilization was tending to undermine the superstitions of the land. It was a great thing to sweep from their mind those old prejudices in which they had been reared; and if now, when circumstances were removing them from those prejudices, our missionaries were enabled by their numbers, intellect, and zeal, to bring the truths of the gospel to bear on their hearts, much in this transition state, might be yet hoped for India. There were various other collateral circumstances which materially aided our missionaries in that land at this moment. It was not a trivial advantage which had been reported that morning, that no longer were those who had been made converts to Christianity in danger of being deprived of the property to which they were naturally heirs. He did not anticipate large results from that just enactment, simply because a father, who was the distributor of his own property in a heathen country, might contrive means to dispose of it so and so, to dispossess his son. There must, in every nation, be an amount of latent persecution, more or less severe, where the vast majority of the people were rigidly attached to any form of error. Laws could not prevent it; and we should be expecting too much if we supposed that the persecution of our brethren in India was, therefore, to cease. But, it was a testimony on behalf of Christianity. It was a movement in the right direction; and when we contrasted it with former years, when the soldier or civilian was in danger of losing his position under similar circumstances, we had

reason to bless God for the change. The efforts of their brethren of other denominations were a material service to the cause of their own missionaries. He would mention the happy fact, that the prelates of the Established Church in that land were firm, honest, and true disciples of their Saviour. Not only the metropolitan of Calcutta, but the bishops also of Madras and Bombay, earnestly desired to see the gospel of Christ triumphant; and with them let him add the successful labourers of the London Missionary Society, who, on one station, could count their 10,000 converts to Christianity—persons who professed to acknowledge Christ, though that society had not tested the piety of these professors. Now, these conjoined efforts had arrested the attention of the natives of India themselves. This cause no longer arrested the attention of a few individuals here and there, but it acted powerfully on the community at large; and friends from India had assured him that in one respect a great difference was observable in the mass of the population. The time was, when if any faithful labourer in India preached in the open air, he would be met by a Brahmin with captious cavils, and the people would gladly hail all such opposition and carry off their leader, however absurd his reasoning, in triumph at the end of his address. Now, this state of things was wholly changed, and, probably ashamed of the absurdities advanced in defence of their superstitions, often had large crowds testified the reluctance with which they had listened to any remarks of the Brahmins in opposition to the missionaries; and this was to be ascribed very much, not to the direct agency of the missionaries, but to the distribution of a large number of Christian tracts and the Scriptures. Numbers of the Hindoos were able to read in secret; and when some of our missionaries from Serampore visited a neighbouring town in which no European missionary had presented himself, they found that the teacher of that village was regularly instructing the people in the great elements of the Gospel—not that he had ever heard a word from a missionary—but simply because he had read the tracts and the Scriptures which had been circulated in his neighbourhood. These remarks, in which he had ventured to indulge, had had the effect of bringing the meeting to consider most seriously whether it was not a duty, which the Great Head of the Church had distinctly called them to discharge—systematically and perseveringly to support those brethen who were engaged in this work. Was it for the honour of God, was it for the honour of Christ, that those two nations should be attached, like a living and dead body, and this corrupt mass should be allowed to putrify while in conjunction with the most enlightened and prosperous nation under heaven? He therefore had ventured to bring before them the circumstances under which our missionary brethren laboured in India, in order to urge on them, particularly on his brethren on the platform, that they would systematically and periodically bring before their respective churches the claims of their brethren in India. The labour and the climate were exhausting, among millions steeped in such moral depravity, and the endeavour to destroy superstition so deeply rooted must always be an arduous effort. It was a real moral conflict. Now, should our missionaries go on in their work with the disheartening feeling that our sympathy was the result of some excitement at a meeting? Should they persevere, and not have the cheering reflection that there were some hundreds of churches at home who periodically prayed for them, who were constantly wishing for their success, and who had testified their sympathy by their contributions? He did not deny that there were other, and perhaps larger, claims at home. He did not forget that many of the churches at home were likewise poor. But, after all, he would suggest to every one present, whether, after every deduction had been made, it was too large an offering for the 900 churches combined in this work to tell the directors, that they should have at least a sum, somewhat advancing from year to year, to meet the claims of the Society. Why should other Christians have the honour and boldness of obtaining the great triumph? India would be the Redeemer's some day. It was likely its superstition would soon be renounced. If India was to be converted to Christ, and if it was to send its missionaries to Thibet and Persia, would it be a consolation to think that other hands had laboured for that end, that other minds had thought of it, that other persons had contributed to it, and that the baptists had done little towards the promotion of that great work? The baptist missionaries had been honourably distinguished in it hitherto. In the last few years nearly half of the conversions to Christ which had taken place in Calcutta and in Bengal, had been those which God had permitted the baptist missionaries to win to the Christian church. Let not the Christian public at home hold back, then; and, if the churches were poor, let them recollet that on that very account were their offerings the more appreciated by Him who knew the motives; and that on that very account were they not overlooked by Him to whom the widow's mite was more acceptable than all the contributions of the rich. The meeting had felt the power of the eloquence of their brother of the London Missionary Society. They had wondered how he had escaped from the burning wreck, and how the little boats could have borne him and all the rest of the passengers in safety across 300 leagues of sea, and whether

they could have held out for such a length of time; but, whilst listening to him, had they not felt how close the analogy was between the condition of those passengers and the condition of the heathen! Had any of those whom he was now addressing been on board that merchantman that was thus detained to receive those fugitives from a burning vessel, when they saw their own vessel let down her boats, and the sailors get into them to rescue those poor people from danger, would they have said, "Our vessel is small, our provisions are scant, we cannot take them on board, we will not send to them relief!" Could they have said, when they saw through the telescope their boats rising on the heaving ocean laden with these rescued people, "Let them go down, for they will incommode us!" No. Such would not have been the feeling of one of them in such a case; their glasses would have been anxiously directed to the approaching boats, and as they neared the vessel and ascended her sides, tears of gladness would have hailed them, and willingly would they have shared their bread and provisions, depending on God for a further supply. Well, India and China were like these boats—they were going down, whelmed in a deeper tide, and threatened with far worse than mere natural death. A boat's crew had gone out to rescue them. It was for the meeting to say whether those suffering nations should be brought in safety and in happiness to that vessel of which they formed a part—whether they should be brought to the decks of the church of Christ, to rejoice in safety, while they ate of the bread of life, and were wafted to the shores of heaven. All he asked of them was to hail with the same feelings of sympathy the labours of the missionaries abroad, as they had shown at the relation of their friends' sufferings, and that they would resolve that all that prayer and contributions could do, should be done to give them success, or at least consolation. This, he was sure, would not be withheld by the baptists of England.

The resolution was then put, and agreed to.

S. M. Peto, Esq., moved a vote of thanks to the Chairman, which was carried by acclamation and duly acknowledged.

After singing the doxology, the Rev. Thos. Thomas, of Pontypool engaged in prayer, and the meeting then separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850.

	£	s.	d.
Annual Subscriptions.			
Angus, Rev. Jos., M.A.	2	2	0
Ayerst, Mrs.	0	10	0
Bailey, Mr. W.	1	1	0
Ball, A. M., Esq.	1	1	0
Ball, Miss	1	1	0
Bartlett, Rev. T., Marnwood	1	1	0
Beddome, R., Esq.	1	1	0
Beddome, W., Esq.	1	1	0
Beeby, Mrs.	2	2	0
Blacket, Mrs.	1	1	0
Blight, Mr. G.	1	1	0
Bond, W. H., Esq.	2	2	0
Bousfield, J. R., Esq.	1	1	0
Braden, Mr. A. S.	1	0	0
Brown, Mr.	0	10	6
Carey, Rev. E., & Mrs. Carey	2	2	0
Danford, John, Esq.	1	1	0
Elgood, Miss	0	10	6
Fraser, Mrs. R.	1	1	0
Gardiner, W. B., Esq.	1	1	0
Gouldsmith, Mrs.	5	0	0
Graham, T., Esq.	1	1	0
Green, Stephen, Esq.	2	2	0
Grove, T., Esq.	1	1	0
Haddon, Mr. John	2	2	0
Hanson, Jos., Esq.	2	2	0
Harwood, J. U., Esq.	1	1	0
Hoby, G., Esq.	1	1	0
Hodge, John, Esq.	1	1	0
Huntley, Miss	1	1	0
Jackson, A., Esq.	1	1	0
Johnson, Mr. W.	0	10	6
Johnson, Mr. G.	0	10	6
Kemp, G. T., Esq.	3	3	0
Knight, Mrs.	0	5	0
Low, James, Esq.	1	1	0
MacLaren, Mr. D.	1	0	0
Mann, Mr. Joel	1	1	0
Martin, Mr. T.	1	1	0
Meredith, Mr. J.	1	1	0
Millar, W. H., Esq.	5	5	0
Moore, Mrs., for *Colonies*	1	0	0
Morrell, C., Esq.	2	2	0
Napier, T., Esq.	1	1	0
Nash, W. W., Esq.	1	1	0
Nash, Mrs. W. W.	1	1	0
Osborne, G., Esq.	1	1	0
Overbury, B., Esq.	1	1	0
Payne, Mrs., Leatherhead	1	1	0
Peek, Messrs., Brothers	1	1	0
Pewtress, T., Esq.	1	1	0
Phillips, Mr. T.	1	1	0
Pontifex, Mr. R.	1	1	0
Poole, M., Esq.	1	1	0
Potter, Mrs.	1	1	0
Pritchard, Rev. G. (two years)	1	1	0
Prosser, E., Esq.	1	1	0
Pudner, Mrs.	1	1	0
Ramsden, R., Esq.	1	1	0
Roe, Mr. F.	2	2	0
Rouse, W., Esq.	0	10	6
Saunders, S., Esq.	1	1	0
Saunders, Mrs.	1	1	0
Sharp, Mrs.	1	1	0
Shaw, Mrs.	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Smith, Miss M. E.	1	1	0
Smith, Eusebius, Esq.	1	1	0
Smith, Miss R.	1	1	0
Spalding, Thomas, Esq.	1	1	0
Stone, Mr. N.	1	1	0
Taylor, James, Esq. (2 years)	4	4	0
Trestrail, Rev. F.	1	1	0
Twelvetrees, Mr. H.	1	1	0
Walkden, John, Esq.	1	1	0
Waller, Sir Wathen, Bart.	2	0	0
Warmington, Jos., Esq.	1	1	0
Watson, S., Esq.	1	1	0
Whitehorne, J., Esq.	2	2	0
Woolley, G. B., Esq.	2	2	0
Donations.			
Anon, by "Record"	5	0	0
Ball, W. F., Esq.	1	1	0
Barclay, Robert, Esq., for *Africa*	10	0	0
Bible Translation Society, for *Translations*	100	0	0
Boyes, Mr. J., Contributions by, for *Madras*.	28	12	4
C. M.	5	0	0
Denham, Mrs.	1	0	0
Dickes, Mr., Young Friends at Camberwell, by	0	17	2

	£	s.	d.
Friend	1	0	0
Friend	0	10	0
Gurney, W. B., Esq.	200	0	0
H.	5	0	0
J. G., special acknowledgment	5	0	0
M. M. A., Walthamstow, for *Intally*	0	10	0
Rawlings, Mrs. D., Contributions by	4	0	0
Ring, Miss E., Mitcham, Contributions by	1	12	6
Western Friend	5	0	0
Wilkin, Miss M. J., Contributions by	1	2	0
Woolley, Miss, Contributions by, for *Dove*	0	10	0

Legacies.

Adams, W., Esq., late of Cambridge, on account	150	0	0
Berry, Mr. Denham, late of Islington	100	0	0
Paweley, Mrs., late of Diss	10	0	0
Tomkins, Miss Sarah, late of Abingdon	200	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Alfred Place, Kent Road—			
Sunday School, for *Dove*	0	6	0
Do., Proceeds of Lecture	0	17	6
Alie Street, Little—			
Collections	2	18	11
Contributions	1	10	7
Do., for *Dove*	2	1	4
Proceeds of Lecture	0	16	2
Battersea—			
Contributions	48	7	0
Do., Juvenile (additional)	0	19	9
Do., for *Dove*	0	10	9
Blandford Street—			
Contributions	20	0	0
Proceeds of Lecture	0	17	9
Bloomsbury Chapel—			
Contributions	5	13	4
Bow—			
Collection (part)	0	10	0
Contributions	6	12	0
Do., for *Dove*	6	5	0
Do., Sunday School	0	10	1
Brentford, New—			
Collections	17	8	10
Contributions	7	6	0
Do., for *Dove*	3	8	11
Do., Sunday School	0	17	9
Proceeds of Lecture	0	14	8
Brixton Hill, Salem Chapel	23	15	2
Proceeds of Lecture	4	0	0
Camberwell—			
Contributions	98	0	6
Do., Juvenile	7	2	2
Do., for *Dove*	3	1	10
James Street—			
Sunday School, for *Dove*	1	2	3
Do., Proceeds of Lecture	0	7	0
Cottage Green—			
Sunday School, for *Dove*	1	12	0
Chelsea, Paradise Chapel—			
Young Mens' Auxiliary, Sunday School, and Proceeds of Lecture	4	9	6
Crawford Street—			
Proceeds of Lecture	1	5	6
Devonshire Square	35	7	11
Contributions, for *Dove*	1	15	0
Drayton, West—			
Contributions, for *Dove*	0	13	11
Eagle Street	11	5	4
Ealing—			
Collection (moiety)	1	10	4
Contributions	2	8	8
Hackney—			
Collection	17	14	6
Contributions	41	19	4
Do., Sunday School	8	3	1
Hammersmith—			
Collection	15	13	2
Contributions	25	18	10
Do., Juvenile	6	14	1
Do., for *Dove*	2	0	8
Do., Sunday School	1	7	2
Proceeds of Lecture	1	10	0
Profits of Tea Meeting	6	10	7
Hatcham—			
Contributions	0	18	0
Do., Sunday School	0	3	0
Jones, Captain	1	1	0
Proceeds of Lecture	3	3	7
Hoxton, Harvey Street—			
Sunday School	1	3	8
Islington Green	5	0	0
Islington, 2nd Church—			
Contributions, Juvenile, for *Ceylon Schools*	5	0	0
John Street—			
Contributions, by Miss Stoneman	0	16	6
Kennington—			
White Hart Street Sunday School	1	0	0
Kensington—			
Collection	6	6	0
Contributions	26	13	6
Do., for *Dove*	0	7	6
Keppel Street—			
Contributions	5	10	7
Do., Juvenile	1	15	10
Do., do., for *Dove*	5	12	8
Mase Pond—			
Collection	9	11	10
Contributions	44	7	2
Do., Juvenile, for *Mutira*	20	0	0
	64	19	0
Acknowledged before	10	0	0
	54	19	0
New Park Street—			
Contributions	10	2	4
Do., Juvenile, for *Ceylon Schools*	32	0	0
Do., for *Dove*	7	13	4
Proceeds of Lecture	2	5	7
Northampton Street—			
Contributions	1	1	0
Poplar—			
Collection	2	6	0
Contributions	4	14	0
Prescot Street, Little—			
Contributions, for *Dove*	1	10	0
Regent Street, Lambeth—			
Collection	9	13	6
Contributions	39	18	3
Do., for *Chinese Native Agency*	19	12	5
Do., Sunday School	3	17	2
Proceeds of Lecture	1	3	1
Salters' Hall—			
Contributions	11	11	2
Do., for *Dove*	1	1	6
Shacklewell	41	13	0
Shoreditch, Providence Chapel	2	14	3
Shouldham Street—			
Proceeds of Lecture	2	0	0
Spencer Place	5	19	0
Juvenile Association	0	1	4
Staines—			
Collection	3	2	6
Contributions	2	10	6
Do., for *Schools*	0	15	0
	6	8	0
Less expenses	0	5	0
	6	3	0
Tottenham—			
Collection	3	18	0
Contributions	27	5	0
Do., for *Dove*	0	6	0
Do., Juvenile	0	10	6
Do., Sunday School	0	12	8
Do., by Rev. P. J. Saffery, for *Africa*	25	0	0
Trinity Chapel—			
Proceeds of Lecture	3	3	0
Vernon Chapel—			
Contributions	0	5	0
Walworth, Lion Street—			
Sunday School, for *Dove*	2	5	0
Walworth, Horsley Street—			
Contributions	2	11	11
Windmill Street, Hope Chapel—			
Sunday School	1	1	4

BEDFORDSHIRE.

Ampthill and Maulden (moiety)	3	15	4
Bedford, 2nd Church—			
Contributions, for *Dove*	1	1	0
Blunham—			
Collection	2	3	6
Contributions	1	18	0
Cranfield—			
Collection	1	10	6
Dunstable, West Street—			
Collections	12	9	8
Contributions	12	15	11
Heath and Reach—			
Collection	1	10	0
Houghton Regis—			
Collections	6	14	6
Contributions	13	5	6
Keysoe—			
Collection	1	9	8
Contribution	0	5	0
Do., Sunday School	0	12	6
Leighton Buzzard, 1st Church—			
Collections	7	15	6
Contributions	21	16	6
Do., for *Schools*	3	0	9
Do., for *Africa*	0	6	0
Do., Sunday School	2	2	0
Leighton Buzzard, 2nd Church—			
Collection	1	7	4
Contributions	1	10	0
Luton, Old Meeting—			
Collections	22	9	4
Contributions	42	7	5
Do., Sunday School, Pepperstock	0	3	0
Proceeds of Lecture	2	10	0
	68	9	9
Acknowledged before and expenses	33	4	1
	34	6	8

	£	s.	d.
Hinckley—			
Collection	1	0	0
Hoxton—			
Contributions	4	5	0
Do., for *Dove*	0	3	0
Sharnbrook—			
Collections	4	4	6
Contributions	7	8	0
Thurleigh—			
Collection	1	17	0
Contributions	2	3	9
Wootton—			
Collection	2	0	0

Berkshire.

Newbury—			
Collections	8	10	7
Contributions	17	18	3
Do., Sunday Schools	2	8	7
Reading, by Mr. P. Davies—			
Contributions	1	10	0
Do., for *Madras*	15	8	0
Sanninghill—			
Collection	0	12	0
Contributions	2	3	0
Do., for *Dove*	1	0	0
Wallingford—			
Contributions, for *Dove*	2	11	1
Windsor—			
Collections	8	14	5
Contributions	7	18	2
Do., for *Dove*	1	0	0
Wokingham—			
Collections	8	2	2
Contributions	12	9	4
Do., for *Dove*	1	13	6
	22	5	0
Acknowledged before and expenses	18	17	0
	3	8	0

Buckinghamshire.

Chesham—			
Collection	3	3	3
Contributions	15	19	6
Datchet—			
Collection, &c.	2	17	0
Kingshill, Little—			
Collection	1	10	0
Contributions	5	2	4
Do., Sunday School	0	7	3
Olney—			
Contributions, for *Dove*	0	13	4
Waddesdon—			
Contributions, for *Dove*	0	12	0
Wycombe, High—			
Collections	10	15	7
Contributions	10	8	9
Do., Sunday School	0	8	6

Cambridgeshire.

Horningsea—			
Saunders, Mr. W.	5	0	0
Mildenhall—			
Contributions, for *Dove*	1	0	0
Swavesey—			
Contributions, for *Dove*	1	0	0

Cornwall.

Falmouth—			
Collections	3	1	1
Contributions	22	17	6
Do., Juvenile, for *Patna*	4	0	0
Do., for *Dove*	1	3	0
Do., Sunday School	1	1	5
Do., do., for *Dove*	0	5	3
Helstone—			
Collections	5	5	3
Penzance, on account	14	0	0
St. Austle—			
Collections	3	18	4
Contributions	5	1	3
Proceeds of Tea Meeting	1	7	0
Truro—			
Collections	7	10	2
Contributions	18	0	8
Do., for *Translations*	1	0	0
Do., for *Schools*	1	0	0
	94	10	11
Acknowledged before and expenses	78	10	11
	16	0	0

Cumberland.

Carlisle—			
Contributions	5	10	0
Do., for *Schools*	1	0	0
Cockermouth—			
Banks, Mr.	1	0	0
Maryport—			
Collection	4	6	0
Contributions	4	4	0
Do., for *Dove*	1	14	6
Whitehaven—			
Collections	8	10	0
Contributions	3	0	0
Do., for *Schools*	1	10	0

Derbyshire.

Derby—			
Read, Mr. Thomas	1	1	0

Devonshire.

North Devon Auxiliary	48	0	0
Bradninch—			
Contributions	2	17	10
Devonport—			
Contributions, for *Dove*	2	17	3
Kingsbridge—			
Collection	2	12	1
Contributions	4	5	6
Do., Sunday Schools	1	1	6
Modbury—			
Contributions	1	8	10
Plymouth	32	15	9
Ringmere—			
Collection (less expenses)	2	7	3
Shaldon—			
Contributions	2	0	0
Stonehouse—			
Collections, &c.	6	0	0
Sunday School	0	7	0
Torrington—			
Contributions, for *Africa*	3	10	0
Do., for *Dove*	0	10	0
Do., Sunday School, for *do.*	0	10	0

Dorsetshire.

Poole—			
Collection	2	3	6
Contributions	2	15	0
Do., Sunday School, for *Dove*	2	13	0
Wimborne—			
Contributions	0	15	0

Durham.

Darlington—			
Contributions	5	0	0
Do., for *Africa*	22	0	0
Do., for *Schools*	6	10	0
Stockton—			
Sunday School, for *Dove*	0	3	6

Essex.

Ashdon—			
Collection	3	0	0
Colchester—			
Contributions	9	7	7
Do., for *Bose*	3	6	0
Do., for *Schools*	1	0	0
Dunmow—			
Collection	1	11	6
Harlow—			
Collection	5	13	0
Contributions	18	12	0
Ilford—			
Contributions, by Miss Rose	4	17	6
Do., by do., for *Dove*	0	12	0
Langley—			
Collection	1	1	4
Loughton—			
Collection	10	8	0
Contributions	2	16	9
Do., for *Dove*	3	9	8
Potter Street	6	18	0
Saffron Walden—			
Collections	12	13	7
Contributions	16	17	0
Do., Sunday School	0	16	8
Sampford, Old—			
Collection	2	0	9
Contributions	3	5	0
Thaxted—			
Collections	6	9	3
Contributions	4	10	9

Gloucestershire.

Arlington	0	1	4
Blakeney—			
Sunday School Bible Class, for *Dove*	2	0	0
Bourton on the Water—			
Collection	4	0	6
Contributions	8	12	6
Do., for *Dove*	0	8	6
Burford	2	0	3
Cheltenham—			
Collections	18	19	4
Contributions	8	7	6
Do., Juvenile	6	12	0
Do., Sunday School	14	0	0
Cirencester—			
Collection	5	16	0
Contributions	6	1	7
Cutsdean	1	7	0
Fairford	3	0	0
Kingstanley—			
Proceeds of Lecture	0	19	11
Lydney—			
Collection	6	13	6
Contribution	1	1	0
Malmesbampton	3	17	0
Milton—			
Collection	2	17	2
Contributions	0	10	3
Proceeds of Tea Meeting	3	7	0
Naunton and Guiting	5	2	0
Stow on the Wold	1	17	3
Contributions, for *Dove*	1	1	1
Tewkesbury	3	11	0
Winchcomb—			
Collection	2	6	0
Contributions	4	7	6
Do., for *Dove*	0	3	0

	£	s.	d.
Woodchester—			
Proceeds of Lecture...	0	17	7
Woodside—			
Contributions	3	10	4
Do., Sunday School	2	6	8
Wotton under Edge—			
Collection	4	5	6
Contributions	6	9	10
Do., for *Dove*.....	0	18	5

HAMPSHIRE.

Andover—			
Proceeds of Lecture...	1	6	6
Broughton—			
Contributions, for *Dove*	0	19	0
Emsworth	3	7	6
Longparish—			
Contributions, for *Dove*	1	5	6
Lymington—			
Contributions	5	0	0
Portsmouth, Portsea, and Gosport Auxiliary—			
Collection, &c., Public Meeting, Kent Street	9	10	6
Contributions	24	19	0
Ebenezer—			
Collection	4	16	8
Juvenile Society ...	1	7	0
Forton—			
Collection	4	11	5
Kent Street—			
Collection	16	6	3
Contributions	5	2	10
Do., Sun. School, Marie là bonne	1	8	7
Landport—			
Collection	4	12	0
Contributions	0	12	6
Do., Sun. School	1	8	2
White's Row—			
Collection	3	4	0
Contributions	4	16	6
Southampton—			
East Street—			
Collections.....	10	12	9
Contributions	6	6	0
Do, Juvenile ...	2	5	7
Portland Chapel	8	8	10
Whitchurch—			
Collections.....	2	14	6
Contributions	2	16	9
Do., Sunday School	0	18	2
Proceeds of Lecture...	1	0	3

HEREFORDSHIRE.

Hereford—			
Sunday School, for *Dove*	0	10	0
Peterchurch	3	10	0
Ryeford—			
Collection	2	1	5
Contributions	1	1	0
Do., for *Dove*.....	0	13	6

HERTFORDSHIRE.

Berkhamstead—			
Baldwin, Mr. J.....	1	0	0
Hitchin—			
Collections.....	18	14	3
Contributions	19	16	7
Do., for *Schools*.....	1	10	0
Do., Sunday School	0	12	6
	40	13	4
Acknowledged before	40	0	0
	0	13	4
Royston—			
Contributions	5	14	0
Tring—			
Contributions	6	16	6
Watford—			
Collection	9	16	7
Contributions	36	1	8
Do., for *Dove*.....	2	9	8
Do., for *Debt*	1	1	0
	49	8	11
Acknowledged before	18	0	0
	31	8	11

HUNTINGDONSHIRE.

Bluntisham, moiety.....	12	9	3
Huntingdon, do.	12	2	6
Kimbolton, do.....	6	9	3
Contributions	4	7	4
Ramsey, moiety	5	6	8
Contributions	11	16	6
St. Ives, moiety.....	37	0	2
St. Neots, do.....	8	18	3
Spaldwick, do.	4	1	3
Yelling, do.....	2	10	0
	105	1	2
Acknowledged before	60	0	0
	45	1	2

KENT.

Ashford—			
Collections.....	4	7	6
Contributions	2	18	0
Do., for *Schools*.....	1	0	0
Do., for *Dove*.....	1	2	6
Do., Sunday School	0	16	2
Broadstairs—			
Collection	3	11	0
Contributions	6	10	0
Canterbury—			
Contributions	9	3	0
Do., Juvenile.....	52	11	2
Do., Sunday School	1	8	4
Do., for *Dove*..	1	14	2
Chatham, Zion Chapel—			
Collections.....	8	5	2
Contributions	2	16	10
Do., Sunday Schools	1	4	9
Do., for *Dove*.....	1	11	3
Eythorne—			
Contributions	5	4	0
Do., Sunday School, for *Dove*	1	1	4
Faversham—			
Contributions	3	7	7
Greenwich, Lewisham Road—			
Box, by Miss Underhill	0	14	7
Sunday School	4	11	0
Maidstone, King Street—			
Collection	13	8	9
Contributions	29	13	1
Do., Juvenile.....	3	3	6
Do., for *Dove*.....	1	5	0
Do., for *Translations*	10	0	0
Malling, West—			
Collections.....	10	18	5
Contributions	5	2	6
Do., for *Dove*.....	0	14	4
Do., Sunday School	0	12	10
Margate—			
Collections.....	8	0	0
Contributions	21	10	7
Meopham—			
Contributions	3	1	6
Ramsgate—			
Collections.....	14	15	0
Do., Juvenile.....	0	18	6
Contributions	25	14	11
Do., Sunday School, for *African Schools*	4	1	7
Proceeds of Tea Meeting	2	10	0

Further particulars of Contributions are unavoidably postponed until next month.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

TO OUR FRIENDS.

This month we give an abstract of the Report read at our Annual Meeting. In next Chronicle we purpose to give the speeches, and, if possible, a short abstract of the Agents' returns.

The Committee of the Baptist Irish Society meet their constituents at the close of another year with mingled feelings of solicitude and rejoicing.

For several years past they have been constrained at their anniversary meetings to express deep sympathy with the toils and trials, the privations and sorrows, of those noble and devoted men who are working in the Irish mission field. Labouring, as they were, amid scenes of heart-rending desolation and suffering, in districts where famine, having slain its thousands, was followed speedily by pestilence, its invariable attendant, your agents demanded the warmest sympathies and prayers of the church of God. These sympathies were not withheld, and the benevolence of our churches was not appealed to in vain. The three famine years having past away, the Committee cherished a hope that the tone of their agents reports would this year be more cheering—that we should be called upon to rejoice with them rather than to mourn; but unhappily it is not so. Ireland still groans under evils long continued and malignant, which not only retard the progress of truth, but tend to weaken and destroy the very agencies by which truth wins her triumphs.

It is not the intention of your Committee—it has not been hitherto their practice—to speculate on the causes of Ireland's woes, "to lay bare the roots which generate the evils beneath which she groans." Individually their hearts' best sympathies are with the down-trodden and the oppressed; gladly do they associate in efforts to elevate the politically degraded, and to alleviate and destroy social and physical anomalies and wrong. But your Society has been instituted for another, a higher and more glorious object, and to the accomplishment of that its energies are strenuously and solely directed. But, abstaining from the attempt to trace present evils to their causes, or to investigate agencies direct and indirect which have sunk Ireland to her lowest degradation, your Committee would simply report that, dreading the recurrence of past years of famine and fever, and desirous to escape the heavy and increasing pressure of present calamity, thousands and tens of thousands of the peasantry and small tenant farmers of Ireland are fleeing from their native land, either to the shores of the Western world or to the islands of the Southern seas. This ebbing flood of emigration has swept through and desolated our mission churches, causing the hearts of our agents to mourn, and weakening the agencies—feeble at the best—there employed for the salvation of the people.

It has been just reported, that upwards of one hundred Irish baptists landed, during the past year, upon the shores of the single state of New York, and strenuous efforts are still being made across the Atlantic, to induce the other members of our churches to follow the example of those who have already sailed.

Looking at all the aspects of the case, your Committee cannot but sympathize in the feelings of a warm-hearted and valued missionary. "I really hardly believe," he says in a letter just received, "that it is a kindness to undermine our churches by a continual drain upon them of generally not the poorest or worst off. If ever Ireland shall be regenerated, it will not be by a steady and gradual removal of the salt of the earth. To aid the flight of those who constitute the nation's strength, will never make the nation strong." In this outward tide two most zealous agents of your Society have been removed; men whose names are familiar to most of the supporters of your mission, and whose persons are known to many. The Rev. John Bates, for seventeen years your Society's agent at Ballina and Banbridge, and the Rev. Dennis Mulhern of Conlig. Your Committee were constrained to think, that these beloved brethren were moving in the path of duty, while they nevertheless most unfeignedly and affectionately deplore their loss.

There are other changes to which your Committee cannot advert without similar feelings of sorrow. The Rev. Frederick Trestrail, who, for nearly six years, so devotedly and efficiently conducted the business of the Society as its Secretary, has felt it his duty to resign that office, and is now one of the secretaries of the Baptist Foreign Mission, having received a second pressing invitation from the Committee of that Mission. The Committee parted from him with deep regret, but they rejoice to say they are still assisted by his presence and counsel in their various meetings.

Amid the difficulties which his resignation created, your Committee were providentially directed to a successor in Mr. Williams,

who had then but just resigned the pastorate of the baptist church at Shrewsbury. After an interview, the Committee and Mr. WILLIAMS agreed to a mutual trial for six months. On the termination of this period they gave him a unanimous invitation to take the secretaryship, which he has since accepted.

There have likewise been changes in the Committee, which it is right briefly to notice. In the early part of the year Mr. CUBITT was constrained to resign his office, in consequence of his removal from London. W. H. BOND, Esq., was invited to fill up the vacant post, and kindly consented. Another member of the Committee, Mr. SWINSTEAD, was suddenly called from earth to the heaven for which he was preparing. On the 1st of January he attended a meeting of your Committee; on the following Monday he was a corpse. Deeply do they sympathize with the mourning relatives and friends, and would seek grace to lay the sad event to heart, that they also may be ready when the Master shall come.

It has been usual to form our Annual Report from the statements of the missionaries themselves. This year we shall follow the customary practice, but in presenting a connected view of the labours, trials, and successes of your agents in Ireland, the Committee cannot but express a fear that reports of religious societies are generally treated as if they were stereotyped productions. To a certain extent they must ever necessarily be so. Each year presents its catalogue of similar difficulties, labours, fears, and hopes, experienced by those of whose work the report is a faithful chronicle, and language seems almost impoverished by the attempt to convey similar and repeatedly recurring ideas and facts in fresh and impressive forms. Your Committee, however, would fain hope that the work in which they are engaged is of such a kind, that the annual statement of their proceedings will ever possess a sufficient amount of interest to call forth devout gratitude for past achievements, and to excite bracing hope and vigour for future toil.

[Here follow the Agents' returns.]

Thus have your Committe taken a rapid survey of the present position and prospects of the principal stations occupied by your agents. The returns from fourteen churches (two not having fully reported) show a gross increase of seventy-nine; or an average of nearly six to each church. The loss, however, on the present year is considerable, and unparalleled in the history of our mission. The returns show a gross decrease of ninety-nine, or a clear decrease of twenty; making an average decrease of one and a half in each of the returning churches.

Were this subtraction of strength from our churches a real and positive loss to the church of God, or did God withhold his blessing from the labours of our missionaries, your Committee would feel that it became them, with their constituents and agents, to humble themselves before the Great Head of the Church, and strive to investigate the hindrances to prosperity; but it is not so. God has given us numerous tokens for good; he has sustained the faith of our agents amid their many difficulties and sorrows, by large additions to their churches. The loss which, as a mission, we have sustained, arises almost entirely from the emigration of our members. Our loss, therefore, is the gain of other churches, and chiefly those of our American brethren; this weakening of our strength is an augmentation of theirs.

That amongst that vast human tide from the shores of Ireland which has rolled to the Western world, there should be found upwards of a hundred men and women, pious and devoted—trained to habits of thrift and industry—prepared to unite with and to strengthen the religious agencies in operation there—is to be attributed to your Society. And could our voice reach our Transatlantic churches, we would say—"Brethren, stretch forth your hands and help us, and the numbers ye have already received from our churches shall be but the earnest of an abundant harvest: aid us by your sympathies, your prayers, and your support, in our efforts to elevate and to save Ireland, and these efforts shall never cease until every single emigrant who sails from her shores—until her now degraded and down-trodden millions shall own the sway of Him whose we are, and whom we serve!"

Your Committee have sought to secure fuller and more precise knowledge respecting the extent of the itinerancy of the missionaries and their readers; the number of children in their Sunday, week-day, and night schools; the number of copies of the Scriptures put into circulation by your agents; and all such other information as would have enabled them to present, in a concentrated form, the various direct and indirect agencies for good which your Society employs. But the returns are not so perfected as to warrant the publication of them in the present Report. This the Committee regret, inasmuch as such returns, showing the great and gratifying success attendant upon the labours of your Society in past years, would present its claims upon the churches in another and most forcible aspect. The best proof of the adaptation and efficiency of any agency, is its practical working. Societies, like individuals, require to be proved by trial, and time effectually tests the value of professions. This Society has now been tried for thirty-six years, and every succeeding year gives enlarged testimony to its usefulness and peculiar adaptation to secure the object it contemplates.

But your Committee are not at present in a position to speak accurately of the numbers added to our churches since the establishment of the Mission, and to particularize those rescued from the meshes of a corrupted Christianity; or to state the exact number educated in their various schools. They can

only approximate the number when they report, that more than six hundred thousand of the youth of Ireland have been educated partially or entirely by this Society; and this number, they have much reason to believe, is far below the real amount. They find that in some periods of the Society's history, ten thousand children were in our schools at the same time. An old and valued missionary, in a letter just received, says,—"I find the number of children in the schools under my inspection from September, 1821, to the present March, 1850, to be seventy-six thousand three hundred and forty-six." And the district in which this missionary laboured, was not one of those in which the greatest number of our schools were established. These six hundred thousand children (allowing that the Committee approach the truth in their calculations) were all furnished with school books, Testaments, and Bibles. Who is able to estimate rightly the mighty influence which such a scriptural education, imperfect as it necessarily must be, will exert upon the future history of Ireland? It is potent already; the spirit of inquiry has been widely created, and is ever increasing in power and extent. Almost every communication from your missionaries gives us the most gratifying proofs of this; and those of our friends who are accustomed to trace the operations of your Society, and who read the monthly reports of your agents, will be aware that this spirit of inquiry and thoughtful independence is strongest and sturdiest in the districts where your Society's schools were most numerous. Educate the young; teach them the pure truth of God; and soon the mighty fabric of craft, will-worship, and superstition, which crushes to earth the soul of Ireland, will totter to its fall; and the time to favour her long-benighted children, even the set time, will come.

The state of the finances has been to the Committee a matter of much solicitude. Last year "a Sub-Committee was appointed to look narrowly into the whole question, and report accordingly. It appeared to them that retrenchment had been carried to its utmost practicable limit. To reduce the Society's agency in Ireland any further, would almost nullify its operations, and render it unadvisable to carry it on with its present organization." During the present year the Committee availed themselves of the changes which have occurred both in Ireland and at home, to reconsider the matter, and by new arrangements and adjustments of agency, to reduce, in however small a degree, the expenditure of the Society without impairing its efficiency. They are, however, thoroughly convinced that to render the Society a flourishing and very successful instrument in Ireland's regeneration—to give it that standing and influence which it is adapted to sustain—its income must be greatly increased. They would affectionately press the consideration of this subject upon the churches, assuring them that the history of all missionary societies, and other benevolent and Christian agencies, is one continued exposition of the apostolical text, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Your Committee are pleased to report that the income of the Society has more than equalled the expenditure of the present year; and that the balance against the Society, instead of being, as at the last anniversary, £1,670 8*s.* 6*d.*, is reduced to £1,606 13*s.* 2*d.*

But the pressure of such a debt embarrasses greatly the Society's operations. It disheartens the conductors of the mission at home, and fetters the efforts of the agents in Ireland. Earnestly and imploringly do our missionaries call for help: some of them are sinking beneath accumulated and weighty responsibilities. Gladly would your Committee listen to their entreaties, and send more agency into the field. The state of the finances, however, imperiously forbids. They can send across the channel only unavailing sympathy and regret; while the openings which Providence occasionally presents cannot be occupied.

These facts the Committee lay before their constituents, confident that if the churches could but be awakened adequately to feel the wants and woes of Ireland, and her pressing claims upon their sympathy and support, a more vigorous and united effort for her salvation would be attempted, and these anniversary meetings would tell of increased successes and new forms of triumph. Ireland has been long a neglected and despoiled portion of our empire; subject to British rule for more than six hundred years, and for more than a fourth of that period enjoying the benefits of our constitution, she at this very day presents a spectacle which, politically, socially, or morally, can scarcely be paralleled amongst the civilized nations of the earth. Too long have British Christians sought to remedy the ills of Ireland by calling on successive governments to legislate on her behalf. Ireland's regeneration is the peculiar mission of the British churches: this was the earnest conviction of those devoted and noble men, the fathers and founders of our mission. They instituted the Society—watered it with their tears and prayers—were privileged to behold its first-fruits, and then entrusted it to the confiding faith and loving hearts of their successors. For thirty-six years, through evil and through good report, it has won its way; severely tried and persecuted at times, but ever blessed with success; and now more than ever prepared for effort and for victory. The moral soil upon which it labours is one which, under proper culture and right influences, will develop much of the noble and beautiful in character. But that soil has been sadly neglected. Is it surprising then that there briars and noxious weeds should grow? Our churches are ex-

pending their efforts in foreign lands, or the dependencies of the British crown. Ireland, an integral part of our empire, has been comparatively forgotten. Your Committee are not ignorant of the labours of other missionary societies in the island; but what are all combined, compared with the wants and claims of its teeming population?

Looking, however, only at the agencies employed by this Society, the Committee would ask their friends to glance at a map of the country, and familiarize themselves with the spots where these agencies are located; they will then more definitely apprehend the distances which separate beloved brethren, and may from the survey be induced to come more liberally to their help. In the two western provinces, Munster and Connaught, we have five missionaries to a population of four millions. And drawing a right line from Cork, where our missionary, Mr. YOUNG, labours, to Ballina, the scene of Mr. HAMILTON'S operations, the entire of that western district, comprehending the large counties of Kerry and Limerick, Clare and Galway, is unoccupied by a single agent of this Society. Ought not considerations like these to urge our churches to redoubled and sustained effort in the cause of God? Difficulties ought not to deter them. Hostility should strengthen, and not relax their energy.

[The remainder of the report is omitted from want of space.]

CONTRIBUTIONS SINCE LAST CHRONICLE.

	£	s.	d.
Southampton	0	13	0
Ford Forge	4	0	0
Kettering	5	0	0
Plymouth	15	14	2
Ramsgate	2	1	0
South Shields	1	0	0
Ashbourne (T. A.)	0	10	0
Haddenham	1	0	6
Hanley	3	0	0
Newcastle on Tyne	5	10	0
Stoke on Trent	0	10	0
Oxford (additional)	3	14	0
Liverpool	33	19	1
Lymington	2	0	0
Olney	5	0	0
Chesham	3	15	6
Louth	6	1	6
Beccles	3	1	6
Pershore	7	11	6
Worcester	11	2	6
Bangor	0	15	0
Tring	3	10	0
Oswestry	0	10	0
Norwich (additional)	0	10	0
Sutton (York)	0	5	0
Windsor	1	0	0
E. E	0	10	6
Burwash	1	0	0
Ingham	5	7	0
Birmingham	41	2	5
G. Edmonstone, Esq.	5	0	0
Ditto (Relief)	5	0	0
Bewdley	2	8	7
Beaulieu Rails	6	1	0
Paulton	6	14	6
Reading	7	4	0
Frome	7	5	6
Wellington	9	11	8
Bristol (additional)	0	10	0
Halifax	2	2	6
Ditto (additional)	0	10	0
Berkhampstead	1	0	0
Leek, Mrs. (Gill	3	0	0
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Stanwick	1	1	0
Kington	2	0	0
Coleford for Kilcooley	2	0	0
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Tullamore	3	11	0
Abbey Liex	3	0	0
Cork (for schools)	1	0	0
Moate	3	6	0
Belfast	20	0	0
Ballina	4	4	3
Tubbermore, &c.	10	14	6
Athlone	3	14	6
Conlig	6	14	0
Kilcooly (Rev. J. B. Wilson)	1	0	0
Dublin	30	15	4
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Parson's Town, &c.	10	5	6
Scotland—			
Greenock (in part)	7	0	0
Glasgow—Mr. Jas. Allan	3	0	0
London—			
Bow	2	1	7
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Hackney	7	6	7
Regent Street, Lambeth	3	12	4
Spencer Place	2	19	6
Providence Chapel, Shoreditch	3	10	0
Tottenham	6	9	8
Camberwell (Miss Watson)	5	17	3
Sion Street Sunday School	1	0	0
Blandford Street	10	0	6
Keppel Street	8	17	6
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Eagle Street	8	5	0
Ditto, Miss Bailey	1	15	6
Hammersmith	4	1	6
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London Annuals—Additional from Collector	40	5	6

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JUNE, 1850.

MEMOIR OF THE LIFE OF JOSEPH GUTTERIDGE, ESQ., OF DENMARK HILL, SURREY.

BY EDWARD STEANE, D.D.

This is the title of an interesting book which has recently issued from the press. Mr. Gutteridge was for half a century one of the most influential men of our denomination. His memory deserves the respect of the present generation; and as it is not likely that all our readers will have access to the volume, we think it right to lay before them a brief abstract of its contents. Every sentence in the following account is Dr. Steane's; but he is not responsible for its deficiencies, as these are occasioned by the narrowness of the limits to which it is necessary to confine the article. Ed.

Joseph Gutteridge, the only son of his parents, was born at Leighton Buzzard, August 26, 1752. The family from which he descended was highly respectable, and many of its members have in successive generations been distinguished by the excellence of their character, and the service they have rendered to the cause of evangelical religion in connexion with protestant nonconformity.

Of the childhood and early youth of Mr. Gutteridge no information is preserved except that he received a good education partly in a school, at that time of some celebrity, at Ware, and partly in London. As he advanced towards manhood he conceived a strong predilection for the occupation of a banker, and still more for the higher department of the legal profession. Had divine Providence favoured his wishes in this latter respect it can scarcely admit of a question that he would have risen to eminence. His naturally sagacious and acute mind would have found at the bar both the excitement and the scope fitted to draw it forth, while his probity and his high sense of honour would have placed his character in a commanding view. But the death of his father, who had re-

moved to Southwark while he was a child, induced him to relinquish this design, and devolved upon him, at the early age of eighteen, the conduct of a large and important business. Inexperienced as he naturally was, and both unpractised in the details of manufacture and trade, and averse to them, he nevertheless addressed himself to his new occupation with characteristic decision, and, overcoming his reluctance, conducted it with so much skill and good management, as in a few years, on the basis of his patrimonial inheritance, to provide for future independence.

About seven years after this event, in the month of September, 1777, he married Miss Sarah Smith; a lady whose amiable disposition and gentle piety, combined with a cultivated mind, fitted her at once to adorn the society of her husband, and to exert the happiest influence upon his character. The father of Miss Smith was the late James Smith, Esq., of Islington, the intimate friend of Dr. Samuel Stennett, and one of the deacons of the church of which that eminent divine was pastor; and her brother, the late John James Smith, Esq., of Hamper Mill, near Watford, whose name is never mentioned by those who knew him without the expression of some affectionate tribute to his incomparable worth.

This union it pleased God to protract to the unusually long period of more than sixty years, and to make it the source of perpetually increasing happiness.

Before their union there is evidence that the Spirit of God had awakened in their minds many convictions, and led them to look with an anxious eye upon the duties and privileges of the Christian profession. They found in the ministry of the Rev. Abraham Booth that spiritual instruction which was fitted to strengthen their incipient piety. Nor was it long before they resolved under his encouragement to take the important step by which they should commit themselves to the responsibilities of a recognized union with the church of Christ. On December 2, 1778, they were baptized by Mr. Booth, and on the following Lord's day received into the church under his pastoral oversight.

During the next seven or eight years Mr. Gutteridge made rapid but steady progress in Christian attainments. His union with the church of Christ became an incentive to a diligent cultivation of the graces of the Holy Spirit, and to a close walking with God. A diary which he kept at this time affords evidence of his habits of devotion and self-examination, and supplies some information of the circumstances through which divine Providence was leading him.

It was not long before he began to experience domestic trials in the loss of children, and the delicate state of Mrs. Gutteridge's health. His own constitution also was far from robust, and gave little promise of so long a life. He seems indeed to have apprehended an early removal, and he aimed to live under the solemn influence of such an impression. His business was prosperous, but did not draw away his heart from spiritual things. Both his worldly success, and his personal and family afflictions, were sanctified by the abundant measures of divine grace which were imparted in connexion with them. His religion, in a word, was the plastic and predominant influence which was now forming his character.

In 1786 Mr. Gutteridge was called by the church of which he was a member, to sustain the office of deacon. The discipline to which he had subjected himself, and the prayerful diligence with which he had been cultivating his Christian character, had eminently pre-

pared him for the station of influence and usefulness to which he was invited. His fitness for it was apparent both to his pastor and fellow members, and probably he was himself the only person by whom it was doubted. His convictions, however, of the importance of the office on the one hand, and of his own want of the qualifications proper to it on the other, seem to have deterred him for some time from complying with the desires of his friends. "To my brethren and to you, Sir (he says, addressing his pastor in a paper written on the occasion), I have repeatedly acknowledged my unfitness and incapacity to sustain such a character among you; and however unnecessary it may seem, I cannot satisfy my own mind without again declaring on the most impartial inquiry, that no alteration of my views has taken place. Every time I look at the character of a deacon as drawn by the pen of inspiration, I see, and feel, and would be humbled under the sad disparity I am sensible of." At length, yielding to the wishes of the church, and still more, acting from a sense of duty, he accepted the office, expressing as he did so, his dependence upon divine grace to enable him to maintain his Christian reputation unblemished, and to discharge his new duties as with honour to himself, so also with advantage to the community.

The middle period of Mr. Gutteridge's life was, to a considerable extent, devoted to social and public usefulness. The character he had now established for integrity and wisdom, combined with his capacity for business, occasioned his aid to be sought in the management of many of the religious and philanthropic institutions of the period, as well as in various matters connected with trade and commerce.

He was especially instrumental in obtaining the repeal of certain laws, enacted at a period when the principles of trade were imperfectly understood; and the operation of which, while it was prejudicial to the community, pressed severely on persons engaged in his own line of business. The contest with the upholders of these injurious restrictions was long and arduous. On their side some of the most eminent men at the English bar were employed. The tanners committed their interests to the hands of Mr. Gutteridge, who argued their cause in so masterly a manner, both with the government, and before a parliamentary committee, as not only to satisfy his friends, but to elicit also the admiration of his opponents. In the end they were defeated, and the obnoxious laws repealed. A handsome piece of plate presented to him on the occasion, at once expresses the sense entertained of the value of his services, and records their success.

It appears to have been about this time that he was invited to hold His Majesty's commission of the peace. The instances were few in those days in which this honour was offered to dissenters; nor indeed could they accept it, unless they could see it right to practise what was called occasional conformity. Mr. Gutteridge's views would not permit the adoption of such a course; and as he was far too devout a man to qualify, as the law required, for the sake of office, and too honest to evade its obligation by taking advantage of an annual indemnity, the proffered distinction was declined.

In connexion with the deputies appointed to protect the civil rights of dissenters, he took an active part in the various measures pursued by them, in discharge of their public trust, and especially in the great, and ultimately successful struggle to obtain the repeal of the Test and Corporation Acts. For many years while the chair of that important and influential body was occu-

pied by William Smith, Esq., M.P., Mr. Gutteridge was deputy chairman, and devoted himself, with great assiduity, to the management of its affairs.

The friend of popular education, at a time when few efforts were made to promote it, and its advocates were exposed to ungenerous suspicions and misrepresentation, he became, in conjunction with William Fox, and a few other philanthropic individuals, one of the founders of the Sunday School Society. Extending his concern from the children of the poor to those of the wealthier classes, he entered warmly into the origination and early conduct of the Protestant Dissenters' Grammar School at Mill Hill. For many years also he acted on the committee of the Orphan Working School, and the just appreciation of his services led the governors of that excellent institution, on the decease of Ebenezer Maitland, Esq., to elect him to the office of president; an honour, however, which his advanced age at the period induced him to decline.

Other societies, occupying a wider sphere of benevolence, engaged also his efficient co-operation. He promoted the formation of an auxiliary to the British and Foreign Bible Society in his own neighbourhood, and became, on repeated occasions, at the anniversary meetings, its public advocate. Indeed, his aid was never sought in vain in any effort of Christian usefulness, and seldom was a public meeting held in the place where he resided, having a religious, philanthropic, or humane object in view, at which he did not either preside, or take part as one of the speakers.

Attached to agricultural pursuits, Mr. Gutteridge purchased a small manor farm at Piggot's Hill, near St. Alban's, where in the comparative retirement of a country life he passed the summers of twenty years. The healthful occupations of the farm engaged his mornings; and in the domestic circle, not unfrequently enlarged by the presence of congenial friends, his evening hours were spent with books and conversation. These were to him seasons of great personal enjoyment; and he often expressed the wish, that in this secluded spot he might be permitted to spend the latter period of his life. There was indeed one circumstance which occasioned him much anxiety; he painfully felt the manner in which the spiritual interests of the neighbourhood were neglected. No sabbath school provided for the instruction of the cottagers' children, nor was the gospel preached to the cottagers themselves when they went to their parish church. For a long time he was the only dissenter known to reside in the place; and no means seemed open to him beyond such as were of a private nature, by which to promote its religious improvement. At length, however, the providence of God favoured his designs. He succeeded in collecting a Sunday school at Harpenden; and his efforts, as in many similar instances, provoking the dormant zeal of the clergyman, led to the institution of another in connexion with the established church. Much about the same time also another person came to reside in the village, who like himself was concerned for the salvation of his fellow men. This good man's house was soon opened for divine worship on sabbath evenings, and a chapel was shortly afterwards erected at Wheathampstead, in which a few godly persons were united in Christian fellowship, and formed the rudiments of the present congregational church.

In his own denomination, it was natural that he should acquire increasing influence. At the period however of which I am speaking, few of those societies were formed, which have since

drawn forth to so great an extent, and concentrated the active zeal of our churches; and those which were in existence, were in an incipient and weak state. One institution there was, which, founded in the year 1718, had been quietly pursuing its benevolent course, and seemed capable of being nurtured into a capacity for more enlarged usefulness. This institution, which received the name of the Particular Baptist Fund, early enlisted his sympathies; his attachment to it, augmented with his years, and down to the close of his life, he continued to devote himself to the conduct of its business with unabated interest.

Mr. Gutteridge's official connexion with the fund, dates from the year 1794. Four years afterwards he was chosen one of its treasurers, and this trust he held till his death, a period of forty-six years. The steady and unremitting diligence with which he applied himself to promote its designs, and the confidence entertained of its judicious management, while he directed its counsels, is evident from the fact, that its income from funded property, which was only £500 per annum when he entered upon his office, amounted at the period when he was called to resign it, to more than £2000.

One of the objects contemplated by the Baptist Fund was the education of young men for the ministry of the gospel; and the fundees were accustomed to devote a portion of their income to defray the expenses of students, while residing at college, or placed under the care of some experienced minister. In the year 1804, the laudable desire still increasing to provide our churches with competent pastors, an institution was formed under the title of "The London Baptist Education Society," which undertook to raise funds for the purpose of providing instruction for pious young men who were afterwards to enter upon this important office. The rules of this society, as originally drawn, and in the hand writing of Mr. Booth, are among Mr. Gutteridge's papers. After pursuing its useful operations for six years, it was merged in a new and enlarged effort of a similar kind. This was the foundation of "The Baptist Academical Institution at Stepney."

The denomination is indebted to the munificence of William Taylor, Esq., the intimate friend of Mr. Gutteridge, and a deacon with him of the church in Little Prescot Street, for the pecuniary means necessary to purchase the premises required for its commencement; but to Mr. Gutteridge himself, it is scarcely less indebted for suggesting to his friend such an appropriation of his wealth, and for carrying the design into effect. Of the institution thus founded, Mr. Gutteridge became the treasurer, and the large sums so liberally contributed to place it on a satisfactory basis, are at once an evidence of the earnest manner in which he applied himself to the object, and a testimony to the confidence reposed in him as having the chief direction of its plans.

He continued to watch over the interests of the college through many subsequent years, until his advanced period of life, and other circumstances, induced him to lay down his office.

The circumstance which first brought Mr. Gutteridge into active connexion with the Baptist Mission, appears to have been the renewal of the East India Company's charter in the year 1813. On that occasion, strenuous efforts were made to obtain the insertion of a clause favourable to the propagation of Christianity in British India, by the labours of missionaries. These efforts were rendered necessary by the opposition of a powerful party, both in the direction of the East India Company and in parliament; and they were ultimately crowned with triumphant suc-

cess. The struggle, however, was arduous, and called for every kind of exertion which the friends of missions could make. The baptists, as having been the first in recent times to institute missionary operations, and as having moreover chosen Bengal for the sphere of their labours, could not but be deeply engaged in the conflict. The works of Mr. Fuller and Mr. Hall evince the argument and the eloquence with which these great men pleaded from the press; and the parliamentary records show with what unanimity the churches of the denomination expressed their sentiments in petitions to the legislature. In various ways Mr. Gutteridge rendered valuable service.

The intelligence and address of Mr. Gutteridge were of essential service in the interviews which were had with government and with other persons of eminence in the legislature. The writer has often heard him relate that on coming away from lord Liverpool Mr. Fuller was so satisfied with the manner in which the case had been argued with the minister, that he said, "Well, brethren, I may go home, for I see you are armed at all points."

Although Mr. Gutteridge thus exerted himself on behalf of the Baptist Mission, he took no share in its management till the year 1819. Up to that period its business was conducted, after Mr. Fuller's death, by a committee which held its meetings in the country. Many inconveniences were connected with this plan, and much embarrassment of its affairs was found to result from it. At the annual meeting held at Cambridge in October of that year, a considerable modification of its constitution, and especially in the executive department was adopted. These changes were made principally as the consequence of the representations pressed on the attention of the meeting by Mr. Gutteridge, and a few other gentlemen who felt with him, that if the society, now grown to a considerable magnitude, and having pecuniary transactions to a large amount, was to be conducted with safety and efficiency it must be placed under more systematic management. "The time is come (he remarked) when, in my view, it is essential to the well being of the mission that its measures of business should be conducted in London. I say not this, I hope, from any personal motives. Many of you know, that although I have not been backward to assist when the mission has appeared to be in danger, yet I have declined being on the committee, constituted as it has been, for two reasons;—the one to show, that in whatever advice I ventured to give respecting the mission I was acting disinterestedly; and the other was from a persuasion that, under existing circumstances, my efforts to promote its welfare would be of little or no avail. I still can honestly say, that I have no wish for any personal influence in missionary concerns; but if the vessel be in danger (which I am satisfied is the case), who that loved the cause would refuse to pull at an oar, or to handle a rope, to aim at least to secure the safety of the ship. It would afford me pleasure in my declining days, and declining I am sensible they are, to see your missionary concerns placed under a solid and judicious system of management, that might afford a well grounded hope to its friends of its permanency and successful progress under the smile of heaven! In the plan submitted to your consideration there is perhaps as little deviation from former measures as the nature of the case will allow of."

In conformity with the plan thus referred to the general committee was enlarged, and a central committee chosen from it was appointed to hold its meetings in the metropolis. From

that time Mr. Gutteridge became intimately conversant with all the proceedings of the mission. Nothing could exceed the regularity with which he attended the meetings of the committee, or the deep and continuous interest with which he entered into every subject that claimed its attention. On repeated occasions he was selected to preside over the public annual meetings, a duty which he always discharged with great ability, and especially when any circumstance arose demanding more than ordinary wisdom and firmness. During the time that he was connected with the society, a period of more than twenty years, it had often to struggle with heavy pecuniary embarrassments. It was also severely tried by misunderstandings and controversies arising among its missionaries, and dividing both them and its friends at home. But the close attention which he paid to its business, enabled him thoroughly to understand every point of difficulty as it aroso, and gave a value to his judgment which his coadjutors were always ready to acknowledge; while from resources at his command, he enjoyed the satisfaction, on repeated occasions, of aiding to extricate its finances from a position which must otherwise have seriously interfered with its operations.

Among the efforts made by Mr. Gutteridge to promote the kingdom of Christ in connexion with his own denomination, must be finally mentioned those which led to the formation of the baptist church at Camberwell, and the subsequent erection of the edifice in which they worship. He had long cherished the desire, if divine Providence might favour it, to see this object accomplished. There was indeed a small congregation gathered several years before by a worthy and zealous man, though very inadequately qualified for the ministerial office. It never prospered much, and at length advanced years, and the want of encouragement, made him not unwilling to give it up. Mr. Gutteridge gladly embraced the opportunity thus afforded, and purchasing the chapel, associated with himself a few friends like-minded, and invited ministers to supply it. Amongst others the writer, then a student in the university of Edinburgh, was requested to visit them.

In the following December a baptist church was organized on the principle of free communion. Mr. Gutteridge was not himself one of them, for, though the principal promoter of the design, he did not deem it his duty to leave the church with which all his life he had been connected. But he was present and took an active part in the solemnities of that hallowed evening.

With the attainment of this object, Mr. Gutteridge felt that his public work was done. He had passed the appointed limit of human life, and though still in the enjoyment of health and a vigorous constitution he naturally sought repose. A gracious Providence indeed lengthened out his days to a period of nearly twenty years longer, and he continued in various ways to exert himself in many plans of general usefulness, but he entered upon no new undertaking, and gradually withdrew more and more into the retirement of private life.

The trials to which it pleased God to subject him in the last years of his life, served by their discipline to add the last touches of grace and spiritual beauty to his character. Of a quick disposition naturally, and unapt to submit, nothing could surpass his gentleness and unrepining patience under them. He habitually spoke of the rectitude of the divine government in all its appointments, and of the wisdom with which every stroke was inflicted. It quieted every solicitude, laid every

complaint to rest, and enabled him to bear the sharpest pains with unbroken equanimity, to remember that the hand of God was in them all.

The final scene was pre-eminently calm. It was on a sabbath morning and in harmony at once with the sanctity and the rest of the day. Not a pain was felt; not a struggle was experienced; not a groan was uttered. Those who stood around him as he breathed his last could not but say to one another, "Mark the perfect man and behold the upright, for the end of that man is peace."

DIVINE REVELATION NOT A MODE OF INTELLIGENCE.

BY THE REV. J. H. HINTON, M.A.

"REVELATION," says Mr. Morell, "necessarily signifies a mode of intelligence," "a mode or process of intelligence," "a process of the intuitional consciousness."*

I have quoted these several phrases, because I wish the reader to be satisfied that I have not availed myself of a slip of the pen, or misrepresented the writer's real meaning. That the sentiment he thus expresses is both important in itself, and of most momentous bearing, must be evident at a glance; or, if this were at all doubtful, it would be demonstrated by the fact, that the author infers from it, "that the bible cannot, in strict accuracy of language, be termed a revelation." I shall need no apology therefore for offering on it a few remarks.

1. If revelation be a mode or process of intelligence, it is no longer divine, but human. For the intelligence referred to by Mr. Morell is the intelligence of the human mind, which, of course, in all its modes and processes, must be human still. Revelation, however, is declared to be an act, not of man, but of God; as it is written, "GOD *hath revealed* them unto us by his Spirit," 1 Cor. ii. 10.

2. If revelation be a mode or process of human intelligence, it is no longer something directed *to* man, but something taking place *in* him; since all modes and processes of human intelligence are necessarily within the mind itself. The scripture declares, however, as in the passage just cited, that revelation is a process directed *to* man, and consequently external to him.

3. If revelation be a mode or process of human intelligence, it is not possible that it should acquaint us with anything beyond the range of the human faculties. As it is useless for the eye to gaze upon any but visible things, so every effective process of human intelligence must be directed to knowable things; but the deep things of God are not knowable by man, except as made known by God himself, 1 Cor. ii. 11.

4. If revelation be a mode or process of human intelligence, there is then a certain other process left without a name, and one for which a name is certainly required. The divine act of communicating truth otherwise unknowable to man—this, which has long and familiarly been called revelation, if it be no longer to be called so, by what term is it henceforth to be designated? It is undoubtedly an act of infinite importance and excellency, and cannot be

* Philosophy of Religion, pp. 124, 125, 141.

suffered to be obliterated, by a false assumption of its name for something else, from the category of spiritual things.

5. In truth, however, in calling revelation a mode of intelligence, Mr. Morell entirely overlooks the essential nature of revelation itself, and amuses himself with one of its conditions. "For a revelation at all to exist," says he, "there must be an intelligent being, on the one hand, adapted to receive it; and there must be, on the other hand, a process by which this same intelligent being becomes cognisant of" it. Doubtless: but this very statement clearly implies, that neither the intelligent being, nor any process of intelligence of which it is capable, is the revelation itself. Yet, because a revelation *implies*, or, as Mr. Morell says, "indicates" a process of intelligence in the reception of it, he strangely leaps to the assertion that the process of intelligence is the revelation itself. A more obvious and transparent fallacy could scarcely have been fallen into by any writer pretending to reason, and it is especially surprising in a writer of such high philosophical pretensions as Mr. Morell. That the natural and just idea of revelation had really presented itself to his mind, is evident from the very first sentence he has written on the subject, which is as follows:—"The idea of a revelation always implies *a process by which knowledge is communicated* to an intelligent being." If he had said a revelation *is* such a process he would have expressed the exact truth. How, after being so near it, he could have glided off into the fallacious notion that revelation is not a mode of communication, but a mode of intelligence, is almost unaccountable.

We can now dispose satisfactorily of his grave and frightful inference, "that the bible cannot, in strict accuracy of language, be termed a revelation." The bible, undoubtedly, is not a process of intelligence; but a method by which knowledge is communicated to intelligent beings it certainly is, and one in all respects worthy of the high and glorious name it bears—a discovery of the mind of God to man.

IMMERSION OF ORIENTAL WOMEN.

BY THE HON. AND REV. B. W. NOEL, M.A.

WHATEVER obstacles may be supposed to exist to the immersion of multitudes in Palestine must be supposed to exist in Hindostan. There the men are not more robust, there the women are not less timid and secluded; multitudes, nevertheless, are immersed there at their sacred festivals. "There are a great many springs and pools consecrated by superstition, and much renowned for the spiritual effects which they communicate to those who bathe in them. When the year and the day arrive for bathing in those sacred waters, a crowd of people, almost without number . . . arrange themselves all round the water at the happy time. They wait for the favourable hour and moment of the day; and on the instant of the astrologers announcing it, all, men, women, and children, plunge into the water at once."—*Dubois*, p. 125.

"But of all festivals, the most famous, at least in most countries, is that which is called Pongol, celebrated in the end of December, or the winter solstice. The second day is called Surya Pongol, or Pongol of the Sun. Married women

after purifying themselves by bathing, which they perform by plunging into the water without taking off their clothes, and coming out all dripping with wet, set about boiling rice in the open air, and not under any cover."—*Dubois*, p. 387. "In the full moon, at Asharhu, many thousands of Hindoos assemble at Prutapu-guru, a place to the west of Lucknow, and bathe in the Godavery." — *Ward*, vol. iii., p. 218. "On the last day of Choitru, a large concourse of Hindoos, some say as many as twenty thousand, principally women, assemble at Uyodhya to bathe in the Suruyoo."—*Ibid*, p. 219. "On the banks of the Yumoona, on the second of the moon, in Khartickhu, vast crowds of Hindoos assemble in different places to bathe."—*Ibid*, p. 219. "On the thirteenth of the decrease of the moon, in Choitru, the people descend into the water, and, with their hands joined, immerse themselves. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnoo, &c., and then immerse themselves again. . . . On this occasion, groups of ten or twelve persons stand in the water in one spot, for whom one Bramhun reads the formulas."—*Ibid*, p. 212. "At sacred spots such as Benares, one hundred thousand men are often seen assembled on the banks of the Ganges, especially at the time of an eclipse; as soon as the shadow of the earth touches the moon, the whole mass, upon a certain signal given, plunge at once into the stream."—*Weitbrecht*, p. 116. All that can be imagined against immersions in Judæa might with equal plausibility be advanced to prove that there are no immersions in India. If to bathe in their clothes would injure the disciples of John at Bethabara, so it would injure the devotees of Vishnoo at Benares. If the secluded habits of the Jewish women would forbid their immersion at baptism, so would their more secluded habits forbid the women of India from being immersed at their festivals. But as it takes place under the eye of the British government in India, notwithstanding these imaginations of its improbability, so did it take place in the Jordan, notwithstanding similar arguments to the contrary. Let the reader observe that these Hindoo baptisms are not cited to justify the practice of immersion,—it needs no justification; but simply to obviate imaginative arguments against the historical fact derived from the supposed seclusion of Jewish women and the supposed danger of immersion to their health.—*Essay on the External Act of Baptism.*

DR. BEILBY AND HIS CONSUMPTIVE PATIENT.

The late Dr. Beilby, who was a zealous member and active officer of the church meeting in Elder Street, Edinburgh, was remarkable for the earnestness with which he endeavoured to combine his duties as a physician with those of a Christian friend. In a biographical sketch prefixed to a selection from his papers recently published under the supervision of his friend and pastor, Dr. Innes, it is remarked that the facility which he possessed of introducing religious conversation in his intercourse with his patients was greatly blessed. "On one occasion, having been called to attend a young lady in consumption, he embraced an early opportunity of informing her of her danger, and of the probability of her illness, ere long, terminating

fatally. He begged her solemnly to inquire of herself if she was prepared to die; and spoke seriously to her on the importance of being ready for the summons of death. During his conversation, she exhibited signs of displeasure and disrelish for the subject, and he was obliged to leave her without any good impression being apparent. On his next visit he was received with great coldness by his patient, who could hardly be induced to answer even the ordinary questions he addressed to her concerning her ailments. Not knowing the cause of this, he inquired of her friends in an adjoining room, 'What makes Miss ——— so reserved and shy to-day? she will scarcely even speak to me;'—when he was told, 'Oh, Dr. Beilby, she was much hurt by your speaking to her as you did yesterday; she considered it quite uncalled for, and begs that in future you will confine your conversation in her room to professional and commonplace topics, and avoid that of religion.' On hearing this, he endeavoured to recollect in what terms he had spoken to her, and put the questions to his conscience—'Did I do right or wrong? If I were again placed in similar circumstances, should I act differently or repeat the same conduct?' Having answered these questions to himself, as his high sense of responsibility dictated, he returned to the invalid's chamber, and after giving her some general directions with regard to her medicine and treatment, he prepared to leave the room; but on reaching the door, he once more looked back, and ventured, in spite of his late rebuff, to say—'Is not that a blessed truth which God reveals to us in his own word, that "The blood of Jesus Christ his Son cleanses from all sin?"' Then, without adding another word, he closed the door, leaving the young lady alone. The following day, to his joyful surprise, on entering his patient's room, he received a most cordial welcome. She stretched out her hand, and said, 'Come in, Dr. Beilby, I am very glad to see you. I shall always be happy to see you now.' He was pleased, but astonished, and asked her, 'What had produced so marvellous a change in her mode of receiving him?' when she replied, 'Ah, Doctor, when you spoke to me of death, I could not bear it, for I felt I had lived all my life for pleasure, and, in prospect of death I had no comfort; but when you told me of a Saviour, who is able and willing to cleanse me from all sin, then my heart rejoiced and I could look forward without fear.' On every subsequent occasion of their meeting, till her death, seven weeks after, she expressed her peace in believing, and the absence of all terror in view of death."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. IV.—AMEN.

THIS word, originally Hebrew, occurs in the Greek Testament in one hundred and fifty-one instances. In the epistles and the book of the Revelation it is uniformly adopted by our English translators, as it is also in Matt. vi. 13; xxviii. 20; Mark xvi. 20; Luke xxiv. 53; John xxi. 25. In the other hundred and one cases, all occurring in the gospels, it is uniformly translated *verily*. The celebrated Dr. George Campbell of Aberdeen says, "Its proper signification is 'true,' '*verus*,' as spoken of things, 'observant of truth,' '*verax*,' as spoken of persons, sometimes 'truth' in the abstract."

A SONG IN THE NIGHT. No. 4.

"Watchman, what of the night? The watchman said, The morning cometh, and also the night."—ISAIAH xxi. 11.

WHAT of the night, oh watchman? Glance
From off thy lofty keep;
Dost thou behold the morn's advance
O'er battlement and steep?
Say—do the early daybeams dance
Upon the swelling deep?

Weary and long the hours have seemed
Since evening's songs were rife,
And sunset's parting glory streamed
In floods of golden life;
What time our hearts of freedom dreamed,
Afar from toil or strife.

But though the midnight followed swift,
Its silent shades to fling,
It brought not us the precious gift
It had been wont to bring;
Powerless the spirit to uplift,
Or brace its drooping wing.

What of the night? Comes balmy morn,
A guest thrice welcome now,
Across the moorland and the lawn
With gladness on her brow?
Beams bright the dew-drop of the dawn,
Upon the forest bough?

The morning comes! the watchman cries,
Pilgrim of night, all hail!
I've seen her kiss the orient skies,
And turn the starlight pale;
I've watched her o'er the billows rise,
And sweep the flowery vale.

The morning comes—but hast thou so
Improved the hours of calm,
That thou mayest wisely wish to know
Of day's returning charm?
Might not continued gloom bestow
More gifts? more foes disarm?

Its silence—draws to Him who speaks
From his high throne above;
Its darkness—to the radiant streaks
That brighten worlds of love;
Its wakefulness—to rest, that seeks
Its depths divine to prove.

Oh, has thy spirit thus been drawn,
In heavenly flight to soar,
Beyond the birthplace of the morn,
Where days are told no more,
But one long sunshine's cloudless dawn
O'erspans the smiling shore?

Is Jesus, Lord of that sweet land,
Dearer to thy lone heart?
Like him of Tarsus, dost thou stand
More "ready to depart?"
Taught by thy Father's chastening hand,
How frail a thing thou art?

And how thy feebleness should cling
To his superior might;
And how thy burdened soul should bring
Itself, unskilled in fight,
To find beneath his fostering wing
Sure shelter and delight?

Those wakeful hours—that racked and tried
Thy tenement of clay,
If thus redeemed,—thus sanctified,
At length shall pass away,
For thou mayest yet once more abide
Amid the beams of day.

But close upon the coming light
I see the shades again:
Oh pilgrim, know that both the night
And morning must obtain;
Alternate—till triumphant sight
O'er faith the victory gain.

Dream not too fondly of repose,
And years of sweet reprieve;
God's child must combat with his foes,—
Must o'er his follies grieve;
And be by discipline of woes,
Made meet the world to leave:

That he the fellowship may share
Of realms where night is not,
And tears of sorrow do not dare
The virgin soil to blot:
Where loosed is every earthly care,
And every pain forgot.

Where memory shall the past recall,—
A theme of loftiest praise;
Confess that Wisdom guided all
Earth's oft-mysterious ways,
And overwhelmed in wonder, fall,
With Jesus nigh to raise.

Sweet chastening-hours! may he whose lyre
Has breathed these passing strains,
Be by your influence wafted higher
Towards those celestial plains;
Thrice-blest if your refining fire
His wandering heart retains.

CHRONOLOGICAL PAGE FOR JUNE, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	S	3 51	1 Sam. ii. 12—17, 27—36, iii.	Venus near north-west horizon, evening.
		8 4	Romans xi.	Mars and Jupiter much higher than Venus.
2	Ld	3 50	Psalms.	Sunday School Union Lessons,
		8 5	Psalms.	John xiii., Genesis xlii.
3	M	3 49	1 Sam. iv., v. 1—7.	Moon's last quarter, 47 min. past 3, morn.
		8 6	Romans xii.	All day or twilight at London.
4	Tu	3 48	1 Sam. vi., vii. 1—12.	Southern Association at Beaulieu Rails.
		8 7	Romans xiii.	Baptist Irish Committee, half-past 5.
5	W	3 48	1 Sam. vii. 13—17, viii.	1771, Ernest, King of Hanover, born.
		8 8	Romans xiv.	1842, T. Gough (Westbury Leigh) died, 67.
6	Th	3 47	1 Sam. ix. 1—24.	Moon rises, 6 min. past 2, morning.
		8 9	Romans xv.	Moon sets, 14 min. past 3, afternoon.
7	F	3 47	1 Sam. ix. 25—27, x.	Moon rises, 30 min. past 2, morning.
		8 10	Romans xvi.	1832, Reform Bill passed.
8	S	3 46	1 Sam. xi., xii.	Moon rises, at 3, morning.
		8 12	Acts xx. 2—38.	1688, Seven Bishops sent to the Tower.
9	Ld	3 46	Psalms.	Sunday School Union Lessons,
		8 12	Psalms.	John xiv., Ezekiel xxxvii.
10	M	3 45	1 Sam. xiii.	New Moon, 20 min. past 7, morning.
		8 13	Acts xxi. 1—17.	Sun above horizon, 16 hours 28 minutes.
11	Tu	3 45	1 Sam. xiv. 1—46.	1727, George I. died, aged 67.
		8 13	Acts xxi. 18—40.	1833, W. Anderson (Bristol Coll.) d., æt. 49.
12	W	3 45	1 Sam. xv.	1733, Edward Wallin (Maze Pond) died.
		8 14	Acts xxi. 40, xxii. 1—29.	1825, John Liddon (Hemel Hempstead) d.
13	Th	3 45	1 Sam. xvi.	1793, Thomas & Carey embarked for India.
		8 15	Acts xxii. 30, xxiii.	1820, Joseph Phillips (Java) died.
14	F	3 44	1 Sam. xvii.	Moon rises, 40 min. past 8, morning.
		8 15	Acts xxiv.	Moon sets, 38 min. past 11, night.
15	S	3 44	1 Sam. xviii.	Moon rises, 54 min. past 9, morning.
		8 16	Acts xxv.	1520, Luther Excommunicated.
16	Ld	3 44	Psalms.	S.S.U., John xv., Isaiah v.
		8 17	Psalms.	Moon's first quarter, 23 min. past 10, night.
17	M	3 44	1 Sam. xix.	1703, John Wesley born.
		8 17	Acts xxvi.	1832, Richard Davis (Walworth) d., æt. 65.
18	Tu	3 44	1 Sam. xx.	1815, Battle of Waterloo.
		8 17	Acts xxvii. 1—38.	Baptist Home Mission Committee, at 6.
19	W	3 44	1 Sam. xxii.	Quarterly Meeting Baptist Mission Com.
		8 18	Acts xxvii. 39—44, xxviii. 1—10.	325, First General Council of Nice.
20	Th	3 44	1 Sam. xxiii.	1837, William IV. died, aged 72.
		8 18	Acts xxviii. 11—31.	1837, Accession of Queen Victoria.
21	F	3 44	1 Sam. xxiv.	1377, Edward III. died, aged 65.
		8 18	Eph. i.	Longest day.
22	S	3 44	1 Sam. xxvi.	1714, Matthew Henry died.
		8 18	Eph. ii.	1814, John Sutcliff (Olney) died, æt. 72.
23	Ld	3 45	Psalms.	Sunday School Union Lessons,
		8 19	Psalms.	John xvii., Genesis xliii.
24	M	3 45	1 Sam. xxvii., xxviii.	Midsummer Day.
		8 19	Eph. iii.	Full Moon, 10 min. past 2, afternoon.
25	Tu	3 45	1 Sam. xxix, xxx. 1—25.	Annual Juvenile Meetings for the
		8 19	Eph. iv.	Baptist Missionary Society, at 6, P.M.
26	W	3 46	1 Sam. xxxi., 2 Sam. i.	1691, John Flavel died.
		8 19	Eph. v.	1830, George IV. died, aged 68.
27	Th	3 46	2 Sam. ii., iii. 1.	1833, W. Shenstone (Alie Street) d., æt. 62,
		8 19	Eph. vi.	363, Julian the Apostate died.
28	F	3 47	2 Sam. iii. 17—39, iv.	1838, Coronation of Queen Victoria.
		8 19	Philippians i.	Moon rises, 37 min. past 10, night.
29	S	3 47	2 Sam. v., vi. 1—11.	1566, Star Chamber Decree against Printing.
		8 19	Philippians ii.	
30	Ld	3 48	Psalms.	Sunday School Union Lessons,
		8 19	Psalms.	Luke xxii. 24—46, Psalm xxii.

REVIEWS.

Foxe's Book of Martyrs: a Complete and Authentic Account of the Lives, Sufferings, and Triumphant Deaths of the Primitive and Protestant Martyrs, in all Parts of the World. With Notes, Comments, and Illustrations, by Rev. J. Milner, M.A., Assisted by Original Communications from Learned and Eminent Ministers. A New and Corrected Edition. With an Essay on Popery, and Additions to the Present Time. By Rev. INGRAM COBBIN, M.A. London: 8vo., pp. 1074. Price 12s. 6d., cloth.

"Fox," says the upright historian of the puritans, "was a person of indefatigable labour and industry, and an exile for religion in queen Mary's days; he spent all his time abroad in compiling the Acts and Monuments, which were first published in Latin, and afterwards when he returned to his native country with enlargements. Vast were the pains he took, in searching records and collecting materials for his work, and such was its esteem that it was ordered to be set up in all the parish churches in England." The veracity of Foxe has often been impugned by Roman catholic writers, and their infidel allies, but it has never been disproved, and his own personal history during his last years confirms it. His conscience was as influential with him under a government professedly protestant, as under that which was professedly papal. "To this I will subscribe," said he, when summoned by archbishop Parker to subscribe to the articles of the English episcopal church that he might take his seat among the bishops, but it was a Greek New Testament which he had drawn from his pocket that he held up to the primate, and allegiance to that brought him neither wealth nor promotion. He did his utmost to induce Elizabeth to spare the lives of some baptists whom she and her bishops condemned to the flames; and in various ways displayed much Christian simplicity and uprightness in the critical times in which he lived.

The earliest edition of his great work was in six volumes octavo, of which the first was printed at Strasburgh in 1554, and the other five at Basle during the author's stay on the continent. Immediately after his return in 1559, these six octavos were included in one folio, and published here. The third edition, which was the first in the English language, the others having been in Latin, was translated by the laborious author, who is said to have written every line himself. It was entitled, "Acts and Monuments of these latter and perilous days, touching matters of the church; wherein are comprehended and described the great persecutions and horrible troubles that have been wrought and practised by the Roman prelates, especially in these realms of England and Scotland from the year of our Lord a thousand, unto the time now present. Gathered and collected according to the true copies and writings, certificatory as well of the parties themselves that suffered, as also out of the Bishops' Registers who were the doers thereof. By John Fox. London, 1562—3, from the press of John Day." Twenty years afterwards came forth an enlarged edition, on a more comprehensive plan; the title was, "Acts and Monuments of matters most special and memorable, happening

in the church, with an Universal History of the same; wherein is set forth at large the whole Race and Course of the Church, from the primitive Age to these latter Times of ours, with the bloody Times, horrible Troubles, and great Persecutions against the true Martyrs of Christ, sought and wrought as well by Heathen Emperors, and now lately practised by Romish Prelates, especially in the Realm of England and Scotland. Newly revised, and now the fourth time again published by John Fox, 1583." This is the last edition that came out during the author's lifetime, and is generally deemed the best. Others soon followed. That of 1610, a copy of which is in the British Museum, is three volumes folio, in black letter; subsequently the Roman type was usually employed.

Abridgments have been published in the last and the present centuries, under the superintendence of various editors, and differing materially in value. Compilations have gained extensive circulation, of which it has been said justly that they are entitled to the name of Fox's Acts and Monuments for no other reason than that the main facts and incidents have been gathered from the pages of the venerable chronicler. One of the best of these, by the Rev. J. Milner—*not* the author of the History of the Church of Christ of that name—is the basis of the volume before us. It was first published in 1806, under the title of "An Universal History of Christian Martyrdom." It is a respectable book of its kind, great part of the materials of which were derived from Fox's pages; but large sections of it narrate transactions which did not take place till after Fox's decease, and the language in which the other portions are given is not Fox's language, but modern English. To this work of Milner's, Mr. Cobbin has prefixed fourteen pages illustrative of the erroneous principles and evil practices of the Romish church, and added chapters on the persecutions and sufferings of French protestants from the reign of Henry III. to Louis XVIII., the destruction of the Spanish Inquisition at Madrid in 1809, persecutions in Poland, Austria, and Hungary, persecutions in Tartary, and persecutions in Madagascar. It is a comprehensive martyrology, containing much interesting and instructive matter, but we know of no principle on which it can be called Fox's Book of Martyrs, on which it might not have been called, with equal propriety, Eusebius's Ecclesiastical History.

We cannot refrain from adding that the manner in which some of our contemporaries have spoken of this publication affords but a poor specimen of the trustworthiness of modern reviewing. In the year 1850, critics have ventured to assure the lieges of Queen Victoria, not only that this is *an* edition, which it is not, but also that it is "the most compact and elegant edition of Foxe's great work that has issued from the English press!"

Brief Outline of the Study of Theology, drawn up to serve as the Basis of Introductory Lectures. By the late Dr. FRIEDRICH SCHLEIERMACHER. *To which are Prefixed, Reminiscences of Schleiermacher, by Dr.* FRIEDRICH LUCKE. *Translated from the German by William Farrer, LL.B.* Edinburgh: T. and T. Clark, 38, George Street. 1850. 8vo., pp. xvi., 220.

FRIEDRICH DANIEL ERNST SCHLEIERMACHER, who was born at Breslau in Silesia, died at Berlin, in the 66th year of his age, Feb. 12th, 1834. Thirty years previously, he was appointed University Preacher and Professor Extraordinary of Theology and Philosophy at Halle. In 1810, he became

Professor in the New University of Berlin, and was attached to the Ministry of the Interior for the Department of Public Instruction. In 1817, he was chosen President of the Berlin Synod; and in 1828, he assisted in the establishment of the well-known organ of the more evangelical portion of the German literati, the Studien und Kritiken. Belonging, as the author of the Reminiscences remarks, to "that class of highly-gifted men who, in every direction in which their outward and inward calling leads them, diffuse light and life, create, arrange, rule,"—"one of the kingly, dominant natures,"—he became the originator of a new theological school, to which some of the most eminent of the present continental religious writers belong. He set himself to counteract the desolating torrent of rationalism which had been for some years spreading throughout Germany unchecked. "Dr. Neander," we are told, "just after he had received intelligence of the death of his beloved instructor and colleague, accompanied the announcement of it to his hearers with these words: 'The man is departed, from whom will be dated, for the future, a new epoch in theology.'" Dr. Lucke coincides with the great historian: "Posterity," he says, "with adequate knowledge, and without envy or partiality, will confirm the verdict pronounced in the first moment of sorrow. It will, it must declare him to be the man with whom a new tendency, in theology and the church, had its energetic commencement. In general," he adds, "Schleiermacher marks the transition of German protestant theology from the more negative-critical dispersing and destroying tendency to that re-constructive, positive reformation with which we are now occupied."

The translator very properly disclaims responsibility for the opinions of the author, of which his business has been solely to give a faithful representation; and he states that "the purpose of the work is not, directly, to add another English verdict to those which have already been uttered among us respecting the character and merits (or demerits, as some would be ready to suggest) of Schleiermacher; but rather to furnish a small contribution, at least, towards the means by which the English theologian may be enabled to form an independent judgment with regard to the matter." As an introduction, he has prefixed a translation of the "Reminiscences of Schleiermacher," which were published in the "Studien und Kritiken," very soon after his death, by his friend and disciple, Dr. Lucke. Respecting these, however, he observes, that though he cannot help regarding them as correct in the main, yet "his own stand-point as an English congregationalist would prevent him from accepting all the views of the German presbyterian professor." Still less can it be supposed that they would all commend themselves to the sympathy of English baptists. The work itself consists of three hundred and thirty-eight aphorisms, the third of which is thus expressed: "Theology is not the business of *all* who belong to a particular church, nor in *so far as* they belong to it; but *when* and *in so far as* they have a share in the *guidance* of the church: so that the contrast between such persons and the mass [of church members], and the *prominent appearance of theology*, are matters, *each of which implies the existence of the other*." A structure of which this is one of the corner-stones is not likely to be very much to our taste. Dr. Lucke himself observes, "We may account it a fault in this work that the *exegetical foundation* has not, in it, the breadth and completeness which might be desired, and that the Christian consciousness is not apprehended with sufficient

precision in its *original canonical* form. But this defect is connected with an excellence which ought to be gratefully recognized; namely, that Schleiermacher regards the essential contents of the system of faith not as a concluded *letter*, but as a free, *spiritual* stream, diffused through the entire historical life of the church, and attaining to its complete development thereby. At the same time, he holds fast its pure *source* in the life and teaching of the Saviour; he will not acknowledge anything that has not flowed thence; but while he is persuaded of the incessant directive and formative agency of the Spirit of Christ in the church, illustrating Christ's word and Christ's history, he takes for granted, with a magnanimous confidence, that that which is in the church matter of general *acceptance* and *consciousness*, as having a Christian character, must also be precisely *the* Christian truth." Of this "magnanimous confidence" we do not partake. Nor do we regard as salutary or safe that preaching which assumes that the hearers are all Christians. In preaching, Dr. Lucke tells us that Schleiermacher "always assumed as the starting-point, a certain *average* measure of Christian faith and life as existing in the congregation; leaving the inferior stages to another kind of instruction than that which is afforded by preaching. In an age," adds the Prussian ecclesiastic, "in which there are so many who deal with Christian congregations as if the work of redemption and regeneration had not yet found a beginning in them at all, either consciously or unconsciously, or as if it had every Sunday to be commenced anew, and by this perverse fashion, weary and exasperate, rather than elevate and gladden,—Schleiermacher's opposite peculiarity is only a matter for praise."

Our readers will be pleased to learn after this, that the translator himself testifies that "the worthiest and most reverent of his disciples whom it has been the happiness of the writer to know, are men who, so to speak, have got beyond Schleiermacher; but men who, at the same time, are ever free to confess that, under the blessing of the Only Wise, it was Schleiermacher himself who *helped them to do so.*" The Englishman who desires to know what Christianity is, as taught in the New Testament, will derive but little aid, we think, from Schleiermacher; but he who wishes to study the history of the theological opinions prevalent in Germany will be glad of the assistance which this volume will render.

BRIEF NOTICES.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty Cyclopædia of Geography. I. The Geography of the British Empire. Part I. Abaco—Barnsley. London. Super-royal Octavo., pp. 191. Price 2s. 6d.

We deem it an important service that we render to our friends when we introduce to their notice valuable repositories of secular information which are in all respects adapted for family use. The religious interests of the community require that this should be attended to by the trustworthy portion of the press. General knowledge is becoming so indispensable, and works of lofty pretensions are so constantly advertised, some of which are of little worth, and others positively injurious, that it is essential that the heads of households and intelligent young readers should be assisted in their choice. In the present instance it is with great satisfaction that we advert to a work which will doubtless obtain extensive circulation. This is the first of twelve monthly

parts which when completed wil form two large octavo volumes on the Geography of the British Empire, including the colonies; the contents of which are derived from the most respectable sources and arranged in alphabetical order. These two volumes will constitute a portion of a larger series, "The Imperial Cyclopædia of Geography, Modern and Ancient;" and these again are but one department of what is to be eventually "The Imperial Cyclopædia." The subjects of the ensuing departments are to be, Arts and Industry—Science, Mathematical and Physical—Natural History—Biography and History—Science, Metaphysical and Moral—Theology and Biblical Literature—Law and Jurisprudence—Government and Political Economy. The plan seems to us to be admirable, as it combines with the advantages of alphabetical arrangement this convenience, that a purchaser who is unable or unwilling to take the whole comprehensive publication, may select, in comformity with his own taste, the department or departments which he prefers. It is quite conceivable, for example, that the universal utility of the first two volumes, on the Geography of the British Empire, which will form a complete work, and which in almost every family will be next in value, as a secular book of reference, to an English Dictionary, may be taken by some thousands who will stop there, while a second large class will go on to the end of the geographical series, without entering on subsequent departments. The first part—that now before us—beginning with a descriptive notice of Abaco, one of the Bahama islands, where two of our baptist missionaries are stationed, ends with Barnsley, a market town in the West Riding of Yorkshire. We hope to say something more about this valuable publication next month.

The Eclectic Review. Edited by THOMAS PRICE, I.L.D. *May*, 1850. London: Ward and Co. 8vo., pp. 134.

In accordance with an arrangement to which we have already adverted, the Eclectic comes to us again this month from the hands of Dr. Price, whom we have known intimately more than twenty years, and whom we have always found, both in public and in private, to be worthy of as much confidence as one fallible mortal ought to receive from another. We have never yet seen a man whose opinions on every subject we could implicitly adopt, or of whom we could affirm that he had never committed a mistake, though we have met with some whose admiration of themselves was intense, and whose habitual arrogance indicated a strong persuasion of their own infallibility; but if the conductors of all periodicals were as sincerely attached to evangelical truth, as magnanimous, as transparent, and as free from sinister aims as Dr. Price, it would be less doubtful than it is now, whether the periodical press as at present managed is productive of a greater amount of good or of evil. In a newspaper of which we have never seen or wished to see more than ten or twelve numbers, we understand that there have been several attacks upon him recently; in reference to these he says, in a short postscript, "It was not in the days of my strength that gross misstatements and insinuations were propagated against me. Had it been so, there would, at any rate, have been a manliness in the effort, whatever might be thought of its charity or righteousness. But it was not so. My assailant knew that my health was broken, that my medical friends insisted on my retirement from public life, and that my ailment was of a character especially requiring freedom from excitement." Our readers will we doubt not unite with us in the earnest wish that the life of our esteemed friend may be prolonged, and that his health may be so thoroughly re-established as to enable him to continue his honourable and useful course for many years.

The Parting Prayer; or, Christ claiming Eternal Union with his People. A Sermon preached at Denmark Place Chapel, Camberwell, March 17, 1850, *on occasion of the Death of the Rev. Edward Bickersteth, Rector of Watton; Honorary Secretary of the Evangelical Alliance. By* EDWARD STEANE, D.D., *Honorary Secretary of the Evangelical Alliance.* London. 8vo., pp. 33. Price One-Shilling.

The concluding sentence of that prayer which is recorded in the seventeenth chapter of John's Gospel is the basis of this discourse. Dr. Steane contemplates it, "First, as revealing the intimacy which subsists between Christ and the Father; secondly, as exhibiting the love of the Saviour to his disciples; and thirdly, as indicating the ultimate destination and blessedness of believers." He shows that the effect of this prayer upon ourselves should be, first, to make us more diligent in Christ's service, and more concerned, that while we are in the world He should be glorified in us; secondly, to reconcile us to the removal of Christ's servants; and thirdly, to induce in the hearts of all Christ's disciples a brotherly affection for one another, and unite them in the face of a distracted church and an unbelieving world. Mr. Bickersteth was undoubtedly a living branch of the true vine, and one that brought forth much fruit. Of late years Dr. Steane enjoyed much pleasant intercourse with him, and he testifies that Mr. Bickersteth "rose, perhaps as much as any one among us, above the influences which, to so great a degree, have unhappily chilled the affection of Christians of different communions towards each other, and have kept them so much asunder." This is highly gratifying, as, in earlier life, Mr. Bickersteth had done more, we believe, than any other man, to induce pious members of the church of England to refrain from attendance on dissenting worship. Before the publication of his Christian Hearer twenty-four years ago, it was very common for the evangelical laity, in towns in which the gospel was not preached by clergymen of the establishment, to avail themselves of the instructions of dissenting ministers on Lord's day evenings; but after the publication of that work, which ran through several editions in a short time, that custom was very extensively abandoned, the counsels it contained exercising an influence which was the more powerful on account of the estimable character of the devout author. But, while

evil men and seducers wax worse and worse, good men are often found to improve evidently as they draw near to the end of their journey.

Gorham v. the Bishop of Exeter. The Ultimatum: or, What Saith the Scripture? A Discourse delivered at Devonshire Square Chapel, London, on Sunday evening, April 7, 1850. By JOHN HOWARD HINTON, M.A. London. 12mo., pp. 24. Price 3d. or 25 for 5s.

Mr. Hinton shows clearly that throughout the New Testament spiritual benefits are habitually spoken of in connexion with another and a very different instrumentality from that of baptism;—that some of the passages taken to relate to baptism, and referring to spiritual benefits, are so taken without any warrant or any justice;—that other passages which do refer to baptism, fail to show that it is either the condition or any part of the condition on which spiritual benefits are to be conferred, or of the instrumentality by which they can be conferred;—that the alleged doctrinal grounds for the assertion of the spiritual efficacy of baptism are of no scriptural force;—and that the assertion of the spiritual efficacy of baptism totally deranges the evangelical system in its adaptation to mankind. Yet, the utility of baptism, he acknowledges. "It is an ordained act of profession, and its details are so arranged by the wisdom of the only Lawgiver, as to be representative of the great Christian transformation and its consequences." It is not as a polemical publication that this is to be regarded, but as a tract the author of which avails himself of passing circumstances to direct attention to the destructive character of a fatal and prevalent error.

A Pastoral Memorial; or, Remindings and Recollections. With an Essay on the Free Call of the Gospel. By JOHN COX, *Author of "Our Great High Priest," &c., &c.* London. 24mo., pp. 202. Price 2s. Cloth.

The completion of twenty years' service among his friends at Woolwich has occasioned this publication, respecting which the author says, "This volume is intended to be a grateful *memorial* of the Lord's goodness to me and them,—a humble *monument* on which is inscribed the truths I have preached,—a friendly monitor to the souls of my flock, and a small *memento* of my affection toward them." The "free invitation of the gospel to sinners as such" appearing to him now to be an important part of the Christian ministry, he has thought this a proper opportunity for stating his reasons for renouncing opinions which he formerly held on this subject. The work is especially adapted to do good to pious persons whose usefulness is restricted by a predisposition towards the system that is usually called "High Calvinism."

A Help to a Knowledge of the Kingdom of God, as Contained in the Scriptures; being a Kind of Liturgy for the Church. Second Edition. By ROBERT DUNCAN *of Saltcoats, a Servant of Jesus Christ.* Glasgow. 8vo., pp. 24. Price 3s.

A specimen will in this case be better than a description. Take the following:—"*Of the ceremonial baptism of children.*—The father of the child having professed his belief in Jesus Christ, and promised to train up his child in the nurture and admonition of the Lord according to his word, the minister, naming the child, is to baptize it, in the name of the Lord, into a knowledge of the Father, and of the Son, and of the Holy Word." "Spirit, spiritual, spiritually," are throughout rendered, "Word, wordual, wordually, which," says the author, "are words of the same meaning." But be joyful, reader, the whole twenty-four pages of this kind of "Help" may be obtained for the small sum of three shillings!

The Three Patriarchs; a Series of Scripture Stories. By MARGARETTA. Llandovery: W. Rees. London: Longman and Co. 16mo., pp. 166.

The modest and unassuming character of the introductory chapter must not induce us to pass over in silence that inverted theology, according to which the church, symbolized by Zoar, is represented as a place of safety for the trembling sinner who, as yet, only sees Christ at a distance, and fears to flee unto him—a place where such a sinner shall learn to look to Christ, and shall by "God's priest" be led to the foot of the cross, and taught to offer up "a broken and a contrite heart," which God "will not despise." Our view certainly is, that the penitent, whether a child or an adult, whether instructed by a mother or taught by a minister, is to be directed first to look to Christ, and then to seek fellowship with his church. After perusing the whole, we doubt whether any young person would be as much interested in reading this book as in perusing the inexpressibly beautiful and inspired narrative from which it is compiled; nor can we think that any pious mother would read the history of Abraham, Isaac, and Jacob, to her family, without supplying to them more information and much more evangelic truth than this volume contains.

The Treatise of Albertus Magnus [1193–1280] *De Adhærendo Deo: of Adhering to God. A Translation from the Latin.* London: C. Gilpin. Square 16mo., pp. 65.

In the thirteenth century, this author laboured as a lecturer and public teacher at Cologne, Paris, Rome, and Lyons, and became a recognized leader among the learned and devout of his age. "As bishop of Ratisbon he occupied himself almost wholly with the spiritualities of his office, and afterwards resigned his bishoprick in order to a more complete devotion to the exercises of study, meditation, and piety." The principal design of his work is to recommend contemplation and communion with God.

The Missionary Souvenir. Edited by the Rev. THOMAS AVELING. London: Snow; Houlston and Stoneman; Ward and Co. Square 8vo., pp. 132. Cloth, gilt edges.

A contribution to the fancy sale on behalf of the school for the daughters of missionaries at Walthamstow. It consists of about forty pieces, in prose and verse, on subjects congenial with the occasion, beautifully printed and embellished, and dedicated "To the Missionaries of the Cross in all Lands."

The Irish Dove; or, Faults on both Sides. A Tale by the Author of "Rosa, the Work Girl," &c. Dublin: Robertson. 16mo., pp. 306.

There are passages in this volume which both for pathos and truthful description of Irish character would bear comparison with some of the most striking productions of Miss Edgeworth's pen, while the whole tale is deeply impregnated with the evangelic element, the value of which was evidently unknown to that highly gifted writer. Entertaining the opinions we do of the serious evils attaching to all national establishments of religion, we cannot sympathise with some expressions relative to the national ecclesiastical establishment. But it is only justice to say such references are few, and are made in a much milder form and in a more Christian spirit than frequently characterize effusions on this subject.

Half Hours with the Best Authors. London: C. Knight. 8vo., pp. 96. Part I.

The design of the publisher is to furnish at a small cost "gems from the rich treasury of instruction and amusement which the master minds of the world, and especially of our own nation, have heaped up for an exhaustless and imperishable store." Though it is not intended to be a religious work, but one of general literature, we have found in this number much that is interesting and instructive, and nothing that judicious parents would be unwilling that their sons and daughters should read.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Memoir of the Life of Joseph Gutteridge, Esq., of Denmark Hill, Surrey. By EDWARD STEANE, D.D. *London: Jackson and Walford.* 8vo., pp. 174.

On the Improvement of Society by the Diffusion of Knowledge; or, an Illustration of the Advantages which would result from a more general dissemination of Rational and Scientific Information among all ranks. Illustrated with Engravings. By THOMAS DICK, LL.D., author of "The Christian Philosopher," &c., &c., &c. *London: W. Collins.* 16mo., pp. 336.

The Mirror of the Gospel. By J. R. BALME, author of "The Lover of the Gospel," &c., &c. Second Edition. Fourth Thousand. *London.* 24mo., pp. 136. *Paper Covers* 1s., *Cloth, Gilt Edges,* 1s. 6d.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. *London: Longman and Co.* 4to. *Part V. Price* 2s.

Female Agency among the Heathen, as recorded in the History and Correspondence of the Society for Promoting Female Education in the East. Founded in the year 1834. *London: Suter.* 16mo., pp. 294.

The Service of Song in the House of the Lord. By THOMAS BINNEY. Third Thousand. *London: Jackson and Walford.* 16mo., pp. 82.

Lessons on the Book of Jonah. A Help to Home Tuition and Sabbath School Teachers. *Edinburgh: Paton and Ritchie.* 24mo., pp. 31.

Nature's Wonders; or, God's care over all His Works. By the author of "Peeps at Nature." *London: R.T.S.* pp. 226.

The Philosophy of our Work: a Brief Essay read before a Conference of Sunday School Teachers in Islington, October 22nd, 1849. By a Fellow Worker, who hopes that WHAT IS will be regarded as of more importance than WHO SAYS IT. *London: Aylott and Jones.* 16mo., pp. 16.

A Shipwreck Scene on Board the "Sheffield." From the Christian Observer. With an Appeal to the Families employed on Canals and Navigable Rivers. By JOHN TREMLARTH JEFFERY. *New Brentford.* 12mo., pp. 11. *Price* 2d.

The Young Converts. By the Rev. G. HALL, Carlton, Beds. Second Thousand. *London: Houlston and Stoneman.* 32mo., pp. 24. *Price* 2d.

Sorrow for the Loss of a Faithful Minister. A Funeral Sermon preached on Occasion of the Death of the Rev. SAMUEL WILSON, Pastor of the Church of Christ in Prescott Street, Goodman's Fields, October 14th, 1750. By JOHN GILL, D.D. Revised by J. A. JONES. Uniform with Bunhill Memorials. *London: J. Paul.* 12mo., pp. 24.

Recent Highland Ejections Considered. In Five Letters. By the Rev. THOMAS M'LAUCHAN, Free Gaelic Church, Edinburgh. With an Appendix. *Edinburgh: Johnstone and Hunter.* 8vo., pp. 28.

The Murdered Mother. A True Account. *London: J. Groom.* 32mo., pp. 32.

Tales of the Elder Reformers. By WILLIAM ANDERSON, Esq., author of "Landscape Lyrics," &c., &c. *London: Partridge and Oakey.* 12mo., pp. 72. *Price* 1s.

Looking to the Cross; or, the Right Use of Marks and Evidences. By WILLIAM CUDWORTH. Published originally in 1748. Now Published with Preface and Notes, by Rev. HORATIUS BONAR. *Kelso: J. and J. H. Rutherford.* 32mo., pp. 160.

British Influence and Responsibility. A Sermon preached in the Poultry Chapel, London, to the Directors and Friends of British Missions, on Monday evening, May 6th, 1850. By Rev. J. STOUGHTON of Kensington. Published by Request. *London: John Snow.* 24mo., pp. 44.

The Chelsea Working Man's Sabbath Essay. Divine Mercy; or, the Temporal Advantages of the Sabbath. Interspersed with Expostulatory Remarks. By GEORGE BRYAN, one of the late Competitors for the Sabbath Essay Prizes. *London: Partridge and Oakey.* 8vo., pp. 52.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. May, 1850. *Edinburgh: Johnstone and Hunter.* 8vo.

INTELLIGENCE.

AMERICA.

PROJECTED TRANSLATION OF THE BIBLE.

The following extract from the New York Recorder of March 20, 1850, will be found deserving of perusal. Our readers are aware that the Recorder is a highly respectable baptist paper.

"The Bible Translated."

Such is the title of a pamphlet which has just appeared in this city, heralding the appearance of a corrected version of the English Scriptures. We are out of the fog at last; the corrected version movement has taken a tangible shape, and can be understood and considered. Indeed it asks a judgment upon its merits, and virtually, therefore, invites discussion. It comes with authority, bearing the signatures of Spencer H. Cone, and William H. Wyckoff,—the former, *venerabile nomen*, first among the founders of the American and Foreign Bible Society, and from the period of its organization its president, the latter its corresponding secretary. It is not indeed an official document, but the substance, if not the whole of it, was read in the board during the late discussions of this question in that body, and the practical aim of its argument is to induce the American and Foreign Bible Society to endorse and carry forward this project. It is, in fact, an appeal of the highest officers of that society to the society itself. As yet the society is free from any responsibility whatever in the matter; we trust it will remain so. The mode of bringing the project before the society is indicated in one of the concluding paragraphs thus:—"A corrected edition of the English New Testament HAS BEEN PREPARED *by the subscribers*, in connection with eminent scholars, who have kindly co-operated, and given their hearty approval to the proposed corrections. A copy of this will be sent gratuitously to the written order of each member of the society, who wishes to examine it. You are invited to procure and read it, and to attend the ensuing anniversary of the society, *when the stereotype plates* WILL BE OFFERED *as a donation*, with the provision that they be printed from according to the demand." The corrected version here named is rapidly passing through the press, and we understand will be ready for distribution in the early part of April. Who are the "eminent scholars" co-operating, the readers are not informed. We regret that that item of information is withheld.

It is not our purpose at the present time to examine this pamphlet in detail; that we hope may be done by some abler hand. We shall do no more than give some general idea of its contents, with more particular notice of leading features of this movement.

In the first place, the pamphlet proceeds to indicate what it deems the errors or defects of the present English version. Of course there can be no necessity for a corrected version, except on the supposition that errors or defects exist. These are pointed out as follows:—the version was "made for the Church of England," and kept "this object in view" by rendering *episcopos* BISHOP instead of *overseer*, and otherwise sustaining "the unscriptural order of prelates;" by translating *to pascha* "EASTER," instead of "*the passover*;" by countenancing the idea that edifices of stone and wood are "*churches*," and making "*saints*" of the sacred writers. The pamphlet then goes on to name other errors,—transferring "*baptizo* instead of translating it "*immerse*;" substituting "*with*" for "*in*," in allusions to the ordinance of baptism,—and "*charity*" for "*love*;" "*calling God a Ghost*," by using the terms "*Holy Ghost*;" "straining *at*" instead of "straining *out* a gnat;" using "*let* for *hinder*," "*prevent* for *precede*," "*Jesus* for *Joshua*;" using "*offend*" unintelligibly, and obsolete terms, such as "*do you to wit, etc.*,"—"*carriages*" for "*baggage*;" putting "*beasts*" in heaven instead of "*creatures*;" using "*damnation*" for "*condemnation*," "*Osee*," "*Jeremy*" and "*Esaias*," for "*Hosea*," "*Jeremiah*" and "*Isaiah*;" making a "*palpable discrepancy*" in Paul's accounts of his conversion; putting an "*army*" for a "*band of soldiers*," "*should* have been killed" for "*would*," &c., an irreverent oath, "*God forbid*," for (me genoito) "*be it not*;" "*take no thought*" for "*be not anxious*;" dropping the article "*the*" before "*Christ*" and "*Jordan*," when it should be retained; confounding "*feed* and *tend*;" using "*master*" for "*teacher*," and "*thief*" for "*robber*;" "*John Baptist*" for "John *the* Baptist," "*charger*" for "*dish*;" making the title "*The Revelation*," "*The Revelation* of *St.* John, the *Divine*;" translating *elpis*, *faith*, when it should be *hope*; transposing "*all we offend*," so that it reads "*we offend all*;" using the verb "*be*" for "*are*," as "there *be* some

standing among you," and "*which*" for "*who*," as "Our Father *which* art in heaven."

"Such," says this pamphlet, "are some of the errors and faults of this translation,"—many of which "occur so frequently, that if these alone were corrected in every instance, the number of emendations would amount to nearly two thousand."—*And is this all?*—Dear old Bible, hast thou been ransacked for thy faults these many months, and is this *all* which they have to say against thee, who think thee so deformed that thou art to be displaced from our pulpits, our homes, and our hearts? Never, in all seriousness we say it, has this project for a new or corrected version seemed to us so utterly uncalled for as since we have read this pamphlet. Some of these things adduced *are* blemishes,—some, we maintain, are not;—but if they were *all* blemishes, how poorly do they justify the sweeping condemnations of the present version which are found in these pages, and uttered in our streets.

Having stated these errors or defects, the pamphlet proceeds to argue for their correction, and to show that the American and Foreign Bible Society is the proper and the only body which can perform this important work.

We are confirmed in our previous impression, that the grand motive (perhaps unconscious) for this project is to be found in one word, "*baptism*," for which it demands "*immersion*." To no other point is equal space given, and there gathers about this a warmth and energy of argumentation that mark no other portions of the pamphlet. It is on this word that the contest will proceed, and it is this which will determine its issue. If the minor matters of obsolete words, grammatical errors and misprints, were all, the officers of the society, it is reasonable to believe from their past action, would not flinch from the responsibility of making corrections without public discussion. Though bound by a restrictive law of the society to circulate the commonly received English version, they have deemed themselves at liberty to make alterations, some of them of grave character. They have changed, (we think in *all* their versions of which the plates were cast by themselves,) "*Osee*," "*Jeremy*" and "*Esaias*," to "*Hosea*," "*Jeremiah*" and "*Isaiah*," "*Elias*" to "*Elijah*," "*Jesus*" to "*Joshua*," (when so meaning,) and "*Easter*" to "*the Passover*." In some editions they have substituted "living *creatures*" for "living *beasts*." In one edition they have *erased* HOLY GHOST *whenever it occurred*, and *inserted* HOLY SPIRIT. They have even changed the translation of Romans vi. 17, so that in one of their editions it reads, "God be thanked, *though* ye were the servants of sin, *yet* ye have obeyed," etc. We say nothing now of the character of these changes, good or bad; we say only that they have been made. If the society has given any direct *authority* for such changes, we are not aware of it. We do not even raise the question whether it was suitable and proper, or an assumption, on the part of the board, to make such changes without instructions. We say only that all obsolete terms, grammatical inaccuracies, &c., were but in the same line of the changes already made, and if these changes have been proper, there was no necessity for an appeal to the society to justify future proceedings of the same kind, and we believe no appeal would have been made. We do not now say that a comprehensive movement, judiciously arranged and authorized, for the correction of obsolete terms, grammatical inaccuracies, &c., might not be desirable. Taking this movement as it is, as all its progress has indicated it, and as this pamphlet exhibits its character, we can arrive at no conclusion but that it is strictly a *Baptist* movement. As such we believe it to be uncalled for, mischievous in its general influences upon the cause of Christ, and suicidal as to ourselves.

COLLEGE STATISTICS.

The New York Recorder of March 27, contains an article which gives comprehensive information on this subject.

The following statistical view of our colleges and other literary institutions, was read in the general prayer-meeting for colleges, in Boston:—

There are in the United States, of colleges and professional schools, teachers and students, as follows:—There are 120 colleges, containing 917 teachers, and 10,672 students; 42 theological seminaries, with 118 teachers and 1,315 students; 12 law schools, with 23 teachers and 434 students; 35 medical schools, with 230 teachers, and 4,554 students; making a total of 209 colleges and professional schools, 1,288 teachers, and 16,965 students; that is, supposing the population of the United States to be 24,000,000, one student in the higher institutions to every 1,413 inhabitants. Of these higher institutions, 32 are in New England, and 3,296 of the students; which is about one student to every 791 inhabitants.

In Massachusetts alone there are 1,163 academies, with 21,078 students, and supported at an annual expense of 307,159 dollars. In New-Hampshire, Vermont, Massachusetts, Connecticut, New York, and Pennsylvania, there are 31,221 common schools, containing 1,652,347 scholars, out of a population (in 1840) of 5,777,153, and supported at an annual expense of 2,257,448,096 dollars. The number of churches in the United States is now 30,004, ministers 26,416, and communicants 4,480,425; this shows there are 3,588 churches which have no pastors.

EUROPE.

HAMBURG.

The Secretaries of the Baptist Union have received a letter from Mr. Oncken, dated Hamburg, 16th April, 1850, which will appear in the Appendix to this year's Manual, the following extracts from which ought to be widely circulated without delay, as affording guidance for our sympathies and prayers.

"The anxieties entertained by our English brethren on account of the gathering clouds which threaten to destroy the little religious liberty enjoyed by us for the last two years, are, alas! too well founded. Hanover has already opened the way for the restoration of ancient times. Brother Kramer, a devoted brother, who had laboured with much zeal at Weener, in East Friesland, where a church of about twenty-five members has been gathered within the last eighteen months, has been banished from the country. Though very weak and feeble, his constitution having been completely undermined by over exertion, he was sent off in the month of January. The brother, a fine tall young man, twenty-four years of age, is now with us, and will, I fear, in a month or two, terminate his course. On the Hanoverian side of the Elbe, five miles from Hamburg, on an island called Wilhelmsburg, where we have had a service every alternate sabbath during the last two years, the meeting has been prohibited by a fine of twenty dollars. In other parts of Germany our brethren have been called to endure much opposition from the clergy of the national church in getting their dead buried. In fact, the hatred and opposition of the evangelical part of the clergy in the national church, is such as can hardly be conceived. No falsehood is too gross to be employed against us, if they but fancy it will serve their cause. I am writing advisedly, and I hope to bring some of the things published against us soon before the public in England. The great bugbear by which they hope to frighten the people from examining the truth which we circulate amongst them, consists in telling them, what a horrid set the madmen of Munster were, and by classing us with these. From the evangelical party, whether members or ministers of the national church, we cannot, with few exceptions, expect any mercy. These form the greatest barriers in the spread of the whole truth. They will endure or bear with anything and everything in the shape of error in their own community, without either pulling it down and separating from it, but they cannot allow and endure the existence of God's truth, as exemplified in the union and communion of his people gathered into orderly, apostolic churches. But we cannot wonder at this, when the same spirit is manifested by the clergy, even in your highly-favoured country. It is the crime of all national churches to persecute the saints of the Most High, Blessed be God! that however much Rome, with all her daughters, may have tyrannised over and persecuted God's saints, her doom is fixed; she will be brought low. God has decreed her utter destruction, and in this hope we will still endure, labour, and pray for the coming of the Lord's reign.

"The reaction in political and religious liberty is now going on rapidly; hence we are the more anxious to make the best use of the present moment to spread the truth in every direction. As yet, we can move pretty freely, but the great uncertainty how long this may continue, has a double call on us to exert every nerve to spread the gospel, and form churches of immersed believers in the length and breadth of the land. And though the prospects around us are darkening, we are far from being discouraged. No, blessed be God! we have nothing to fear. Built on Christ, the rock of ages, we are secure. The gates of hell cannot prevail over his church, for it is grounded on him.

"The past year has been big with blessings to us at Hamburg, as a church, and equally prosperous to the mission generally. One hundred and nineteen believers were immersed and added to the church here; many new stations around the city have been regularly supplied; much has been effected in raising Sunday schools in various parts of the country by one of our brethren, sent forth for this purpose by the church, and two brethren have been appointed by the North-West Association of our churches, to labour as missionaries at our own expense; to which, I trust, a third will be added during the present year. The churches throughout the country have shared in the refreshing showers from heaven experienced here, and many, many precious souls have been added to them. In some of the churches the increase has been nearly a hundredfold. At Zurich, in Switzerland, which I visited two years ago, an interesting church of thirty-one members, has been formed, and in other parts of Switzerland the same happy effects might be seen, by God's blessing, if we had but men and means to meet the incessant applications made to us for more labourers.

"During the winter, and up to the present time, I have had five hopeful and promising brethren for missionary labour under instruction, of which two have just left, to labour in Mecklenburg and Hanover. The others will soon occupy other fields of labour. Besides our missionaries and evangelists, the American and Foreign Bible Society has enabled me to employ fifteen colporteurs; but so urgent are the wants, that even this number has not been sufficient, and I have already exceeded it. More than half a million of tracts and books were circulated by us during the past year, and 26,000 copies of the holy scriptures. Millions have thus heard of the

name of Jesus through our intrumentality, and by God's power on their hearts, many have been converted, and obtained forgiveness and eternal life, through faith in the Lord Jesus Christ.

"I have no doubt on my mind, that whatever political changes may take place, God has got a great work for us to do; and I trust and hope that he will keep us, by his Spirit, from adopting any other means, in the spread and advancement of his own cause, but such as are sanctioned by his holy word."

PRUSSIA.

There are now fifteen baptist churches in Prussia, containing 1016 members, 258 of whom were baptized during the last year. Mr. Lehman communicates the following particulars respecting them in a letter to the Secretaries of the Baptist Union, which will appear at full length in the Baptist Manual. It is dated Berlin, March 27, 1850.

"From this general statement of our Prussian Association, allow me now to turn to the particular experience of single churches. I begin with our own in Berlin. We have had fifty baptisms, and in connexion with these, abundantly much spiritual joy. This increase and time of refreshing, however, was experienced rather in the first part of the year. In the months of July and August we were visited by the awful hand of the Lord, viz., *cholera*, when many of our beloved ones were swept away very suddenly. . . . However, most of our friends died with so much joy and longing, that our hearts all were gladdened, and a general readiness to die was prevalent and manifest. I regret only that such visitations have not produced upon the world, or upon our church, that permanent fruit of repentance and fervour which certainly it ought to have. For in the latter part of the year we have had very slow and scanty increase, and many outbreaks of the perverseness of human nature urged us to exercise church discipline, by which more have been excluded than in any previous year, viz., twenty-two. This was a matter of deep humiliation for us, and we are still mourning and praying over that breach, hoping that the Lord will heal it.

"I have spent a great part of my time in travelling, which tended to the formation of two new churches, one in Liegnitz, Silesia, and the other in Tornow, on the Oder; the latter, especially, under very glorious manifestations of the grace of God. I visited also most of our other churches, and rejoiced in their prosperity.

That of Stettin is, next to ours, the most important in number and situation. Brother Gulzan is now their pastor since the beginning of last year, and very much good has been achieved. They also have had to complain of the unsettledness of members, and even more than we have been compelled to exercise discipline, by which twenty-six have been excluded. Still they had a clear increase of fourteen. It appears that the great political struggles, and the breaking of faith generally, has also had its influence upon our churches, for never before had we to exclude so many. Other denominations likewise complain much of retrogradedness in religious interests. But I observed that in the year 1848, when political liberty, and even anarchy to some extent, prevailed, we had a better increase, and not so many desertions. I do not believe, therefore, that political liberty injures the true interests of religion. The re-action in this sphere has, indeed, threatened us much with the restriction of our liberty, but as yet we have not much to complain of it, though every day we may expect some outbreak of hatred. . . . .

"Next in importance in our neighbourhood is the church in Templin, where brother Kemnitz is pastor. This has had a very blessed, calm, but lovely increase. Now there are fifty-four members, twenty-one being baptized last year, being a clear increase of seventeen. I recently was there, and found that eleven new candidates for baptism waited for the ordinance. They have also now a proper meeting-house. I preached there to large assemblies, and enjoyed sweet communion with the saints.

"But the most interesting field of labour is in our eastern provinces. We have formed in our Association also a missionary work, devoting one-third of our pecuniary force to the heathen, and two-thirds to our home mission. Several evangelists have been sent out by us, also by aid of the American Baptist Missionary Union. One of these, brother Weist, has proved to be an undaunted soldier of Christ. After some travelling during the first part of his ministry, he came to those regions above mentioned in the beginning of last year. He found an open door in Stolzenberg, a village between Elbing and Königsberg. He preached Christ crucified, and soon gathered a number of inquirers, whom, after some time, he baptized, and went on so. At the close of the year the church there formed consisted of seventy members, and now at least ten more are added. All this has been achieved under the greatest hatred and persecution of the world, which brother Weist defied and overcame, so that now he is diligently engaged to build a meeting-house for the newly-formed church. Surely this is the Lord's work, and it is marvellous in our eyes.

"Several of our church members of Berlin have been levied during the last political movements and struggles, and enlisted with various regiments. They were thus transplanted to very distant regions, but every-

where they have, more or less diligently, been engaged to spread the tidings of salvation. I may mention particularly one of them, brother Wiehler, who was to enter the army as serjeant. He spent a long time in the neighbourhood of Frankfort-on-Maine, where he used all his influence to win people for Christ. He so far succeeded, that about eleven were ready to follow Christ in baptism, being converted from darkness to his wonderful light. By a ministering brother in the neighbourhood these were actually immersed, and formed into a church, while great numbers flocked together to listen to the message of grace from the unwonted instrument of a Prussian soldier. But this excited the fury of the priests, and they did their utmost to crush the baptist cause. They at last succeeded to get our dear brother removed from that region, and his colonel threatened him with imprisonment if once more he would preach. 'It were a shame,' said he, 'to the whole regiment. It would not become him, as a Prussian serjeant, if he would go round and shave people in the village; just as little it became him to pray and sing with the peasants.' However, our brother's letters breathe an undaunted courage, and he seems determined to risk all, though he is one of the most humble disciples of Jesus. May the Lord bless him further abundantly! . . .

"Now, my dear brother, I wish in concluding to express once more my great attachment to the dear British brethren, and feel happy to have this opportunity to send my most cordial love to them all, who so very kindly have overwhelmed me with love and goodness. Almost as often as I enter our little Bethel I think on them, to whom chiefly we owe it, and by whom we are so richly blessed. Soon it will become too little, and we must think on its enlargement. The last tea-meeting we had, on the 1st of April, was again an occasion of extraordinary interest, when we were led to comprehend our inexpressible happiness, and fervent prayers ascended then also for our brethren beyond the ocean."

TRIENNIAL CONFERENCE.

ANTI-STATE-CHURCH ASSOCIATION.

Five hundred and forty delegates having been appointed by various bodies of constituents throughout the country, and the premises of the City of London Literary Institution in Aldersgate Street having been secured for their reception, large and animated meetings were held on the 30th of April and the two following days, under the presidency of the Rev. Dr. Acworth of Bradford, the Rev. John Burnet of Camberwell, and Samuel Courtauld, Esq., of Braintree. The spirit of moderation combined with earnestness which was displayed by the gentlemen who took the most active part in the proceedings, was highly creditable to them personally, and indicative of qualities which are best adapted to ensure success. The following abstract of the Report presented by the Executive Committee will give to our readers the best idea of the progress which the society is making, and the position which it now occupies. All our friends,—but especially those who have stood aloof from the association and who are but partially informed respecting its course—would do well to peruse it thoughtfully.

"The committee do not purpose, on this occasion, entering into a detailed statement of their proceedings, as in their annual reports to the council. They deem it preferable to advert, in the first instance, to the practical working of the association as an organization—to give a brief summary of its labours during the second triennial period of its existence—and then to offer such remarks on recent public events of an ecclesiastical character as may be pertinent to the object for which this conference is assembled.

"The constitution of the association, contained in the scheme of organization, as revised at the last conference, has been found, substantially, well adapted for the work for which it was designed, and will, therefore, as the committee think, require but a slight modification. The appointment of local committees in places where the friends of the association are sufficiently numerous, has proved of considerable utility. In some towns it has been found, from various causes, impracticable to establish them; and in some others their existence is nominal rather than actual; but in all cases where there has been earnestness of purpose, with activity and prudence, no practical difficulty has been experienced in combining freedom of action with the required unity of purpose and proceeding.

"The last conference devolved on the executive committee the difficult and delicate task of selecting a person to fill the office of stated secretary to the association. After anxious inquiry, and mature deliberation, they engaged the services of Mr. John Carvell Williams in this important office. They deem it but due to that gentleman to state, that after the experience afforded by his labours on behalf of the association for upwards of two years and a half, they have reason to review their choice with entire satisfaction. His interest in the object of the association, his persevering industry, and his business qualifications, have contributed greatly to the usefulness and progress of the organization—and to these advantages the committee desire to add the mention of another, which themselves only can fully appreciate; viz. the pleasure with which Mr. Williams's courteous disposition, and good temper,

enable them to work with him in forwarding the society's interests.

"In the month of September last, the committee received from Dr. Price an intimation that his medical advisers strongly urged the necessity of his immediately relinquishing all public engagements, as indispensable to the preservation of his life; and that he was, in consequence, reluctantly compelled to resign his office as treasurer to the association.

"The committee, while they could not receive such an intimation without the deepest regret, at the same time felt themselves precluded from opposing Dr. Price's wishes. They, however, conveyed to him their earnest desire that he would nominally retain his post until the arrival of the triennial conference, they making such arrangements as would relieve him from all anxiety and labour connected with the office. To this proposal Dr. Price readily assented, whereupon the committee appointed William Edwards, Esq., a member of their body, to act as sub-treasurer. They consider it a fortunate circumstance that they were enabled, at such a juncture, to obtain the services of a gentleman by whose devotedness to the duties of the office, regularity has been maintained in the transaction of their financial business. The committee have already conveyed to Dr. Price an expression of their cordial sympathy, and their fervent hope that he might, in the trial he is called to endure, enjoy all the alleviation and support which his own heart can desire. They believed that the suspension of his active exertions on behalf of this association, in the origination of which he took so lively an interest, and bore so important a part, and the subsequent operations of which he had done so much to stimulate and guide, was as painful to him as to themselves; and now, on his public retirement from the office which he has filled from the formation of the association, they desire to express to you, gentlemen, the sense they entertain of his invaluable services; their unabated confidence in, and esteem for his high character, and their wish that he may be long spared to give to the association the advantages of his occasional presence at the meetings of its committee, and the benefit of his judgment in its future proceedings.

"Mr. Kingsley has, during the last three years, been incessantly occupied both in lecturing and in addressing public meetings, and, as the committee are glad to believe, has by his labours done not a little to diffuse information and awaken inquiry on the subject of church establishments. But it is obvious that not one, but several lecturers may be advantageously employed, and are even required, for that education of the public mind upon which all hope of a radical change must mainly rest.

"At the first triennial conference, the executive committee felt bound to acknowledge, that while a solid foundation had been laid for future effort, the association could scarcely be regarded as having broken ground against the monster-evil which it was designed to assail. Its appeal was then mainly to dissenters, and its efforts in the first instance directed to the removal of misconceptions and prejudices, and to the promotion of earnestness and faith on the part of those who already professed attachment to its principles. That that work has even yet been fully accomplished cannot be asserted, but the committee felt that the time had come when, with the support of an energetic body of individuals, upon whose fidelity to their convictions it could firmly rely, the society might, with safety, widen its sphere of action, and, without relinquishing, to any extent, the high ground of religious principle which it had from the first occupied, might address itself to all classes of the community.

"As the most effectual means of attracting public attention to the magnitude and importance of the society's object, they endeavoured to make a more extensive use of the platform, by the multiplication of public meetings and lectures. Such a course, it is evident, involved greatly increased labour and expense, numerous difficulties, and, in some instances, considerable risk of failure. In many of the towns the society had previously made no effort, and the proposal to broach the question of the separation of church and state before a public audience was regarded even by friends as a bold and somewhat hazardous experiment. But calculating fully on popular sympathy, and encouraged by a succession of ecclesiastical occurrences singularly calculated to give effect to their appeals, they resolved that in every district of the country which they might select as a field of operation, they would pass by no town in which it was possible to make an entrance and to collect a public audience.

The extent to which they have been able to realize this design, is to the committee a source of devout thankfulness and joy. Notwithstanding every obstacle in their path, they are able to report that between five and six hundred meetings, of various kinds have been held in connexion with the association during the past three years, being nearly three times the number previously held.

"Nearly all the English counties have been thus gone over. The first-class towns have been visited by deputations at least once a year, and some of them with greater frequency. A series of very successful meetings has also been held in the principal cities of Scotland. The towns in South Wales have been twice visited. To these labours of the executive committee must be added those of the local committees, who,

in several instances, have followed them up by numerous lectures and public meetings entirely sustained by local resources.

"The success which has attended these efforts, in so far as they have served to indicate the growth of public opinion in favour of right principles, has, on the most dispassionate review, far exceeded the expectations which the committee had themselves formed. The meetings have not only been numerous, but in the majority of cases have been highly effective. The largest public buildings in the kingdom — not excepting even the Free-trade Hall, Manchester, and the Town Hall, Birmingham, have been the scene of these gatherings; and though the doors have been thrown open for the admission of all, and, on some occasions, a strenuous opposition has not been wanting, in no one case have the majority of the audience given a hostile verdict. These meetings have also usually been conducted with a degree of decorum, which has re-assured the timid and the hesitating, while it has greatly served to promote the object for which they were convened. They have been characterized by other features equally gratifying and important. Members of the establishment, whose attendance has, in all cases, been especially invited, have largely availed themselves of the opportunity of viewing in the light of sound principles the perplexing events occurring within its pale; and dissenting ministers and laymen, whose co-operation must be regarded as a gain, have frankly acknowledged a change of views in relation to the movement, and expressed a hearty desire to give it their support.

"The committee feel justified in asserting that upon no public question whatever have there been gathered together a greater number of large and enthusiastic public assemblies than have been convened on this question during the last three years. *Thus much they could not always allege*, for where thousands have been recently assembled, hundreds only were once present; and where success has now been complete, there had not unfrequently been previous failure. Without, therefore, attaching to them undue importance, and still less accepting them as precursors of an early triumph, they may yet be regarded—as are similar demonstrations in connexion with other public movements—as clearly indicating that the British people are prepared to enter upon the full discussion, with a view to the ultimate settlement, of this great question. Feeling it to be important that their labours in this direction should be followed up by the freer use of the press and the issue of publications adapted to the present position of the question, the committee have engaged, for a short period, the services of a competent editor with a view to the preparation of a new series of tracts, several of which will be mainly devoted to an exposition, by statistical and other facts, of the actual working of the state-church system in Great Britain and Ireland and in the British colonies. The regular and frequent issue of these publications, and the adoption of measures to attain for them a wide circulation, will suitably occupy that season of the year when agitation of a more active kind is necessarily suspended, while if there be on the part of the supporters of the association a liberality adequate to the necessities of the case, they may be made the means of sowing the seeds of truth in every nook and corner of the kingdom.

"The proceedings of the executive committee in relation to legislative movements, though not of a special character, will naturally be expected to find a place in its triennial report. On two occasions they have taken steps for securing a full discussion on the Parliamentary Grant to Poor Dissenting Ministers in England and Wales, known as the *Regium Donum*; and although both the government and the House of Commons have refused to withhold what the great majority of the nonconformist body repudiate as a wrong and an insult, yet these emphatic and repeated protests must be viewed as absolutely essential for the enunciation of their principles and the vindication of their consistency.

"As already reported to the council, the committee promptly acted upon the information received by them in the year 1848, that a long-rumoured measure for the endowment of the Roman Catholic clergy of Ireland was about to be submitted to the legislature; publicly declaring their determination to meet such a proposal with the most resolute hostility, and, in doing so, to occupy, as a broad ground of opposition, the fundamental principle of the association. To whatever cause the abandonment of their intention by the government is to be attributed, the discussion which took place on the question undoubtedly exercised a decided influence in giving a right direction to public opinion, and in establishing a principle of action on the part of anti-state-churchmen, from which they are not likely to depart on any future occasion.

"The committee have twice publicly protested against that portion of the bill for granting a constitution to the South Australian colonies, by which grants for ecclesiastical purposes are, however slightly, increased, and cannot be discontinued by the colonial legislatures without the consent of the home government. In doing this they have failed to effect more than to give seasonable expression to their principles, and to test the sincerity of those members of parliament who, at the last election, professed opposition to any extension of the system of ecclesiastical endowments. They, however, rejoice

to believe that the growth in the colonies themselves of a feeling of hostility to the entire system of ecclesiastical grants will render such a measure comparatively innocuous.

"At the meeting of the council in May last it was resolved, after much consideration, that, looking to the rapid growth of opinion in favour of the separation of the church from the state, and the tendency of events still further to influence the public mind, it was desirable that the movement should assume a more practical shape, by the presentation of petitions to the House of Commons. Petitions have emanated from a considerable number of public meetings, and the executive committee have presented, in their own name, a carefully-prepared petition, embodying a full statement of their principles and designs. In addition, they have prepared suggestions and forms of petition, by the circulation of which, accompanied by the special activity of the various local committees, it is hoped that, before the close of the present session of parliament, much will have been done to familiarize the minds of the public and of our legislators with the idea that this question must eventually be the subject of a decisive conflict, the arena of which will be the British House of Commons.

"But already has that house received much valuable tuition, well calculated to pave the way for such a struggle. The zealous and courageous labours of Mr. Horsman to obtain a reform of the establishment, futile as they have been, and must be, viewed in relation to his ultimate purpose, are, nevertheless, calculated to do signal service to a cause which, as yet, has none of his sympathy. His pertinacious inquiries have exposed prelatic and clerical greediness in its full proportions—have exhibited the dignitaries of the establishment as the unscrupulous conservators of the corruptions which impair its efficiency as a religious institution—have proved how large a portion of its revenues are devoted to no religious use—and have gone far to demonstrate the inefficacy of all corrective measures for the removal of abuses which are essentially connected with the existence of a church established by, and worked by the machinery of, civil government. Deeply do the committee regret at such a crisis the absence of a band of men, however small, in the House of Commons, who, on such topics, and on all suitable occasions, would give bold and full expression to the great truths which they are charged with enunciating, and would avail themselves of occurrences so favourable for the inculcation of sound views on the subject of politico-ecclesiastical legislation, as those which have, during the last three years, so largely occupied the public mind.

"The period in question has severely tested the principle of a church establishment, and done much to shake its confessedly powerful hold on the attachment and prejudices of the English people. Several of its clergy, and not a few of the laity, have quitted its communion for that of an antagonistic faith. Others have seceded on the principles of protestant nonconformity, and in doing so, have borne emphatic testimony against the entire constitution of the establishment, by a body of argument and of evidence calculated to make a deep impression on the popular mind. Churchmen have seen how completely and how willingly subservient is their church to the will of statesmen, who possess the power of nominating its highest functionaries, and that, too, with attendant circumstances so humiliating to it as a religious institution, as to excite the wonder and contempt of the entire community. The clergy have been discovered to be without the liberty of divesting themselves of their ministerial character, either in compliance with inclination or in obedience to conscience, and they have slavishly and silently submitted to the degrading bondage. Ecclesiastical dignitaries have been convicted of defeating measures for the removal of flagrant abuses, by appropriating, for their own aggrandizement, funds which should have been apportioned among the ill-paid, hard-worked, and unhonoured members of the clerical body.

"Internal dissensions have given intensity to these sources of disquietude. Men found within the pale of the same community, subscribing to the same creeds, adopting the same devotional formularies, and united in their claim of superiority over all who are without, have been, and are, engaged in unseemly strife, and in mutual denunciation of each others' theological sentiments and ecclesiastical proceedings. There wanted but one other element to aggravate and perpetuate the confusion thus produced, and this was supplied when in an evil hour for the establishment, and as the result of fortuitous circumstances, the doubts long entertained respecting the doctrine of the church on an avowedly fundamental point were brought for final solution before a court of law.

"By the decision of the highest tribunal, and that exclusively secular in its constitution, the establishment has now been declared to be without a positive creed in relation to what is alleged to be a vital doctrine. It can no longer boast of that uniformity of belief, the necessity of which has been one of the arguments advanced on its behalf. Division has been legalized. Conflicting dogmas are placed upon an equal footing, and latitudinarianism has become the lauded saviour of the church from the deprecated calamity of a rupture.

"What wonder, that as the result of the operation of causes such as these, there

should have been raised, even in the establishment itself, what was once only 'a still small voice,' heard within the limits of aggressive nonconformity, 'Separate the church from the state—let not the things of Cæsar and of God be subjected to the indiscriminate legislation of secular governments.'

"True it is, that the change desired by a considerable section of the clergy is one which anti-state-churchmen cannot regard with complacency—that by claiming for the church the continued possession of its vast revenues, unfettered by state enactments, they would erect a huge ecclesiastical corporation, infinitely more dangerous to the religious and political liberties of the people than the present system. But even in these demands of priestly arrogance the friends of voluntaryism have gained ground which, if they but comport themselves with that vigilance which becomes the militant advocates of truth, need not and will not, ever be lost to them. It is something to have had the question of state-church connexion mooted by state-churchmen—to find them compelled to contemplate its dissolution as a possible, though much dreaded contingency—to see it reckoned among the topics upon which they may exercise their powers of reasoning and of observation, without an impeachment of their sincerity as Christians, or their loyalty as conservators of public order. But it is still more to witness the abandonment, one after another, of the long-cherished and well-worn theories on which establishments have been professedly based, and to have it admitted that a legally regulated church is not an indispensable appendage to a well-constituted government.

"To these propitious circumstances may be added others, outside the establishment. The agitation now pervading the Wesleyan connexion—irrespective of the merits of the question at issue—by habituating its members to the free expression of individual convictions in relation to public affairs, may be expected to exercise an important influence in giving strength to the present movement.

"The aspect of the political horizon is also suggestive of approaching change. The unanimity and increasing urgency of the demand made by the middle classes of this country for a reduction of the national burdens, will necessitate a thorough investigation of the extent and nature of the national resources. The special exigencies of the agricultural population, by whom the pressure of ecclesiastical taxation is most severely felt, will give a right direction to public inquiry, and hence it seems not unreasonable to conclude that, sooner or later, the immense fund now in the hands of a favoured religious sect, and so large a portion of which is lavished on pluralists and sinecurists, will come to be regarded as a legitimate source from which to meet the secular requirements of the nation. The general progress of events will also invest with political power a class already prepared to give electoral expression to anti-state-church principles, but it will at the same time render necessary such a general spread of enlightened views as will prevent a preponderating weight being thrown into the opposite scale.

"But, gratifying as is this survey of public affairs, you would but ill discern the signs of the times in concluding that your hand may now be slackened as in prospect of an easy victory. Auspicious as are these occurrences, they are chiefly valuable as opportunities to be turned to good account by vigilance and activity. The state-church in this country is an institution which will not be allowed to fall without a struggle more or less lengthened and severe. Indications of weakness will stimulate its supporters to renewed efforts to prolong its existence. Its decaying walls will be buttressed up by new erections, and even reformatory measures will be so skilfully modified as to open fresh sources of emolument and confirm exclusive privileges.* Hence it should be regarded as the special duty of earnest anti-state-churchmen to cast the seeds of truth into the wide breadth of soil now first broken up—to give a right tone to new national movements—to prevent the re-settlement of the question of state churches on any other than a sound and solid basis—and to render it impossible for ecclesiastical hierarchs or worldly statesmen to erect on the ruins of the present system one which, while less repulsive in its deformity, will yet indefinitely postpone the great reform upon which their hearts are fully set.

"And, gentlemen, it rests with you and those on whose behalf you are assembled, to what extent the anti-state-church association shall share in the labour and the honour of the achievement. That your attachment to it as a society remains unabated, your presence alone would testify; but the executive Committee indulge the confident hope, that you will be prepared to give proof of yet greater zeal on its behalf. Its capabilities and character, tested by the experience of six years, during which its proceedings have been jealously scrutinized, it now affords a means for widely inculcating their distinctive principles, such as nonconformists have never before possessed. Not its continued existence merely, but its advancing efficiency should, it is submitted, be to them an object of no ordinary concern. That its funds should have continued to increase year by year, and that it should have been from the first as it now is, free from the entanglement of debt,

* A forcible illustration of this is furnished in the recently introduced Metropolitan Interments Bill, by which the compensation to the clergy for the loss of burial fees, instead of being limited to existing lives, will be a perpetual annuity to the church.

are cheering indications of solid progress, but the disproportion between the means possessed and the ends to be attained, is still such as to suggest the need for greater liberality and devotion.

"But, far higher in importance than the support of particular organizations, or modes of actions, is the desirableness of maintaining, throughout every vicissitude, an unshaken fidelity to imperishable truths. This association may fall far short of its ultimate designs, but its principles are designed to be immoveably established. It may be that their faithful advocates will have, for years, to labour in the face of unlooked-for obsacles, will be discountenanced where they had looked for encouragement, will be occasionally tempted to turn aside from their well-defined but arduous course, but greater is He that is with them than all who may be arrayed against them, and He will hasten their reward in his own time."

The following resolution, moved by the Rev. John Burnet and seconded by Charles Gilpin, Esq., was carried by acclamation:—

"That this Conference has heard with unaffected concern that Dr. Price is precluded, by the state of his health, accepting a renewed appointment as treasurer to the association. That it desires to express its deep sense of the value of his services, rendered not only in discharge of his official duties, but in his hearty participation in the difficulties and responsibilities attendant on the formation of the society, and his subsequent devotion to the furtherance of its interests. That it now, on his retirement, records its unabated confidence in, and esteem for, his high character, and indulges the earnest hope that his life may be long spared, and that he may yet be permitted to render assistance to the society as a member of its Executive Committee."

Dr. Price afterwards appeared, on which the delegates rose *en masse*, cheering with hand and voice for some time. He said:—"Allow me very briefly to express my most grateful sense of your kindness in the resolution you have just adopted. I take it as an expression peculiarly gratifying, coming, as it does, at a moment when I retire from a station which I have occupied since the commencement of your association, and on the occupation of which I look as one of the special and most gratifying circumstances of my life. Whatever may be the duration of that life, I am quite clear, that I shall never for one moment regret anything I have done in connexion with this association. I would simply say, Mr. Chairman, with your permission, that though henceforth compelled to absent myself from the more public meetings of the association, nothing will convey to me more unfeigned delight, than to hear of the progress which you make in public confidence, and in all that marks the progress of your cause. To my brethren with whom I have been associated, will you allow me thus publicly to express my most grateful sense of kindness? From the first, they have passed over whatever imperfection there was in the service I rendered; and have cheered my own heart by such expressions, from time to time, of sympathy and kindness, as I should have been a very brute had I not duly estimated. To you, sir, and the association now assembled, I tender the same. Though not with you in person, I shall be with you in soul. And at last, when we gather around that footstool where we hope ultimately to assemble, I trust that, forgetting the littlenesses, and spleens, and contentions of earth, we shall have the opportunity of discoursing together, in the high language of Paradise, of the services which we have been permitted to render unto Him whose name we bear, for whom we profess to live, and in whose fear and hope we trust ultimately to die."

ANNUAL MEETINGS.

BIBLE TRANSLATION SOCIETY.

At the tenth annual meeting of this society, April 24, 1850, S. M. Peto, Esq., M.P., presided. After singing and prayer, the secretary read the following

Report.

God's great mercy has continued our Oriental Translators in life, and on the whole, strong to labour in their appointed work through another year. We receive from them accounts of the progress of the translations, and of the distribution of the translated scriptures, demanding the expression of lively gratitude to the Father of mercies, and fitted to confirm our confidence in their diligence, fidelity, and zeal.

Mr. Leslie's Hindi version finds readers among the large population dwelling along either shore of the Ganges, between Monghir and Benares; and he has added to his other duties, that of superintending an extensive reprint of the Gospels and the Acts in the *Kaithi* character. This edition is in all essential respects the same with that which was previously published in the *Deva Nágrí* character, but has nevertheless been considerably improved.

Mr. Lewis has rendered valuable aid both to Mr. Thomas and to Mr. Wenger; to the former in conducting through the press the *Hindustani* version, and to the latter in revising the proofs of the *Bengali*: while the *Persian* New Testament, or portions of it, have been either reprinted or prepared for the press under his editorial care.

During the year there have been printed:—

In Hindi (*Kaithi* character), of the Gospels and Acts		1,500	copies
Of the Acts alone		3,000	„
In Hindustani (*Arabic* character), Single Gospels		21,500	„
In Persian, Gospel by Matthew		3,000	„
In Bengali, Gospel by John	16 000		„
Acts	10,000		„
Luke and Acts	5,000		„
Gospels & Acts	4,000		„
New Testament	3,000		„
		38,000	„
In Sanscrit, Luke	2,500		„
John	2,500		„
Acts	2,500		„
		7,500	„
Total		74,500	„

The issues from the Depository during the year have amounted to about 35,000 copies.

The works now in progress (says Mr. Wenger) are, 1st. In Hindi: the whole New Testament will be printed in the *Kaithi* character. 2nd. In Hindustani: the whole New Testament in the *Arabic* character, and another edition in the *Roman* character, which in connexion with that language is steadily gaining ground, especially among native Christians, and among the class we call East Indian, which is of mixed European and native descent. 3rd. In Persian: the whole New Testament. 4th. In Bengali: the Old Testament, which I am carefully revising by the Hebrew. The sheet which I am about to order to press this very moment, goes down to Nehemiah v. 6. 5th. In Sanscrit: the Old Testament printed down to 1 Kings vi. 38, and the revised New Testament which has advanced nearly to the end of Romans. These Sanscrit labours (Mr. Wenger adds) I find to be very difficult, quite as difficult as if the language was ancient Greek. With the revision of the Bengali Old Testament I go to work very carefully, because I foresee that it will by and bye have to undergo the ordeal of a severe criticism. In the Bengali New Testament, just finished, I have only made a few alterations, but it will have to be carefully revised again, when the Old is finished."

In a letter received from Mr. Thomas, he mentions that he is preparing a Report on the state of the several translations: and that in the meantime he sends the following tabular account of the copies of the sacred scriptures printed, and of the number of copies distributed from January 1847, to December 1849; only adding, that while he cannot depend with entire confidence on the exact accuracy of the number of copies printed, as at the time of making up the account he had not immediate access to the proper sources of information, the statement may be taken as being rather under than over the actual truth.

Printed.

In Bengali.		
New Testament Scriptures		101,000
Old „ „		61,000
Hindustani.		
New Testament Scriptures		24,000
Hindi.		
Deva Nagri Character:		
New Testament Scriptures	13,000	
Kaithi Character:		
New Testament Scriptures	16,500	
		29,500
Persian.		
Gospel of Matthew		3,000
Sanscrit.		
New Testament Scriptures	15,000	
Old „ „	2,500	
		17,500
Grand Total		191,000

DISTRIBUTED.

From January, 1847, to December, 1849.

In Bengali	107,623
In Hindustani	20,305
In Hindi	20,399
In Persian	1,508
In Sanscrit	6,465
In Armenian	244
In English	387
In Uriya	85
Serampore Editions	240
	157,256

With regard to the Sanscrit version, to which Mr. Wenger is devoting so much of his attention, the Committee have received information from one of the first Sanscrit scholars in India, though in a form which does not allow them more liberty than simply to allude to it, that it is an obvious improvement upon all former attempts to convey the truths of Revelation through the medium of this difficult, ancient, and great classical language of the East.

The Bengali version, which is confessedly the best translation of the Word of God into that language, after having been subjected already to so much criticism, both of a friendly and hostile nature, has recently had to undergo another ordeal. It has been assailed by the clergy connected with the Bishop's college, with the design of preventing its further circulation by the Calcutta Bible Society. Nor is the charge now alleged against it one of inferior moment, relating to phraseology or style merely. Its assailants have on this occasion taken much higher and more serious ground. They have not scrupled to prefer the charge, that "in many instances the translation is so unfaithful, as either to destroy or weaken the force of passages generally regarded as of high importance for the establishment of certain Christian doctrines."*

Mr. Wenger very properly felt that under such an accusation he could not remain silent. He prepared a defence, therefore, which was

* Pamphlet on the Faithfulness or Unfaithfulness of the Bengali Version of the New Testament. By Rev. J. Wenger. Reprinted from the Calcutta Christian Observer.

inserted in two successive numbers of the Calcutta Christian Observer (for December and January last), and which has been since separately published, forming an 8vo. pamphlet of more than thirty pages. In the course of this reply, which does great credit to the extensive and accurate scholarship, the critical acuteness, and the logical skill of its author, and which, in the absence of all other evidence, would entitle him to rank among the most learned and trustworthy of translators, Mr. Wenger examines the passages against which an objection has been taken, and in every instance, either conclusively shows it to be unfounded, or altogether breaks its force. But it is only right to add, that the objections themselves, when they come to be stated in detail by the objectors, instead of affecting, as we were led to suppose, any of "the saving truths of Christianity," relate to matters which, whatever degree of importance really belongs to them, have always been viewed in various lights both by biblical critics and theologians. One of the objections, for example, and that the most important, refers to the manner in which certain texts, as translated in the Bengali version, are said to obscure the doctrine of *the eternal generation of the Son of God*. It is not the doctrine (as Mr. Wenger remarks) of the divinity of Christ, nor even of his eternal Sonship, but merely the doctrine of his *eternal generation*. Whether that doctrine is contained in the bible at all, is a question debated by men of equal learning and equal orthodoxy; but Mr. Wenger has satisfactorily proved that the passages which in the original are supposed to contain it, are rendered with philological accuracy in the Bengali.

"Another charge is, that the doctrine of baptism as a sacrament, consisting, according to the doctrine of our Church (the Church of England), of an outward and visible sign, and inward spiritual grace, is interfered with by the rendering of certain passages."

Perhaps, when the ecclesiastical position of the objectors is considered, and their known tractarian tendencies, this objection will be shrewdly suspected to contain the *gravamen* of their complaint, and to have given occasion to all the rest. Wr. Wenger disposes of it with his accustomed critical skill and success; but he prefixes to his refutation a sentence or two so entirely in harmony with the principles maintained in the Memorial presented to the British and Foreign Bible Society by the Baptists of this country, that we are tempted to quote them.

"This (he says) is a strange charge to make. What has a biblical translator to do with the doctrine of the Church of England, or any other church? Nothing at all, except that he is not to be biassed by it, neither one way nor the other. Surely the Bible ought not to be translated according to the doctrine of the Church of England, any more than according to the doctrine of any other denomination."

This Society, speaking upon this subject the collective sentiment of the entire Baptist Denomination, has ever maintained the moral independence of the translator of the sacred scriptures of all influence arising from ecclesiastical relations, or from any other external cause whatever; and both vindicates his right, and insists upon his obligation, to give a faithful version of the word of God according to sound canons of philological interpretation.

The committee cannot conclude this reference to the recent controversy, without expressing their deep sense both of the ability and Christian temper displayed by their honoured brother, Mr. Wenger, in his defence, and assuring him of their high appreciation of his services in the cause of biblical translation, and of their determination to support him and his beloved coadjutors in their arduous but honourable work.

In reporting the proceedings of the society in 1848, it was stated that a grant of £150 had been voted in aid of an improved edition of Dr. Marshman's Chinese version. Since that time the committee have had the gratification to receive a copy of the gospel by St. Luke, and of the first six chapters of the book of Genesis, from the excellent missionaries of the General Baptist Missionary Society, by whom this work is undertaken, accompanied with grateful acknowledgments of the assistance thus afforded them. By the Oriental mail which arrived so recently as yesterday, they are favoured with some further particulars, which they lay at once before the society.

The following (says Mr. Hudson*) is the account of the numbers of copies printed, and the dates when published.

1848.		
May.	St. Luke's Gospel . . .	1,500
1849.		
January 5th.	St. John's Gospel .	1,500
July 10th.	Genesis, first six chapters .	2,000
Sept. 12th.	Acts of the Apostles .	1,500
		6,500

In a subsequent part of his letter, the writer says, "St. Matthew's gospel is now printing, and will be out in a short time. St. Mark's gospel is also ready, when Matthew is finished. The preparing of these has cost considerable labour, and every means in our power has been used to improve what I must call, all things considered, the excellent translation of Dr. Marshman. The value of his Chinese labours has not yet been duly appreciated. I have learned more of the

* Letter to Dr. Steane, dated Ningpo, January 14th, 1850.

nature and structure of the Chinese language from Dr. Marshman's dissertation upon it, than from any other European writer; and it affords me unspeakable pleasure to be employed in rendering his Chinese translation as idiomatic and expressive as I can, for general circulation, that it may serve the holy purpose for which he devoted so many years of literary toil. Thanks to our friends at home for the means, and to God for health and strength, to serve the interests of China by such studies and in so good a cause. The printed page, the living voice, and the quickening Spirit, will succeed in the renovation of pagan China."

The committee persuade themselves that this intelligence, in reference to the biblical labours of their brethren in China, will be received with "many thanksgivings to God," and with the fervent prayer that they may be permitted, by his gracious providence, to complete the work they have so auspiciously begun.

Towards the translations carrying on at Calcutta, the committee have had the happiness to be able to vote two separate grants of £500 each, together with a third vote of £200, specially in aid of Mr. Leslie's version into the Hindi.

The receipts of the year in donations, collections, annual subscriptions, &c., have amounted to £1466 16s. 9d., to which they have to add the legacy of the late Mrs. Burls, of £200, less the duty. They have also to mention another legacy of £100, becoming due at Whitsuntide, from the late Mrs. Callum of Montrose.

In conclusion, the committee commend the support of this institution to the churches of their own denomination, and to all who pray that "the word of the Lord may have free course and be glorified." It is doing important service in its sphere of christian duty, and under many encouraging tokens of the divine approbation. Should it vacate its post, it is difficult to see in what manner its place could be supplied. Those who have hitherto given their time, and thought, and labour, to its affairs, are willing to lay them still at its command; and the committee cherish the hope that, as from the very commencement of the modern missionary enterprize, those for whom they act, and their fathers now with God, have been signalized above all things else by the supreme importance they have attached to the translation of the sacred scriptures, so their devotedness to this special department of missionary labour may never cease to be their distinction and their crown, till all nations shall read, "in their own tongues, the wonderful works of God."

It was then moved by the Rev. C. E Birt, M.A., Wantage; seconded by the Rev. Thomas Burditt, Saffron Walden:—

"That this meeting has heard with feelings of gratitude to God, of the progress of the translations in the East Indies and in China; desires to offer its Christian sympathy and support to their honoured brethren the translators amidst their toils and discouragements; and directs the publication of their Report under the care of the Committee."

Moved by the Rev. Dr. Cox, Hackney; seconded by the Rev. Mr. Bill of Nova Scotia.

"That this meeting acknowledges the hand of God in the early attention which was given by baptist missionaries to the translation of the sacred scriptures into pagan languages; expresses its conviction that too much importance can scarcely be attached to the duty of perfecting the versions made by them; and commends their support to the continued and augmented liberality of the churches."

Moved by Thomas Nicholson, Esq., of Lydney; seconded by G. Lowe, Esq. F.R.S.

"That the following gentlemen be the officers and committee of the Society for the ensuing year:—

Treasurer.

G. T. Kemp, Esq., Spital Square.

Secretary.

Rev. Edward Steane, D.D., Camberwell.

Committee.

Rev. J. Angus, M.A.
Rev. W. B. Bowes.
Rev. W. Brock.
Rev. J. Burns, D.D.
Rev. F. A. Cox, D.D., LL.D.
Rev. J. H. Hinton, M.A.
Rev. J. Hoby, D.D.
Rev. W. H. Murch, D.D.
Rev. R. W. Overbury.
Rev. J. Russell.
Rev. I. M. Soule.
Rev. J. Acworth, LL.D., Bradford.
Rev. C. M. Birrell, Liverpool.
Rev. J. P. Mursell, Leicester.
Rev. T. F. Newman, Shortwood.
Rev. J. G. Pike, Derby.
Rev. E. S. Pryce, B.A., Gravesend.
Rev. W. Robinson, Kettering.
Rev. R. Roff, Cambridge.
Rev. J. Sprigg, M.A., Westbury Leigh.
Rev. F. Tucker, Manchester.
Rev. J. Webb, Ipswich.
Rev. T. Winter, Bristol.
J. H. Allen, Esq.
C. Burls, Esq.
S. Jackson, Esq.
J. Low, Esq.
G. Lowe, Esq., F.R.S.
J. Penny, Esq.
T. Pewtress, Esq.
G. Stevenson, Esq.
E. B. Underhill, Esq.
S. Watson, Esq.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth.

Rev. Manoah Kent, Shrewsbury."

STEPNEY COLLEGE.

A conference of ministers educated in Stepney College, with the Committee of that Institution, pursuant to a wish expressed last year by the former, was held in the Library, April 26, 1850. G. T. Kemp, Esq., Treasurer, in the chair. About thirty gentlemen were present. The Rev. Samuel G. Green was Secretary to the Conference.

It was among other business unanimously resolved to recommend to the next general meeting, that the constituency of the college be enlarged by the admission, as members, of *all* ministers educated in the Institution who subscribe or collect towards its funds.

It was also decided, earnestly to recommend the committee to hold the annual meeting in the Baptist Mission week; and by a very large majority resolved,

"That this meeting cordially unite in recommending to the committee the *removal* of the institution from Stepney to the neighbourhood of University College, provided that such a removal can be effected without embarrassment to the financial condition of the institution."

The building now occupied by "Coward College" was mentioned as eligible; but whether those premises can be obtained or not, the general feeling of the meeting was very strongly expressed in favour of the removal of the college from its present site.

The financial difficulties are evidently the most serious; as it is not yet certain whether, or how, some of the endowments conferred on the Institution at Stepney could be made available elsewhere. It is the confident hope, however, of the promoters of the resolution that these difficulties may be all surmounted. The great courtesy of the committee towards their former *alumni* deserves distinct and grateful mention.

At the close of the conference a meeting of the committee was held, the ministers remaining present. At this meeting a resolution respecting the proposed Supplemental Charter of the London University was presented by F. J. Wood, Esq., and passed unanimously, to the following effect.

"That this meeting regrets the acceptance, by the Senate of the University of London, of the Supplemental Charter, enabling them to grant certificates in isolated branches of knowledge, apart from any proofs of the candidates having gone through a regular and liberal course of education; and strongly disapproves of the manner in which it is proposed, by the recent regulations made for the purpose of carrying out the Supplemental Charter, to confer degrees upon persons whose qualifications have not been subjected to the same tests as are required in the case of students from the affiliated colleges, and who have not passed through examinations conducted under the Senate's control."

WESLEYAN MISSIONARY SOCIETY.

On the twenty-ninth of April the annual meeting was held in Exeter Hall. The Rt. Hon. Fox Maule, M.P., occupying the chair.

The Rev. Elijah Hoole read the following financial statement:—

	£	s.	d.
The total amount of income, received from all sources, for 1849, was	111,685	13	6
The expenditure for 1849 had been.	109,168	10	7
Balance of income over expenditure	2,517	2	11
Deduct this amount from the deficiency reported last year, viz.	13,358	16	1
And there remains a debt of	10,841	13	2

The following was presented as a general summary of all the Wesleyan missions:—

Central or principal stations, called circuits, occupied by the Society in various parts of the world	324
Chapels and other preaching places in connexion with the above-mentioned central or principal stations, as far as ascertained	2,992
Missionaries and assistant missionaries, including fourteen supernumeraries	427
Other paid agents, as catechists, interpreters, day school teachers, &c.	781
Unpaid agents, as sabbath school teachers, &c.	8,087
Full and accredited church members (including Ireland)	105,392
On trial for church membership, as far as ascertained	4,830
Scholars, deducting for those who attend both the day and sabbath schools	78,548
Printing establishments	8

CHURCH MISSIONARY SOCIETY.

On the 30th of April, at the fifty-first annual meeting, the earl of Chichester occupied the chair. The income for the year ending March 31 has been £104,273 6s. 10d.; the expenditure, £83,710 19s. 1d. Thirteen additional clergymen have been sent out. Three more have been ordained in the missions. Deducting the two who have died, and seven who have retired through ill health and other causes, there has been an addition of seven clergymen to the number of ordained missionaries. The number of clergymen engaged in the mission is—

English Clergymen (Twenty-one being graduates of English or Irish universities.)	87	
Natives of the continent in English orders	42	
Natives of the continent in Lutheran orders	5	
Native Clergymen	13	
Total number of Clergymen		147
European Laymen, Catechists, Secretaries, Printers, &c.		27
Attendants on Christian worship in the society's missions throughout the world, estimated at		107,000
Number of Communicants		13,551
Number of children under Christian education, estimated at		40,000
During the past year the number of baptisms has been		5,554
Increase in the number of Communicants, omitting station in the West Indies relinquished		548

CHRISTIAN INSTRUCTION SOCIETY.

April 30th, the twenty-fifth annual meeting of this society was held in Finsbury chapel; Alderman Kershaw, M.P., in the chair.

It was stated in the report, which was read by the Rev. R. Ashton, the secretary, that the society is rising again into public notice. The pastors are generously assisting its efforts. Many of the associations are becoming more active and energetic. Visitors are pursuing their work with renewed ardour and hope. The working classes appear to be viewing its efforts with more favour and attention. 105 churches are united as associations with the parent society, in attempts to improve and bless their sinful, afflicted, dying fellow-citizens, and 2,150 Christian men and women visiting 52,105 families for the purpose of Christian instruction, by book or word. More than thirty individuals are believed to have become genuine converts to Christ, the greater part of whom have been united to the Christian church. 2,063 children have been reclaimed from the streets, and are found seated on the forms of the Sabbath-schools; 1,655 adults have felt the force of Christian persuasion, so as to go from the once Sabbath-neglecting homes to the house of prayer; 2,782 of the distressed, among whom are many of Christ's "brethren," have had their temporal necessities relieved; and 442 copies of the Holy Book have been distributed by sale or gift. The more public labours of the committee may be divided into meetings with the associations; general meetings for special prayer on behalf of London, and for advocating the claims of the society; religious services in chapels, tents, schools, and in the open air; popular lectures on Christain themes in halls and institutes; occasional visitations of districts not under the care of any society; and the distribution of tracts on such occasions, as well as at fairs and places of public resort. Religious services are conducted on Sabbath and on week evenings in ninety rooms and cottages in the various districts of the associations. The tents have been much in requisition during the year. Three were regularly occupied during the season on the Lord's-day, on Kennington-common, in Bonner's-fields, and in De Beauvoir Town, Southgate-road. A fourth tent was daily occupied for nearly six weeks in various parts of the suburbs of London, and in the interior of Surrey. One hundred and fifty sermons and addresses were delivered, during the season, in the tents in town and country, besides those delivered in the open air. With a view to increase the means of bringing the gospel to the notice of multitudes, the committee have purchased an additional tent, at the cost of £43, towards which they would be happy to receive special donations. Thirty-five sermons were preached to the working classes on Sabbath evening, January 24th, in as many chapels, and by as many preachers; and on Sabbath evening, March 24th, twenty sermons were preached to the young men of London, in different chapels, and by their respective ministers; and on the 31st, three others that could not be taken on the 24th, were preached. Numerous lectures have also been delivered to the working classes. The treasurer's account showed a balance in favour of the society of £131 6*s.* 4*d.*

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-sixth anniversary of this society was held on the 1st of May, at Exeter Hall.

At eleven o'clock, the Secretary, the Rev. A. Brandram, addressing the meeting, said,—Our venerable president, unable himself to attend, has requested the earl of Harrowby to preside on the present occasion.

The earl of Harrowby having taken the chair,

The Secretary said, that in consequence of the resolution passed at the last anniversary, with regard to the propriety of opening the proceedings either with prayer or the reading of a portion of scripture, the subject had been taken into consideration by the committee, and he was directed to read the following resolution to which they had come:—"The Committee will make arrangements to commence the future annual meetings of this society by reading a portion of the holy scriptures." In accordance with that resolution a part of the thirty-fifth chapter of Isaiah had been selected to be read on that occasion. He then read several verses.

It appeared from the Report that the entire receipts of the year ending March 30, 1850, amounted to £91,634 12s. 7d. The receipts applicable to the general purposes of the Society had amounted to £45,449 11s. 1d., including £31,413 1s 7d., free contributions from auxiliary societies, and £1,314 8s. 2d. additional subscriptions to the Special Fund in aid of the extended circulation of the scriptures on the continent.

The amount received for Bibles and Testaments was £46,185 1s. 6., being an increase of £2,826 9s. 8d. on this item.

The issues of the Society for the year were as follow—

From the depot at home . .	783,203
From depots abroad . . .	353,492
Total	1,136,695 copies.

The total issues of the Society amounted to 23,110,050 copies.

The expenditure during the past year amounted to £97,246 2s., being £8,415 0s. 10d. over the previous year.

The society was under engagements to the extent of £63,555 18s. 2d.

LONDON CITY MISSION.

J. B. Plumtre presided at the annual meeting, in Exeter Hall, May 2nd.

The report stated that the receipts for the year amounted to £20,320 being an increase of £1,251 upon the previous year; at the same time the receipts had by no means increased with the expenditure. The committee had also received £235 for the Disabled Missionaries' Fund. The total number of visits paid by the missionaries during the year was, 1,018,436; tracts distributed, 1,197,953; number of meetings for prayer and familiar exposition of the Scriptures, 19,931; adults prevailed on regularly to attend public worship, 2,803; children sent to school, 5,168; individuals, through the missionaries' instrumentality, admitted to the Lord's supper, 554; number of shops closed on Sunday, 102. A large number of persons living together without marriage had been shown their sin, and were now lawfully united; and in many instances this seemed to be the commencement of a new course of honourable life. So far as it was possible for man to form a judgment, the general usefulness of the missionaries, in the conversion of souls and the moral and religious improvement of the districts, had been fully equal to that of former years. The report proceeded to give instances in support of this statement. The missionaries to special classes, or supported in some special manner, were next adverted to. If it were prudent to publish the journal of the Italian missionary, it would be found of the most interesting character. After a satisfactory notice of the labours of the French missionary, the two Irish missionaries, the two police missionaries, the missionaries to the cabmen and to the Jews, the missionary to the Welsh, and the missionary to the soldiers (who had before been accustomed to visit the Chelsea pensioners), the report referred to a class of labour of a special character, which had much increased upon the society of late years. Subscribers, and the public at large, when interested in a particular individual, sent to the office of the society, requesting that he might be visited; and this request had alway been complied with. Through these means persons in the country had often had a dying relative attended to, who otherwise would be neglected. In many cases they had not known to what minister they ought to apply, or whether they might safely entrust to him so important an embassy; no time was to be lost, and they feared delay through applying to the wrong individual. In other cases the poverty of the applicant rendered him averse to writing to an individual in the position of a minister. The large amount of voluntary agency called into exercise through the mission (as visitors and tract distributors) was an important incidental result of its labours. 20,000 copies of the two *Prize Essays on the Sabbath*, published in a cheap form by the Tract Society, had been distributed by the missionaries, to much good result, and had been received with great interest. Two of the missionaries engaged this year had been working men, who obtained prizes for the *Sabbath Essays*. Many new ragged schools had been formed by means of the agency of the missionaries. Of the 900 voluntary teachers in ragged schools, by far the greater proportion had been obtained by the missionaries' efforts. The committee took a deep interest in these schools, and saw no reason to alter their opinion of them.

SUNDAY SCHOOL UNION.

May 2nd, S. M. Peto, Esq., M.P., presided at the annual meeting of this valuable institution. The large room of Exeter Hall was thronged. The report commenced by referring to the foreign operations of the Union, giving accounts of the assistance granted to schools in Denmark, Germany, Palestine, Western Africa, South Africa, Australia, the South Sea Islands, and the West Indies. With reference to home proceedings, it stated that the committee had received during the past year two applications for building grants, which had been complied with; that 120 grants had been made of lending libraries; and that 56 country unions had subscribed to the funds of the Union in London. The subscriptions and donations have considerably increased, and the total received from all sources has amounted to £1,269 13s. 9½d. The expenditure—the details of which will be found in the financial statement—has been £1,251 9s. 6d., leaving a small balance of £18 4s. 3½d. in hand.

The following is the last return of the numbers of schools, teachers, and scholars, within a circle of five miles from the General Post Office, as reported last year:—

Auxiliaries.	Schools.	Teachers.	Scholars.	Average Attendance.
South	107	2,170	21,177	14,342
East	124	2,572	25,055	16,484
West	130	2,421	23,733	15,823
North	142	3,044	30,070	20,102
	503	10,207	100,075	66,751
Being an increase of	35	902	9,632	

Upwards of 120 schools have made no report, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—schools, 623; teachers, 12,642; scholars, 123,949; average attendance, 82,675, or rather more than two-thirds.

RELIGIOUS TRACT SOCIETY.

The Hon. Arthur Kinnaird occupied the chair, in Exeter Hall, on the 3rd of May, at

the fifty-first annual meeting of the Religious Tract Society.

Mr. Jones, the secretary, read the report. It gave a rapid sketch of the society's operations during the year, in the printing and distribution of religious publications, in various parts of the world :—France, Brittany, Spain, Denmark, Holland, Belgium, Germany, Carinthia, Bohemia, Hungary, Bavaria, Saxony, Hamburg, Frankfort, Switzerland, Italy, Malta, Corfu, Greece, Russia, the East Indies, Ceylon, China, the South Seas, New Zealand, Madagascar, Australia, Van Diemen's Land, Southern, Northern, and Western Africa, Spanish America, the United States, Canada, and the West Indies. It noticed the liberal response that had been made to the appeal on behalf of the Jubilee Fund ; and also the preparation of the Jubilee volume ; as well as the death of the Rev. E. Bickersteth, and other devoted friends of the society. It next stated that the Rev. W. W. Champneys, M.A., Rector of St. Mary's, Whitechapel, had kindly undertaken the office of clerical secretary, in succession to the Rev. R. Monro, who had retired, from ill health. It stated that the grants made to district visiting, city and town missions, Christian instruction, and kindred societies, for Sabbath-day circulation, soldiers, sailors, emigrants, inmates of prisons, hospitals, and union workhouses, railway workmen, fairs, races, and foreigners in England, home missionary agents, convict-ships, colliers, and miscellaneous objects, amounted to 3,133,165 publications, of the value of £3,332 15*s.* 1*d.* The libraries granted for destitute districts, schools, National and British school-masters, and union-houses, amounted to 514. The issues from the depository during the year have been 19,245,441 ; making the total circulation, at home and abroad, amount to about 523,000,000, in about 110 languages. The benevolent income has amounted to £5,094 6*s.* 2*d.* ; the grants to £8,150 8*s.* 6*d.* —being £3,056 beyond the gratuitous receipts ; the legacies have been £847 ; and the amount received for sales, £49,586 5*s.* 9*d.* The society's total receipts, including the sales, £61,327 8*s.* 8*d.*, being an increase on the previous year of £1,832 5*s.* 5*d.* The report concluded by earnestly impressing upon the friends of the society the necessity for enlarged and persevering efforts in the circulation of religious publications.

VOLUNTARY SCHOOL ASSOCIATION.

The second annual meeting of this Association was held at the London Tavern, on the 3rd of May. Apsley Pellatt, Esq., presided. The Secretary, C. T. Jones, Esq., read the Report, from which it appeared that during the past year the committee have received in donations and subscriptions, £1432 13*s.* 3*d.*, which, with the balance in the hands of the treasurer, on the 31st of March, 1849 (£874 12*s.* 8*d.*) make a total of £2,307 5*s.* 11*d.*, on the receipt side of the account. In the same period they have expended £1,384 14*s.* 3*d.*, leaving a balance of £2,307 5*s.* 11*d.* in the hands of the treasurer. On a comparison of the account with that for the previous year, it will be seen that, whilst the expenditure has greatly increased, the receipts are considerably less. This, however, is attributable to the fact, that a large proportion of the first year's receipts was composed of donations—large sums contributed at the commencement of the society, the annual repetition of which the committee could not expect. Yet, when allowance is made for this circumstance (a circumstance which of itself shows the importance of a considerable augmentation of the society's yearly income), it will be found that the annual receipts have not increased in proportion to the expenditure of the Association. The want of local auxiliaries, or of an effective organization throughout the length and breadth of the country, for advancing the interests of the association, will, in part, account for this fact ; in part also it may be ascribed to the temporary absence of the society's respected treasurer (now in the West Indies), whose success, in the important department of enrolling subscribers and collecting funds, was truly remarkable. The fact itself, however, calls for the active exertions of the society's supporters and friends, whose efforts should, in the first instance, be directed to the acquisition of new annual subscribers, and thereby to an increase in the permanent yearly income of the association—an object which the committee feel to be of the deepest importance. If the association is to advance—to become more effective for the purposes it was designed to serve—more commensurate with the spirit and requirements of the age, its periodical outgoings will progressively increase, and a proportionate augmentation must be effected in the funds which are yearly placed at its disposal.

The attention and resources of the committee, during the year, have mainly been directed to the improvement of their Normal School for young men, at 30, Surrey-place, Old Kent-road, and to the establishment of a similar institution for training female teachers. With respect to the training-school for young men, they have to state, that since the last annual meeting, eight pupils have been admitted ; and, since the opening of the institution, thirteen. Of these, one, after a short term, was compelled to leave on account of ill-health ; three others have been appointed to schools in the country, and for four more, the committee are now anxious to obtain eligible situations. With this view, they earnestly invite applications from the committees of such Voluntary schools throughout the land as may require masters, and sin-

cerely trust that very shortly all these young men will be located in appropriate spheres of usefulness and honour.

With reference to the female department, your committee are happy to report, that, in consequence of the valuable aid rendered by the ladies' committee, the hopes held out at the last annual meeting have been fully realized. Suitable premises having been obtained at 15, Charlotte-row, Walworth, the Normal-school for young women was opened on Friday, the 8th of February last. The ladies committee have secured, as superintendent of this institution, the services of Miss Johnstone, of Edinburgh, whom, from the testimonials received respecting her, and from the efficient manner in which she discharges the duties of the office, they believe to be well-qualified for the important position she sustains. At present, only four pupils have been admitted, the existence of the institution being as yet not generally known.

The larger proportion of the increase in the society's expenditure, shown in this year's account, has been occasioned by the unavoidable outlay incurred in opening this institution, and providing it with the requisite furniture, books, and apparatus.

The committee have also the pleasure to state, that, in conformity with one of the primary objects of the association, they have, during the past year, been enabled to appropriate in small grants, the sum of £127 10s., in aid of schools declining Government assistance, yet absolutely requiring some description of extraneous support. These grants have been most thankfully received; and, in more than one instance, have been the means of preserving, in otherwise destitute localities, useful, though inadequately supported schools, from utter extinction. Besides these grants, the committee have also voted £50 in aid of the Welsh Normal College at Swansea, an institution founded on principles similar to those of this society, and for which the larger portion of the needful funds has been raised in South Wales itself, by an amount of voluntary and self-denying effort highly creditable to our brethren of the Principality, nearly £3,000 having been contributed, a large proportion of it in small subscriptions of from one penny upwards, to four shillings, by parties in the humbler walks of life.

With respect to the West India Colonies, the committee have much satisfaction in reporting, that, in accordance with the recommendation of the last annual meeting, they have raised the sum of £228, as a separate and special fund for promoting the cause of education in those interesting islands—a fund, the amount of which they hope greatly to increase. In no country do the friends of civil and spiritual freedom, of free religious education, stand more in need of assistance from without.

Your committee have much satisfaction in stating, that, as their respected treasurer, G. W. Alexander, Esq., is now, for philanthropic purposes, making a tour through the West Indian colonies, the particular appropriation of the Special Fund has been left to him. From being on the spot, he will, of course, have the best possible opportunities of deciding upon the relative necessities of each locality, and the respective merits of every individual application. As yet, but a comparatively small amount has been applied, but the committee anticipate that a large sum will be drawn on behalf of Jamaica, where Mr. Alexander has but just arrived, and where the energies of our missionary friends have been especially aroused, in consequence of an attempt recently made to impose upon them a most invidious and oppressive measure of State-education. The bill for this purpose, which was before the House of Assembly, has, for the present, as your committee believe, been laid aside; but there is reason to apprehend, that, ere long, it will again be introduced, and that, to prevent its success, the most vigorous efforts will be required on the part of those who think that education should be voluntary, scriptural, and free.

LONDON MISSIONARY SOCIETY.

On the 9th of May, the fifty-sixth annual meeting of this institution was held, Sir Edward North Buxton, Bart., M. P. in the chair.

From the financial statement it appeared, that the income for the year had amounted to £62,545 Cs. 11d., and that the expenditure had been £64,489 9s. 5d. The Report congratulated the meeting on the satisfactory state of all the society's missions, and the success which had attended the labours of their missionaries. Of 170 missionaries, one only had died during the year, one of the missionaries at Shanghae; two had relinquished the work, from family or other causes; but the places of all had been supplied by fully qualified and zealous persons. During the year there had been an increase in the number of native agents. The Report then proceeded to review the progress of the mission at the various stations—Polynesia, the New Hebrides, Tahiti (where the interference of the French had occasioned much difficulty), Southern Africa (one of the society's earliest fields of labour, as it had been one of the most successful, and where the geographical discoveries of Mr. Livingstone would doubtless open up new fields of useful exertion); in China, where the scriptures had been translated, and would be sold in the Chinese languge at the price of 3d. sterling each copy; and in India, the social and moral aspect of which was daily improving, and where events had lately come to pass which, twenty years ago, would have been thought impossible—especially the proposed

removal of those barriers to the spread of the gospel, the government support of Juggernaut, and the abolition of the Hindoo law which punished the conversion of a native to christianity with forfeiture of property.

WEEKLY TRACT SOCIETY.

The second annual meeting of this society was held at Calthorpe Street school room, Gray's Inn Road, April 25th. J. R. Taylor, Esq., presided. The proceedings of the evening opened by prayer by the Rev. E. Whimper, after which the chairman delivered an appropriate introductory address. The Rev. W. H. Elliott, secretary, read the report, which exhibited an increase in the funds during the past year, as well as an extension of the society's operations. It also detailed pleasing instances of the usefulness of the weekly publications, and earnestly called upon the Christian public to aid the society in extending its benevolent efforts in behalf of the working classes.

The Rev. C. A. M. Shepherd, Rev. J. Robertson, M.A., Rev. Edward Pizey, B.A., Rev. John Hannah, Joseph Payne, Esq., Rev. Mr. Hatch, A. M. Murphy, Esq., spoke to the various resolutions which were put to the meeting.

BAPTIST HOME MISSION FOR SCOTLAND.

The annual meeting of the Baptist Home Missionary Society, chiefly for the Highlands and Islands, was held on the 2nd May, in Glasgow, where it usually takes place alternately with the neighbouring city of Edinburgh.

On Thursday, in the Merchants' Hall, Hutcheson Street, the chair was taken by Mr. A. M'Leod, pastor of the Baptist church, South Portland Street.

The chairman, in introducing the business of the evening, gave a brief sketch of the history of the society twenty-five years ago, and also antecedent circumstances which led to its formation, when, above fifty years ago, the captain of an East India merchant ship (afterwards and now the Rev. J. H. Haldane, of Edinburgh, the venerable secretary of the society), impressed with a sense of the paramount importance of divine things, by his exertions was instrumental in infusing considerable spiritual life and energy into all denominations in Scotland, and issued in the formation of the Congregational Union of Scotland, subsequently of that association, and other useful institutions. After referring to some of the results of the labours of the society, he concluded by pressing upon all the duty and privilege of renewed exertions, and importunate prayer for the diffusion of the gospel in every destitute corner of our native land.

Mr. H. D. Dickie, of Edinburgh, in the absence of the venerable secretary, from indisposition, read the report of the committee for the past year, from which it appeared, that during the year, great numbers of the members of that church had been removed to Canada, and elsewhere, by the tide of emigration, and a hope was expressed that such might operate as a dispersion of preachers of the cross, carrying the gospel to distant lands. A very interesting letter was given from Mr. Peter Grant, of Grantown, giving a most encouraging account of the success of the gospel in that place, in which great good had been accomplished without any external excitement, but the inward conviction of sin, and men and women turning to the Lord. The report referred to the sudden and lamented death, from fever, of Mr. Duncan M'Dougall, of Tyree, one of the most honoured of the missionaries of the society, and hoped that the loss would soon be made up in the providence of God. Several extracts from the journals of the missionaries gave encouraging and gratifying accounts of striking instances of good, accomplished by the divine blessing on their humble labours. It was stated with regret, however, that the funds had somewhat declined—the treasurer, instead of having a balance in hand, as usual, at this time, was about £124 out of pocket, with pressing demands coming due on the 1st of June.

The meeting was then addressed in suitable terms by the Rev. Dr. Innes and Rev. Mr. Arthur of Edinburgh, Rev. Mr. Thomson of Irvine, Rev. Mr. Thomson of Dunfermline, Robert Kettle, Esq., Glasgow, Mr. John M'Ilvain, and Mr. Forsyth of Greenock, &c., when resolutions were moved, seconded, and carried, and the committee appointed for the ensuing year.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

The sixty-fourth annual meeting of this society was held at 60, Paternoster Row, on Wednesday, the 24th April. Wm. Freeman Lloyd, Esq., in the chair. The income for the year ending 31st March was reported to be £70 11s. 4d., and the expenditure £112 10s. 5d. The number of books granted during the year, all gratuitous, to 103 needy schools were stated to be—

942 Bibles.
1,537 Testaments.
10,610 Class Books.
2,356 Alphabet Boards and sets of Collective Lessons.

Making a total issue from the commencement of the institution of—

52,297 Bibles.
217,684 Testaments.
1,610,551 Class Books, Alphabet Boards, and sets of Collective Lessons.

NEW CHURCH.

UPPER NORWOOD, SURREY.

On Lord's day, May 19, a baptist church on open communion principles was formed at Weston Hill, Upper Norwood. Fifteen individuals were united together in the bonds of church fellowship, and several others are waiting to be enrolled.

ORDINATIONS.

ISLE ABBOTTS.

Mr. John Chappell, late of Long Parish, Hants, having accepted the unanimous invitation from the baptist church, Isle Abbotts, Somersetshire, entered upon his stated labours the third sabbath in April.

MARGATE.

Mr. John Rogers of Pontypool College has accepted an earnest and affectionate invitation from the baptist church assembling at Ebenezer Chapel, Margate, and purposes entering upon his stated labours on the 3rd sabbath in June.

RECENT DEATHS.

REV. TIMOTHY AND MRS. MOORE.

We have just been favoured with the following communication from the Rev. C. Stovel:—

"A letter received to-day from the Rev. Mr. Ham of Sydney brings the intelligence that brother Moore arrived there in the St. George, on the 2nd of December last. Soon after the ship left England, the cholera broke out among the passengers, and Mrs. Moore with the two youngest children fell victims to that disease. Mr. Moore, greatly exhausted by disease and grief, was most kindly received by Mr. Palmer and Mr. Ham, and somewhat revived after he had been carried on shore, but ruptured a blood vessel on the 7th, and died without uttering a word. The three orphan children that remain are receiving the most exemplary kindness from the Rev. Mr. Ham, Mr. Palmer, and the friends at Sydney."

REV. JOHN HAIGH.

Died, April 30th, in the sixty-third year of his age, at the house of his brother, Mr. Wm. Haigh, at Honley, near Huddersfield, Yorkshire, the Rev. John Haigh, baptist minister. He resigned his charge of the baptist church Steventon, Bedfordshire, on the 6th of April, and entered into rest on the 30th.

REV. JOHN CLARK.

We regret to learn that the estimable pastor of the little church at Uphill, near Folkestone, was removed suddenly, in the sixtieth year of his age, on the 14th of May. Mr. Clark, after completing his preparatory studies under the guidance of Dr. Newman, at Stepney College, in its earliest days, took charge of the baptist church at Folkestone a little more than thirty years ago. He sustained the pastoral relation there, however, but few years before he thought it desirable to withdraw from it and devote himself to the instruction of youth. In this work he continued to labour to the end of his days, assisted by several members of his family; and opening a station for worship in the village of Uphill, where his exertions were honoured with the divine blessing, he presided subsequently over the church he formed there.

REV. W. FRASER.

An erratum occurred in our last in reference to the decease of this esteemed minister. It was on Lord's day, the *seventh* of April that he entered into rest.

MISCELLANEA.

SOUTHSEA, HANTS.

The baptist church at Southsea having received a communication from their pastor, Mr. Neave, stating the probability of his soon being under the necessity of leaving them, have taken an early opportunity of testifying the great esteem and regard which they have for him. At the close of a week-day meeting, the ladies of the congregation, through his co-pastor Mr. Arnot, presented him a handsome purse containing twenty sovereigns, as a small mark of their regard, and indicated their deep regret at the prospect of his resignation.

RESIGNATION.

In consequence of other engagements, the Rev. W. H. Elliott has resigned the pastorate of the church meeting in Mason's Court in Shoreditch.

COLLECTANEA.

THE GREAT EXHIBITION OF 1851.

It is most gratifying and encouraging to observe how many influences are at work to aid the onward progress and the eventual triumph of international peace. The noble idea, which originated with the illustrious consort of our queen, and which reflects upon him far truer glory than the most bril-

liant campaign ever sketched or executed by military genius, bids fair to subserve, in an eminent degree, this great object. We hail with unqualified satisfaction and delight the prospect of that magnificent display of the industry of all nations, which is to adorn this metropolis next year. We shall have occasion, probably, to revert to it again and again as a most valuable auxiliary to us in our pacific mission. We introduce the subject now only for the purpose of strongly expressing our hope that the friends of peace, everywhere, will do all in their power to promote a project so congenial with their own. No better proof that it is so can be desired than is afforded by the character of the speeches everywhere delivered at the meetings called for its support. Many of them are such decidedly peace-speeches that they might have been delivered at the annual meeting of the Peace Society, bating an occasional sarcasm which the orators think it decorous and genteel to drop in passing upon the principles and labours of that institution. No such sneering allusions, however, fell from the lips of prince Albert in the beautiful speech which he delivered at the Mansion House, at the dinner recently given by the first magistrate of the city of London to the mayors of the principal towns in the united kingdom, and which we re-produce for the gratification of our readers.

His royal highness prince Albert then rose, and spoke as follows: — "My lord mayor, I am sincerely grateful for the kindness with which you have proposed my health, and to you, gentlemen, for the cordiality with which you have received this proposal. It must, indeed, be most gratifying to me to find that a suggestion which I had thrown out as appearing to me of importance at this time, should have met with such universal concurrence and approbation; for this has proved to me that the view I took of the peculiar character and requirements of our age was in accordance with the feelings and opinions of the country. Gentlemen, I conceive it to be the duty of every educated person closely to watch and study the time in which he lives, and, as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained. Nobody, however, who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a period of most wonderful transition, which tends rapidly to accomplish that great end to which indeed all history points—the realization of the unity of mankind; not a unity which breaks down the limits and levels the peculiar characteristics of the different nations of the earth, but rather a unity the result and product of those very national varieties and antagonistic qualities. The distances which separated the different nations and parts of the globe are gradually vanishing before the achievements of modern invention, and we can traverse them with incredible ease: the languages of all nations are known, and their acquirements placed within the reach of everybody: thought is communicated with the rapidity, and even by the power of lightning. On the other hand, the great principle of division of labour, which may be called the moving power of civilization, is being extended to all branches of science, industry, and art. Whilst formerly the greatest mental energies strove at universal knowledge, and that knowledge was confined to the few, now they are directed to specialities, and in these, again, even to the minutest points,—but the knowledge acquired becomes at once the property of the community at large. Whilst formerly discovery was wrapt in secrecy, the publicity of the present day causes that no sooner is a discovery or invention made, than it is already improved upon and surpassed by competing efforts. The products of all quarters of the globe are placed at our disposal, and we have only to choose which is the best and cheapest for our purposes, and the powers of production are entrusted to the stimulus of competition and capital. So man is approaching a more complete fulfilment of that great and sacred mission which he has to perform in this world: his reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs his creation, and by making these laws his standard of action to conquer nature to his use—himself a divine instrument. Science discovers these laws of power, motion, and transformation—industry applies them to the raw matter, which the earth yields us in abundance, but which becomes valuable only by knowledge—art teaches us the immutable laws of beauty and symmetry, and gives to our productions forms in accordance with them. Gentlemen, the exhibition of 1851 is to give us a true test and a living picture of the point of development at which the whole of mankind has arrived in this great task, and a new starting-point from which all nations will be able to direct their further exertions. I confidently hope that the first impression which the view of this vast collection will produce upon the spectator will be that of deep thankfulness to the Almighty for the blessings which he has bestowed upon us already here below; and the second, the conviction that they can only be realized in proportion to the help which we are prepared to render to each other; therefore, only by peace, love, and ready assistance, not only between individuals, but between the nations of the earth. This being my conviction, I must be highly gratified to see here assembled the magistrates of all the important towns of the realm, sinking all their local and, possibly,

political differences—the representatives of the different political opinions of the country—and the representatives of the different foreign nations—to-day representing only one interest. Gentlemen, my original plan had been to carry out this undertaking with the help of the Society of Arts of London, which had long and usefully laboured in this direction, and by the means of private capital and enterprise. You have wished it otherwise, and declared that it was a work which the British people, as a whole, ought to undertake. I at once yielded to your wish, feeling that it proceeded from a patriotic, noble, and generous spirit. On your courage, perseverance, and liberality, the undertaking now entirely depends. I feel the strongest confidence in these qualities of the British people, and am sure that they will repose confidence in themselves — confidence that they will honourably sustain the contest of emulation, and will nobly carry out their proffered hospitality to their foreign competitors. We, her majesty's commissioners, are quite alive to the innumerable difficulties which we shall have to overcome in carrying out the scheme; but having confidence in you, and in our own zeal and perseverance at least, we require only your confidence in us to make us contemplate the result without any apprehension."—*The Herald of Peace.*

BAPTIST LITERATURE.

It would appear from many indications, that our brethren of other denominations are apt to regard the baptists not only as quite deficient in general learning, but as really unworthy of a name in the literary world. Is this the fact?

If it were so, some palliation might be found in the persecutions which they have suffered from national establishments beyond any other people. These have often crippled their pecuniary resources, and prevented the growth of literary institutions among them, until of late years, and now chiefly in our own free land. Still God has not left himself without a witness. Under all these disadvantages we have a literature which, even in comparison with others, is not to be despised.

To say nothing of the fact that we may safely claim *all* the Christian literature of the first two centuries, and a large share of that belonging to the third and fourth—to go back no farther than the last two centuries, glorious fruits have blossomed and ripened on the tree of our baptist Christianity. Was not Milton a baptist? Was not Bunyan a baptist? Was not Roger Williams, the first great champion of religious liberty, a baptist?

Is there a more learned commentary, or a more complete body of divinity, than that of Dr. Gill? Is there a better practical or polemic divine than Andrew Fuller? Is there a finer biblical critic or masterly reasoner than Dr. Carson? Is there an oriental scholar superior to Dr. Carey? Is there in the English language an essayist profounder than John Foster? or a writer of more classical purity and elegance than Robert Hall?

The North American Review for 1836, gives a decided preference to Dr. Godwin's work on Natural Theology to that of lord Brougham, and of Dr. Wayland's work on ethics to that of Dr. Wardlaw. In Christian biography where is there one superior to the memoir of Mrs. Judson by professor Knowles? In pulpit literature what is there nobler than the recent volume of miscellanies by Rev. William R. Williams?—*Philadelphia Baptist Record.*

HORTON COLLEGE.

It affords us great pleasure to hear of a most interesting meeting which took place in the vestry of Sion Chapel on Tuesday evening. The object of the meeting was to present to the Rev. F. Clowes, Classical tutor of Horton College, a testimonial of gratitude from those ministers who have left the College, but while there were under his care. The testimonial consisted of a handsome timepiece of very chaste and beautiful design, bearing upon a silver plate immediately under the face of the dial, this inscription:

"Presented to the Rev. Francis Clowes, Classical Tutor of Horton College, by those ministers who have enjoyed the benefit of his able and indefatigable labours while resident in that institution, as a small token of their esteem and gratitude.—April 2nd, 1850."—*The Bradford Observer.*

THE ECLECTIC REVIEW,—DR. PRICE,—AND THE BRITISH BANNER.

From our small but respectable baptist contemporary "The Church," we quote the following passage, because it relates to a subject on which many of our readers will wish for some information, and respecting which our personal knowledge is incomplete.

We were much disappointed with the quality of the first numbers of "The Banner," and we suppose most of our readers were so too, and that it circulates but little amongst them. It is, indeed, stated that from a circulation at first of 17,000, it has sunk to not more than 4,000. Still we have always wished to treat the Congregational Union's Editor General with respect and friendship, and "The Banner" has also treated us kindly and handsomely. Lest, however, any of our readers should be also readers of "The Banner," we must enter our protest against the editor's whole proceedings in respect to "The Eclectic" and Dr. Price, as disgraceful beyond parallel in *religious* journalism, and worthy only of "The Times" or "The Weekly Dispatch."

Of the personal qualities of the editor we know nothing, but we certainly never saw more painful exhibitions of self-importance, arrogance indeed, and of bigotry, in writing.

Dr. Price was compelled, by the state of his health, to seek another editor for "The Eclectic." The gentleman to whom he sold the property in it, had been a rationalist, but had avowed an entire change of sentiment on the fundamental doctrines of Christianity. Dr. Price conceived, naturally, that one who had been led astray into the popular errors of the day and renounced them, would be a person peculiarly suitable to meet and oppose them. Dr. Campbell thinks that there is reason to suspect that the new editor's conversion was too *recent* and questionable to warrant confidence. Instead of *kindly* pointing this out to the parties most concerned, he endeavours to the utmost of his power to ruin "The Eclectic," by pouncing upon a single passage, the meaning of which *we affirm*, after reiterated examination, he grossly, we should like to hope undesignedly, perverts, and raises the canting cry of infidelity, for a *sentiment* identical, as *we* understood it, with the apostle's in 1 Cor. xv. 19.

Well, Dr. Price owns that he had not been aware that Mr. Linwood's change to orthodoxy was so recent, and thinking, after all that had passed, that Mr. Linwood could not carry on the Review successfully, resumes the editorship himself. This, however, is not sufficient. Dr. Price is a baptist (though pledged to unsectarianism in "The Eclectic,") and "The Eclectic" is of the most advanced section in politics and ecclesiastical matters. Dr. Vaughan is a pædobaptist, and his Review, "The British Quarterly," is the organ of dissenting *moderatism*; hence—as we can but fear from the way in which both are brought forward—a vote of *no confidence* in "The Eclectic" is given by "The Banner," and "The British Quarterly" is announced as being, since its rise, the chief organ of evangelical nonconformity! We have been informed that the said "British Quarterly" is supported much more by the subscriptions of wealthy "no progress" men, than by its circulation; and Dr. Campbell, we suppose, hopes now to overthrow the organ of "progress," by raising the old cry of infidelity and anarchy. Well, Dr. Price is a baptist. Baptists have long been used to such vituperation, and we hope he will not be easily frightened.

CORRESPONDENCE.

THE CONSTITUTION OF THE MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

SIR,—It is time the constitution of our missionary society were settled, and placed beyond annual discussions, by which our attention is distracted from the true objects of the society's existence. As the matter is now before the committee, there is ground to believe that such will be the case. May I be allowed a few sentences on the subject?

1. To me it appears that it is not a *mechanical* change in the constitution, but a *dynamical* change in themselves, that our churches need for the revival and extension of the missionary spirit. Were we to reflect on the facts detailed by our honoured brethren in the field till we felt more deeply, and prayed more earnestly, we should have but few thoughts left for constitutional defects or reforms. Still, if there be any mode by which the society may be presented more satisfactorily to the brethren at large, it is clearly of the last importance that it should be adopted.

2. The chief conduct of the society must rest with our London brethren. The providence of God has determined this. To them the grateful thanks of the whole denomination are due, for their devoted attention to a work involving great anxiety, making large demands upon their time, and producing no remuneration. For their guidance and encouragement the prayers of the churches should be ever presented.

3. All that is really desired, so far as I understand the feeling abroad, is, such a change in the mode of electing the committee as would ensure a tolerably fair representation of the various sections of the country, without confining it to the same individuals. At present the committee is elected by the brethren who happen to attend the annual members' meeting. A number of names are promiscuously nominated, without any reference to their localities; and from these the electors choose thirty-six, as their knowledge or their partiality may dictate. As the members of the committee are well acquainted with one another, and comparative strangers to the new nominations, they naturally vote for each other; and as thirty-six votes will secure a return, the new committee becomes almost a stereotyped copy of the old. Then we brethren in the country most legitimately grumble, that if there be any honour in belonging to the committee, or any delight in going to town every quarter, or any opportunity to serve the mission in these periodical visits, these pleasant things should not be more generally distributed.

4. Now it seems to me the brethren have the remedy very much in their own hands.

The only mode of general representation is by delegation. The only meeting to which delegates can or ought to be sent is the annual members' meeting. To send them to the quarterly meetings would not only be an enormous expense, but would convert the committee into a house of Commons, where it is all talk and no work. But to the annual meeting every association, every auxiliary committee, every church, may *now* send its representatives, provided only they pay the expenses, which none of our brethren could desire to come out of the mission funds. And were every association to embrace the privilege, it would be attended with the best results. The associations meeting immediately after the public anniversaries in London, their delegates would on their return spread amongst their brethren the enthusiasm awakened in themselves. For such delegation *there needs no alteration of any existing law.*

5. The members' meeting being thus, or in any other manner, constituted, care should be taken that in the election of the committee, the centres of influence, the large cities and towns—Liverpool, Manchester, Norwich, Leeds, Birmingham, Leicester, Bristol, &c. should be represented. The great object of having quarterly meetings is, I apprehend, to secure the consent of the country to the decisions of the London directors. Can this be otherwise effected than by electing brethren whose position enables them to exercise an amount of influence in their own localities? But this, again, *requires no new law.* It is only necessary for the object to be kept in view in the nomination, and in the balloting.

6. To prevent monopoly, some law might be introduced *prohibiting the election of any brother for more than three years in succession.* This would give the opportunity for large numbers in their turn to be initiated into mission business, and so secured to the mission interests. It may be objected that such a rule would shut out some London brethren, whose intimate acquaintance with our missionary operations renders their presence almost indispensable. But this inconvenience might be met by electing such brethren honorary members. This, then, seems to be the only alteration that is required —*if this.* And if the adoption of such a rule would terminate dissatisfaction, and leave all free to devote their energies to the cultivation of the mission spirit, I doubt not the committee will have but little hesitancy in its recommendation and adoption.

One word more. The terms of the resolution by which this matter is entrusted to the committee only bind it to the consideration of Mr. Pryce's plan. But I hope our brethren will feel themselves at liberty to discuss the whole subject, and recommend any plan which may approve itself to their wisdom. This, at least, was the design of the mover, though in the hurry of forming the resolution it was not expressed.

I beg to offer, in conclusion, my thanks to the secretaries for their publication of the proceedings of the quarterly meeting. The more information imparted of what the committee determines, and *the grounds* on which it proceeds, the more confidence will be established.

May the spirit of our fathers rest upon us, that we may hand down the mission to our children strengthened and increased a thousand-fold!

Yours in our Lord Jesus,

GEORGE HENRY DAVIS.

Bristol, May 7, 1850.

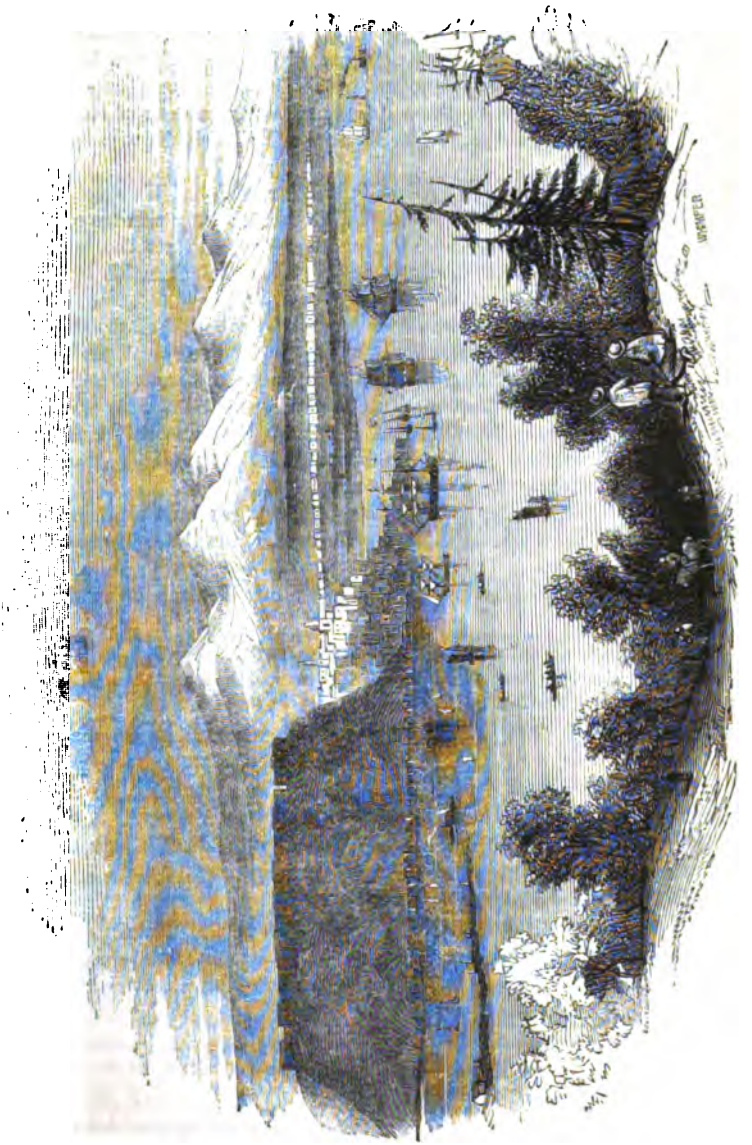
EDITORIAL POSTSCRIPT.

We regret to say, that as yet no progress has been made in reference to the contemplated deputation to India. The brethren who had been selected have not seen their way clear to undertake the service.

The fullest account of the baptist annual meetings in London that we have seen this year has been given in The Christian Times. This is a comparatively new paper, and it is probable that many of our readers are unacquainted with its merits. Its principles are good, and the talent with which they are advocated is highly respectable. It is alive to the evils which result from the connexion of ecclesiastical bodies with the state, and appears to be at the same time exempt from denominational partialities. We do not trace in it the influence of what are called "men of mark," or of any clique; we know not who the editors are, but they seem to us to pursue an independent course. Respecting the religious state of Continental Europe, it gives more information than any other journal with which we are acquainted. It is published every Friday afternoon.

We are informed that at the annual meeting of the society for the relief of aged or infirm baptist ministers, commonly known as the Bath Society, which is to be held in King Street chapel, Bristol, on Wednesday the 26th inst., at half-past nine o'clock, a question believed to be of great importance to beneficiary members will be decided. The following regulation, which was proposed for adoption last year, will be brought forward in accordance with rule 19:—"That an alteration be made in the third rule of the society, as follows: 'That every beneficiary member be requested to make [instead of 'shall make'] a public or private collection annually in aid of the funds of this institution.'"

THE MISSIONARY HERALD.



QUEBEC.

ANNIVERSARY SERVICES.

The Annual Meetings of the Society commenced, not as in the two preceding years, in unfavourable weather, for it was fine, and consequently the attendance was better, and the number of visitors from the country unusually large. The spirit which pervaded them was solemn and devout, and we have reason to know was gratifying to all our friends.

The series of meetings began with a Prayer Meeting on Thursday morning, April 18th. It was conducted by Mr. BOWES of Blandford Street, London, and *all* the missionary societies connected with the denomination were commended to the Divine blessing by the brethren EUSTACE CAREY, STEWART of Hull, SUTTON of Orissa, and J. ASHER, a coloured brother from Philadelphia, who engaged in prayer.

In the evening, after prayer by Rev. C. E. BIRT, M.A., of Wantage, the Rev. F. TUCKER, B.A., of Manchester, preached from the following passage of the first chapter of Deuteronomy, "Behold the Lord thy God hath set the land before thee, go up and possess it," from which the preacher took occasion to illustrate the field, the work, and the call to do it.

On Lord's day the 21st, Sermons were preached in behalf of the Mission in most of the Baptist chapels in and about London; and in several places special services were held for the young, at which there was a numerous attendance.

On Tuesday the Annual Meeting of the Members of the Society was held in the library of the Mission House. J. L. PHILLIPS, Esq., was called to preside. The Rev. FRED. TRESTRAIL gave out a hymn, and the Rev. C. J. MIDDLEDITCH of Frome engaged in prayer.

The minutes of the last General Meeting were then read and confirmed.

The Secretaries laid upon the table the Reports of the Committee and of the Treasurers for the year.

On the motion of Rev. Dr. COX, seconded by Rev. SAMUEL BRAWN, resolved unanimously,—

That W. B. GURNEY, Esq., and S. M. PETO, Esq., M.P., be respectfully requested to continue their services as Treasurers for the ensuing year, and that the thanks of the Meeting be presented to them for their past services.

On the motion of Rev. R. ROFF, seconded by Rev. I. M. SOULE, resolved unanimously,—

That the Rev. FREDERICK TRESTRAIL and E. B. UNDERHILL, Esq., be respectfully requested to continue their services as Secretaries.

On the motion of Rev. F. TRESTRAIL, seconded by Rev. S. GREEN, resolved,—

That WILLIAM BOWSER, Esq., CHARLES BURLS, Esq., and CHARLES JONES, Esq., be Auditors for the year ensuing.

The Meeting then proceeded to the nomination of the Committee, and the ballot being taken, scrutineers were appointed to examine the papers, and the following names were afterwards brought up as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. WILLIAM BROCK	London.
JOSEPH H. ALLEN, Esq.	London.	Rev. FRANCIS A. COX, D.D., LL.D.	London.
Rev. JOSEPH ANGUS, M.A.	London.	Rev. SAMUEL GREEN	London.
Rev. CHARLES M. BIRRELL	Liverpool.	Rev. WILLIAM GROSER	London.
Rev. CALEB E. BIRT, M.A.	Wantage.	Rev. JOHN H. HINTON, M.A.	London.
Rev. WILLIAM B. BOWES	London.	Rev. JAMES HOBY, D.D.	London.
Rev. SAMUEL BRAWN	Loughton.	Rev. DANIEL KATTERNS	London.

Rev. John Leechman, M.A.	Hammersmith.	Rev. Robert Roff	Cambridge.
Solomon Leonard, Esq.	Bristol.	Rev. Joshua Russell	London.
Rev. William Murch, D.D.	London.	Rev. Israel M. Soule	Battersea.
Rev. James P. Mursell	Leicester.	Rev. James Sprigg, M.A.	Westbury.
Rev. T. F. Newman	Nailsworth.	Rev. Edward Steane, D.D.	London.
Hon. and Rev. B. W. Noel, M.A.	London.	George Stevenson, Esq.	London.
Rev. Robert W. Overbury	London.	Rev. Charles Stovel	London.
Thomas Pewtress, Esq.	London.	Rev. Francis Tucker, B.A.	Manchester.
John L. Phillips, Esq.	Melksham.	W. H. Watson, Esq.	London.
Rev. Edward S. Pryce, B.A.	Gravesend.	Rev. James Webb	Ipswich.
Rev. William Robinson	Kettering.	Rev. Thomas Winter	Bristol.

The Rev. W. Robinson laid upon the table the schedule and report of the Committee appointed to investigate the property of the Society, which being read, on the motion of T. Bignold, Esq., seconded by the Rev. Dr. Hoby, it was unanimously resolved,—

That the Report and Schedule be received, and inscribed on the Minutes of this Meeting.

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Joshua Russell, it was resolved,—

That the Report be referred to the Committee of the Society, with a view to the adoption of its suggestions, so far as they may deem them practicable and expedient.

The Rev. J. P. Mursell, on being called upon by the Chairman, moved the following resolution, which was seconded by the Rev. T. F. Newman,—

That inasmuch as the Baptist Missionary Society has purely religious objects in view, it is the opinion of this Meeting that its constitution should be purely of a religious character.

On the motion of Thomas Pewtress, Esq., seconded by Thomas Bignold, Esq., the previous question was put and carried.

The notice of motion given by the Rev. E. S. Pryce being called for by the Chairman, it was moved by the Rev. G. H. Davis, and seconded by the Rev. Dr. Cox, and carried unanimously,—

That the resolution, of which notice has been given by the Rev. E. S. Pryce, be referred to the Committee of the Society, who shall report thereon at the next General Meeting.

The notice of motion given by the Rev. J. Venimore being called for by the Chairman, it was moved by the Rev. J. Venimore, and seconded by the Rev. T. A. Wheeler, and resolved unanimously,—

That it be referred to the Committee of the Society, to report thereon at the next General Meeting.

The Minutes of the Committee on the subject of a deputation to India having been read, with the resolution passed at the Quarterly Meeting of the Committee held April 17, 1850, it was moved by the Rev. J. Angus, and seconded by the Rev. J. D. East,—

That this Meeting, having heard the resolutions of the Committee, to the effect that it is not only highly important, but indispensable to the welfare of the operations of the Society in the East, that a deputation of two friends should be sent from this country to visit the brethren at the various stations there, hereby expresses its concurrence in those resolutions, and its hope that the brethren named therein,—the Rev. J. H. Hinton, and Edward Bean Underhill, Esq., may be able to accept this responsible and important service, assuring them in the event of their seeing it to be their duty to accept it, of its hearty sympathy and prayers.

The Rev. W. Robinson gave notice, that at the next General Meeting he should move the adoption of the following resolution:—

That in the Rule for the choice of the Committee, all the words after the word "Ballot," be omitted, with the view to the adoption of a double ballot.

On Wednesday morning, in Bloomsbury Chapel, a very large congregation assembled. After reading the scriptures and prayer by the Rev. GEORGE GOULD, of Norwich, the annual morning Sermon was preached by the Hon. and Rev. BAPTIST W. NOEL, A.M., founded on these words: "Them that honour me I will honour." Addressing his hearers as the disciples of Christ and officers of the various churches with which they were connected, he showed they might honour the triune God by giving to each of the Divine Persons the glory due to each for the work he performs for us—by giving glory to his word—by maintaining the discipline of his churches, and observing the ordinances as he has appointed them —by obedience in all things to his will—by being united and affectionate to each other, and brotherly towards Christians of other denominations—by promoting his cause, and labouring to convert sinners around us—by sending out the ablest men to the work of the ministry at home and abroad, and maintaining them in their work—and by abounding in prayer and praise. By thus honouring God, he will honour us by large answers to prayer—by the progress of our opinions in which we interpret his word more correctly than others—and by making use of us. The discourse was felt by all to be most appropriate both to the occasion and the preacher, and he has been respectfully requested to publish it, which he at once kindly consented to do. The proceedings at the Public Meeting at Exeter Hall have been already published in the Herald for May. The collections were better than for some years preceding, and we have reason to know the services throughout were animated, profitable, and encouraging.

REPORT.

In accordance with the annual custom of the Baptist Missionary Society, the Committee proceed to lay before the subscribers their report for the past year.

THE FIELD OF LABOUR.

The missionaries sustained by the Society labour in Asia, on the western coast of Africa, in France, and in the islands of the Western Sea. In Asia they encounter three great forms of religious error, the most powerful and extensive of all systems of religion—Brahminism and Mohammedanism in India—Buddhism in Ceylon. In degraded and enslaved Africa, Fetishism, with its charms, closes the heart against the truth of God among the native tribes, the Isubus, Duallas, and Fernandians. In Haiti, Trinidad, and Brittany, the perverted Christianity of the church of Rome is the prevailing belief of the people, mingled in the two first with the superstitions and fearfully licentious rites of African Obeahism and serpent worship—while in India, the practices of Rome are, to some extent, conformed to many of the usages of the heathen. In Ceylon, part of India, and the Bahamas, an additional hindrance to the progress of the gospel is found in the presence and active exertions of some of the clergy of the church of England, whose exclusive claims of apostolicity and assertion of the efficacy of the sacraments for salvation, carry the strifes and sectarianism of our native land to regions but at the best imperfectly imbued with Christian truth. At about one hundred and ninety-four stations and sub-stations, the gospel of Christ Jesus is regularly preached to many

thousands by the missionary brethren from week to week, while their itinerant labours extend to many hundreds of villages and towns, and the message of God is daily proclaimed to thousands more at fairs and at markets, by the road-side and at the nightly resting places.

THE LABOURERS.

The service of Christ is carried on in this extensive field by fifty-three brethren, with their wives, and nine females engaged in the special department of education. It has been, however, one of the blessed results of their toil, that from the midst of the converts there have been raised up by the grace of God, not less than 119 natives of the different lands where the gospel has been proclaimed by our brethren, to aid them in the further extension of the Redeemer's kingdom. And this is not the whole of the means that have been brought into operation; about 200 other Christian brethren gratuitously devote more or less of their time in making known the unsearchable riches of Christ. To these must be added thirty or more schoolmasters, in order to embrace in a brief view the whole of the Christian agency employed or set in motion by the Society.

The past year has witnessed several important changes in this department. Two highly valued brethren rest from their labours, having fallen asleep in Jesus. Mr. DAVIES of Ceylon, after five years only of successful toil, and Mr. MERRICK of Western Africa, after nine years of devoted service, are no more to be numbered among the missionary band. Sickness has borne heavily on the energies of others, and driven them to fairer climes. Captain and Mrs. MILBOURNE have returned to Jamaica, and Mr. and Mrs. YARNOLD have relinquished the work in Africa. And while we write two other highly esteemed and useful missionaries—the brethren MAKEPEACE of Saugor and DAWSON of Ceylon, overpowered by disease, are on their passage home. Mr. PHILLIPS of Muttra has for the present year undertaken to supply the station at Saugor; while the vacancies occasioned by the decease and return of the rest have not been filled up. The financial difficulties through which the Society has passed, have altogether forbidden not merely any extension of the field of labour, but even any attempt to repair the breaches which death and disease have made. One station, that of Patna, has been relinquished chiefly from the same cause, since on the cessation of Mr. BEDDY'S connexion with the Society, it was found impracticable to maintain it. The station is not, however, without the services of a faithful minister of Christ of our denomination. It is supplied by a Christian brother supported by the Rev. William Start. From the same cause the missionaries have been compelled to withhold support from about twenty of their native helpers; so far weakening the mission in that most efficient and valuable branch.

Motives of economy, combined with the reduction in the number of the brethren labouring in Africa, and the increasing means of communication between the various parts of the coast, have led to the recall of the missionary ship Dove. The thanks of the Committee are justly due to the young friends who have so liberally and so long kept her afloat, and they are sure that although this object of their benevolent exertions is about to be removed, their interest in the work of missions will not diminish. Other channels of equal or greater importance, as for instance, the maintenance of

mission schools, will open before them, into which their efforts and gifts may freely flow.

The circumstances connected with the mission in Central America, and the apparent hopelessness of obtaining for the gospel an entrance into Yucatan, conjoined also with the necessity of retrenchment, have decided the Committee to withdraw from that part of its field. Mr. KINGDON'S connection with the Society will cease during the present year. Painful as are many of these changes, yet are they under the controlling power of Him who is Head over all things for his church.

THEIR LABOURS.

These may be divided into three chief departments—1. Translations; 2. Evangelization; 3. Education.

1. TRANSLATIONS.

In translations, the precedence must be given to the transference of the word of God into the languages which are spoken by the people among whom the brethren labour. Although no new language has this year been undertaken, much progress has been made in several versions, and copies of portions of the divine testimony have in large numbers left the press. In Hindi, for the use of the population on the Ganges between Monghir and Benares, 4500 copies of the Gospels and Acts have been printed. This edition has been issued under the superintendence of Mr. LESLIE. In Hindustani, for the use of Mohammedans, in Persian and Bengali, 62,500 Gospels, Acts, or perfect Testaments have been finished, chiefly under the supervision of Mr. LEWIS. And in Sanscrit, under brother WENGER'S care, 7500 copies of portions of the New Testament have appeared. Other large editions are in progress, especially of the Old Testament in Bengali and in Sanscrit by Mr. WENGER. The Bengali Testament, the work of CAREY, YATES, and WENGER, is passing under a new ordeal; but has been triumphantly vindicated by the last mentioned brother from the charge of heresy made by the clergy of Bishop's College in Calcutta. The total number of copies printed during the past year is 74,500; the number distributed, about 35,000. In Central America, Mr. KINGDON has been diligently employed in revising and perfecting his version of the Gospels and Acts in Maya.

In Western Africa, besides the translation of the Gospels and Acts in Isubu made by Mr. MERRICK, and noticed last year, a commencement has been made by Mr. SAKER in the translation of the scriptures into the Dualla, the language of the natives of the Cameroons; and in France our brother, Mr. JENKINS, is preparing another edition of the New Testament in the Breton tongue.

But the labours of your missionaries have not been confined to the scriptures. In Brittany and in Trinidad, our brethren JENKINS and LAW have been alike engaged in printing and circulating tracts on the chief errors of Rome; and in both cases have succeeded in arousing much inquiry and attention. The first volume of Barth's Bible Stories in Breton is also just ready for the press. Mr. THOMPSON of Delhi, too, has published large numbers of tracts on the absurdities and guilt of Hindoo idolatry. In these cases our brethren have been aided with liberal grants of paper by the Religious Tract Society. And,

finally, at the time of his lamented decease, our brother MERRICK had proceeded about half way in printing a vocabulary of the Isubu tongue, and had also completed a small collection of hymns in that language.

2. EVANGELIZATION.

Every opportunity is seized by the missionaries and their companions in labour, the native preachers and catechists, to extend the knowledge of the glad tidings of God's love to man. Beside the usual services of the sanctuary, portions of each day are spent in calling the attention of every class to the truths of salvation. Wide excursions are made in the neighbourhood of the stations, and the seed is sown with a liberal hand. As the result of these self-denying labours, and the Divine blessing resting upon them, there are under the pastoral care of the brethren, and of the native converts chosen to the pastorate, one hundred and eight Christian churches—oases of spiritual life in the midst of deserts and death. There are at present in fellowship in India and Ceylon, 1962 persons; in Africa and the West Indies, 3007; making in all nearly 5,000 professed disciples of Christ, and about 350 seeking admission into the fold.* The clear increase during the year has been 188. The most flourishing of the mission churches are to be found in Bengal and the Bahama islands. In these places the largest additions have been made, and the prospects are most promising and hopeful. In others, discouragements have been predominant: the work of God has been stayed, sometimes by affliction, at others by the outbreak of human passions, or by the hostility of enemies to the cross of Christ. As the varieties of soil on which the seed has fallen, so has been the harvest to reward the husbandman. The future prospects of evangelization in India are, however, rendered more bright than before by the long delayed declaration, recently issued in the form of a Draft of an Act by the East India government, that no native of India, on changing his faith, shall henceforward be subject to the penalties, confiscations, and the disruption of every social tie, which conversion has until now drawn in its train. It is the Magna Charta of India on liberty of conscience.

3. EDUCATION.

The training of young men of native origin for the ministry has not, to the Committee's regret, proceeded so favourably in every case as they could wish. The adverse influences alluded to in last year's Report as in operation in Canada, have led to the closing of the college at Montreal, and the resignation of the tutor's office, by their respected and esteemed brother, Dr. CRAMP, and from present appearances there does not appear much probability of its revival. At Calabar, Jamaica, one young man has completed his studies, and entered with most encouraging prospects on the pastorate of the church at Moneague. Seven other young men, negroes by birth, are receiving the advantages of the institution, and preparing for the ministry. The institution must be regarded as entirely successful in its operations, and as promising much for the future welfare of the churches of Christ in Jamaica. Our brother MR. DENHAM has diligently pursued his plans at Serampore; and the Committee would have been glad were they able to employ both of the young brethren whom he has fitted for missionary service. During the year the Committee have been engaged in

* This number does not of course include the members of churches in Jamaica.

anxious deliberation on an offer made by JOHN MARSHMAN, Esq., respecting Serampore College. At present the whole matter is under consideration.

At nearly all the stations of the Society, day and Sunday schools are established. The returns of these schools are not sufficiently precise to enable the Committee to specify their exact number, or to give the sum total of the children attending them; but, as far as the accounts have been supplied, there are at the various stations of the Society eighty-nine day schools, in which are taught 3,980 children, and fifty-eight Sunday schools, with 2,680 children. Many schools are supported by the Sunday school scholars of this country; those in the West Indies in great part by grants liberally bestowed by the Society of Friends, and yet many more, especially in India, by contributions on the spot. It is one of the striking features of the missionary enterprise, that it calls into active exercise the sympathies and aid of all in every place who confess allegiance to the Lord Jesus Christ, and provides for itself in the very scenes of its labours and triumphs, the means of growth and perpetuation.

In reviewing the course of the year, there is one reflection the Committee would urge upon the members of the Society. God has continued to bless his servants, so that there has been no diminution, but an increase, in the spiritual results of missionary toil. For if some portions of the vineyard are not so productive as might be wished, the fruit in others has been sufficiently abundant to remove discouragement or fear. Yet the strength of the Mission has been declining. In no case are the labourers equal to the toil demanded of them. Western Africa has lost one after another of its most energetic evangelists. They are reduced to the lowest possible number to hold the ground that had been occupied. In Ceylon, where three missionaries were not enough for the service of thirty-five stations and the oversight of four hundred and fifty members of churches, one only is left—and must we not say, to *sink* under the accumulated responsibility and toil? In India, with one or two exceptions, every station needs additional aid; some places have already been abandoned for want of it. Large tracts of country are unoccupied, where it would appear the fields are white unto the harvest. Many of our brethren are aged. Should they be taken to their rest, as in the course of nature they must speedily be, the Committee are unable to supply their places. And others are overwhelmed with care and anxiety, induced by the scarcity of help. Brethren, we are straitened in ourselves. It is here, in our own hearts, in the churches of Christ in this land, we may find the remedy. A more generous and self-denying spirit must actuate the disciples of Christ, and your Committee will not then have the deep sorrow and pain to turn a deaf ear to the loud cry ever reaching them from heathen lands, and from the weary and worn brethren who labour in them, "Come over and help us."

HOME PROCEEDINGS.

The year which has now closed has witnessed some important changes in the home agency of the Society. In the month of June last, the Rev. JOSEPH ANGUS, then Secretary, felt it his duty to relinquish a post which he had occupied during a course of nine years, at first conjointly with the late lamented Rev. J. DYER, and subsequently alone, with much honour to himself and great advantage to the Society. As the Committee did not part with him in his official capacity without the most unfeigned affection and regret, so they

took the earliest opportunity afforded them of placing his name on the list of the Committee.

The official vacancy created by Mr. ANGUS's resignation was promptly filled up by the election of two esteemed brethren, the Rev. FREDERICK TRESTRAIL, and Mr. EDWARD B. UNDERHILL, to be joint Secretaries; this arrangement being connected with another, which had in view a reduction in the amount of travelling agency which had been previously employed. In consequence of it the engagement of the Rev. PHILIP SAFFERY has not been renewed; while our long-loved brother, the Rev. EUSTACE CAREY, has it in contemplation to accept a call to regular pastoral labour.

The Committee now advert, and with some feelings of gratification, to the state of the Society's funds.

The Committee commenced the financial year with a debt of £4,946 17s. 10d., not including in that sum the balance of £1,554 14s. 1d., owing on the special grant to Jamaica. They are happy to state that this debt has not been increased. The income has exceeded the expenditure by £144 2s. 10d.; a result which is owing to a liberal donation of £200 by the senior Treasurer, just previous to the closing of the accounts, given in the hope that the funds of the Society may in the coming year be able to meet more adequately the claims of the heathen world.

But in order to keep the expenditure within the income, large reductions have been made. In India alone the expenditure has been reduced by £2,625: in Ceylon by nearly £200: in Africa by nearly £1000: in incidental and casual expenses about £150. In other respects the expenditure has been about the same as last year.

With regard to the receipts, the Fund for General Purposes has improved by £860; arising partly from enlarged contributions by the Auxiliaries, and partly from the amount of legacies received. There has also been an increase of nearly £100 for translations. On the other hand, the receipts for the sale of the various publications issued by the Society have fallen off more than £150. Unless some increased efforts for their wider circulation are made by the constituency at large, this deficiency will become greater. If so, it will be a question how far the present style of these publications is to be kept up, and whether some extensive changes must not be made in this department. The total receipts for all purposes, including £359 2s. 6d. towards the debt, have been £19,776 13s. 1d.

It is therefore evident, after all the reductions that have been made, that nothing short of an income of £20,000 will suffice to maintain the Society in its present position. This even makes no provision for the support of the widows and orphans of those who have fallen in the field, and will scarcely meet the contingencies arising out of sickness, and the necessity of a return to England, when the broken health of missionaries absolutely requires such a change. Still less does it provide for the expense of sending out new missionaries to supply vacancies, or to help those who are oppressed beyond measure with their labours. If the income falls below this amount there will be either an increase of debt, or a further reduction in the number of your missionaries, both European and native, or the entire abandonment of one or more departments of the Mission. Your Committee are determined, as far as they can avoid it, that the debt shall not be

increased; but to diminish the number of missionaries by recalling Europeans would be no saving for one year at least, while it would cripple, if not destroy the Mission where they laboured, and to abandon any field the Committee are reluctant. But one or the other of these alternatives must be adopted unless the churches are prepared for more enlarged and systematic efforts. Your Committee will wait for a decision with no small anxiety, and if they are compelled to give up stations where God has blessed the Mission they cannot be blamed.

The effect which the resolutions of the Committee in regard to reduction of expenditure has had on the minds of the missionaries, has been seen in their communications published in the Herald. These communications are distressing. Very many of the churches have sympathized deeply with their brethren who are toiling in the field. Most urgent have been the requests from various quarters not to proceed any further, and some have proved the reality of their sympathy by sending up increased contributions. India, Africa, Hayti, Trinidad, and the Bahamas, the East and the West, all loudly call for additional aid—a call rendered the more painfully interesting by the brightening prospects of the Mission in those fields; and shall it be in vain?

What then remains to the friends of the Society? A more just appreciation of the claims which the love of Christ and the souls of men have upon them—a holy and fervent zeal in the cause of God—and everywhere throughout the whole denomination increased and systematic organization for the gathering into the treasury of the Lord, the gifts of his people. Let our associations when they meet consider the Mission as one part of their business. Let churches in various districts agree to unite in their anniversaries at the same time, so as to save expense in deputations. In many districts, deputations may occasionally be wholly spared, if the brethren residing in them would but take the matter into their own hands. While we hope there is a growing interest in the cause, a spirit of prayer springing up all around, there must yet be a more combined effort, more unity of action, more individual effort, more local zeal, less dependence on the executive, and more of a consciousness in pastors, deacons, and members of our churches, that the work is their own, and that each and all should engage in it; and above all a simple but earnest reliance on God, who in his divine promises invites us to place entire trust in him, and who will, if we seek it in earnest prayer, pour out the spirit of wisdom and liberality on the churches at home, refresh and gladden the hearts of missionaries abroad, and abundantly bless their efforts in turning the perishing multitudes of the heathen from darkness to light.

MISSIONARY MOVEMENTS.

The last mail has brought several items of important intelligence, some of which will give much grief and anxiety to the friends of the Society. Our valued missionary brother, Mr. Denham, of Serampore, has been laid prostrate by disease, and hastily compelled to abandon his station for a time, to seek in Burmah renovated health. Mrs. Robinson, the wife of our brother J. Robinson, of Serampore, has departed to the home of the blessed. She died of the prevailing epidemic, March 10th, 1850, at the early age of twenty-nine years. Mr. Denham rose from his bed to preach her funeral sermon.

From the West Indies we learn that Mrs. CAPERN, with one child, has embarked for England, in the "Prince Albert" from New York, for the renovation of her health: while a terrific tornado at Nassau has reduced many of our brethren in Christ, with others, to great distress and poverty. The losses are estimated at £4480, towards which the local legislature has voted £700. Contributions are earnestly desired to meet, as far as possible, the sufferings of the poor.

In a letter from the Bay of Honduras, under date of April 3, 1850, Mr. KINGDON informs us that he and Mrs. KINGDON had embarked on board the brig "Masardis" for New York, on their way to England, which they hoped to reach about the end of May.

Mr. MAY, of Lucea, Jamaica, likewise writes, under date of March 30th, that he was about to embark, with Mrs. MAY, on board the "Elizabeth," bound for Bristol, and might be expected in England by the time this reaches the hands of our readers.

We earnestly commend these dear friends to the care and providence of God, and trust the cause of our Redeemer may nevertheless, in the midst of so much human weakness and mutability, still proceed.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

Mr. Thomas Rose, Bedford, for a parcel of fancy articles, for *Rev. T. C. Page, Madras*;
Miss Jacobson, for a parcel of the "Patriot" Newspaper;
Mrs. W. W. Nash, for a parcel of "Evangelical Christendom," the "Gentleman's Magazine," &c.;
Miss Square, Plymouth, for a box of clothing, for *Africa*;
Rev. John Penny, Coleford, for a parcel of magazines, for *Rev. J. E. Henderson*;
Mrs. Lambert, for a parcel of magazines;
Mrs. Roberts, Cheltenham, for a box of books;
Mrs. Turner, Coleford, for a box of magazines;
Miss Lawrence, for a box of infant school materials, for *Rev. W. Dendy*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850,—continued from page 324.

KENT,—*continued.*	£	s.	d.
St. Peter's—			
Contributions	3	3	0
Staplehurst—			
Contributions	7	5	1
Tenterden—			
Collection	3	1	9
Contributions	3	8	3
Woolwich, Queen Street—			
Collections	16	18	2
Contributions	3	13	9
Do., Juvenile	2	1	0
Do., for *Dove*	0	2	6
Proceeds of Lecture	5	5	8
	28	1	1
Acknowledged before	6	10	0
	21	11	1
LANCASHIRE.			
Ashton under Lyne—			
Contributions	21	16	4
Cloughfold—			
Contributions, for *Dove*	2	1	0
Dover, near Wigan—			
Sunday School, for *Dove*	0	15	0
Haydock—			
Evans, W., Esq.	3	0	0
Heywood—			
Contributions, for *Dove*	0	10	0
Liverpool—			
Friend, by Mrs. Lister	2	0	0
Birkenhead	4	7	0
Myrtle Street	22	3	2
Pembroke Chapel—			
Contributions, for *Entally*	3	6	6
Do., Sun. School	1	10	1
Do., do., for *Entally*	4	0	0
Manchester—			
Collection, Public Meeting, Union Chapel	33	17	8
Contributions	191	13	6
Do., for *East Indies*	20	0	0
Do., for *Africa*	5	0	0
Grosvenor Street—			
Collection	7	4	10
Salford, Gt. George Street—			
Collection	6	1	11
Juvenile Society	7	16	9
Proceeds of Tea	7	15	1
Union Chapel—			
Collection	84	1	3
Contributions (Juvenile included)	30	0	0
Do., for *Dove*	13	0	0
Do., Sun. School, for *do.*	3	4	4
Do., do., for *Entally*	10	0	0

	£	s.	d.
York Street—			
Collection	5	5	1
Do., Juvenile	5	0	1
Contributions, do...	2	2	5
	432	2	8
Acknowledged before	350	0	0
	82	2	8
Preston—			
Contributions	3	12	0
Do., for *Africa*	2	0	0
Do., for *Schools*	1	1	0
Rochdale—			
Kelsall, H., Esq., for *Jamaica Theological Institution*	50	0	0
Wigan, 1st Church—			
Collection	3	12	1
Contributions	6	7	4
Do., for *Dove*	1	5	2
Do., Sunday School	1	0	0

Leicestershire.

Leicester, Charles Street—			
Contributions, for *Dove*	2	2	0

Lincolnshire.

Partney—			
Contributions	0	10	6

Norfolk.

Diss—			
Contributions, for *Dove*	1	14	0
Lynn—			
Contributions, by a friend to Missions	3	17	0
Stepney Chapel—			
Contributions, for *Dove*	0	10	6
Do., Sun. School, for *do.*	1	11	6
Necton—			
Collection	1	19	5
Contributions	5	19	3

Northamptonshire.

Kettering—			
Contributions	13	15	9
Do., Sunday School	2	17	4
Do., Independent Congregation	1	0	0
Do., Broughton	0	11	2
Milton—			
Dent, Mrs., for *India*	5	0	0

Northumberland.

North of England Auxiliary—			
Broomley—			
Collections	9	14	7
Contributions	1	0	1
Do., for *Dove*	0	10	1
Proceeds of Tea Meeting	2	17	9
Darlington—			
Contributions	2	0	0
Newcastle on Tyne, Tuthill Stairs—			
Collections (in part of £18 5s.)	5	10	6
Contributions	16	6	0
Do., Juvenile	1	14	6
Do., Sun. Schools, for *Dove*	1	1	0
Shields, North—			
Collections	11	13	0
Contributions	7	1	0
Do., for *Schools*	1	10	0
Do., Sun. School	1	19	0
Shotley—			
Collection	2	9	0
	65	6	6
Acknowledged before	36	0	0
	29	6	6
Ford Forge—			
Contributions, for *Africa*	5	0	0
Hexham—			
Angus, Mr. W.	0	10	0
Newcastle on Tyne—			
Contributions, by Miss I. Angus, for *Dove*	0	10	8

Oxfordshire.

Oxfordshire Auxiliary—			
Abingdon—			
Collections	12	12	8
Contributions	19	19	1
Do., for *Dove*	0	5	0
Do., for *Debt*	1	0	0
Do., for *Female Schools, India*	4	10	6
Do., Sun. School	0	13	3
Proceeds of Tea Meeting at Fyfield	1	0	0
Do., at Cothill	1	10	0
Bloxham—			
Collections (2 years)	1	13	10
Chadlington—			
Collection	3	17	0
Chipping Norton—			
Collections	14	5	5
Hook Norton—			
Collections (2 years)	8	19	3
Contributions, for *Dove*	0	6	7
Lechlade—			
Collection	0	15	3
Contributions	1	4	9
Oxford—			
Collections	19	11	9
Contributions	27	11	7
Do., for *W. I. Schools*	5	0	0
Do., for *E. I. do.*	1	0	0
Do., for *Dove*	1	6	0
Rollright, Great—			
Collection	1	0	6
Contributions, for *Dove*	0	10	0
Woodstock—			
Collection	2	5	0
Contributions, for *Dove*	0	10	0
	131	7	5
Acknowledged before	50	0	0
	81	7	5
Remitted less in error	0	10	0
	80	17	5

Shropshire.

Oswestry—			
Collections	4	1	2
Contributions	1	10	0
Do., for *Dove*	0	10	0
Shiffnal—			
Contributions, for *Dove*	0	17	0
Wellington—			
A Friend to Missions, for *Debt*	2	0	0

Somersetshire.

Bath—			
Collections	15	2	1
Contributions	24	19	0
Do., Juvenile	5	6	0
Do., for *Africa*	1	12	0
Beckington—			
Sunday School, for *Dove*	0	14	0
Creech—			
Collection	0	8	0
Crewkerne—			
Collection	2	7	0
Contributions	0	11	8
Hatch—			
Collection	1	15	3
Contribution	1	0	0
Do., Sunday School, for *Dove*	0	7	6
Isle Abbot—			
Collections, two years	3	17	0
Montacute—			
Collections, two years	5	6	7
Contributions, do.	10	3	1
Do., Sunday School, do.	0	11	1
Street—			
Contributions, for *Dove*	0	18	0
Do., for *Translations*	0	10	0
Taunton—			
Collection	1	17	8
Contributions	15	2	3
Do., Sunday School, for *Dove*	0	12	6
Wellington—			
Collection, two years	11	13	2
Contributions, do.	11	1	4
Yeovil—			
Collection	4	10	8

Staffordshire.

Burslem—			
Contributions, for *Dove*	0	6	0
Coseley, Darkhouse—			
Collections	3	19	5
Contributions	10	1	1
	14	0	6
Less expenses	0	2	6
	13	18	0
Hanley—			
Collection, &c.	10	15	0
Leek—			
Contributions	3	3	0
Tipton, Princes End, Zion Chapel—			
Collections	6	16	6
Contributions	6	12	6
Do., for *Dove*	0	11	6
	14	0	6
Less expenses	0	17	6
	13	3	0
Willenhall—			
Collections	2	14	2
Contributions	4	9	8

Suffolk.

Bildestone—			
Sunday School	3	4	0
Charsfield	1	13	0
Earl Soham	1	3	11
Framsden—			
Collection	1	12	6
Contributions	2	18	8

	£	s.	d.
Ipswich—			
Stoke Green—			
Contributions	5	1	4
Turrett Green—			
Collection	5	10	0
Contributions	4	19	0
Rishangles.....	1	9	0
Sutton.....	0	10	3

SURREY.

Kingston—			
Collections.....	16	14	3
Contributions	5	11	0
Do., for *School in India*	0	10	0
Do., Sunday School, for *do.*	7	15	9
Letherhead—			
Contributions, for *Dove*	0	12	6
Norwood, Upper—			
Coulton, Mr.	1	0	0

SUSSEX.

Brighton—			
Collection, Public Meeting	13	0	0
Do., Bond Street ...	9	0	0
Contributions	14	9	11
Do., Sunday School	0	17	10
Burwash—			
Noakes, Mr. J. B	1	0	0
Hastings—			
Sunday School, for *Dore*	0	10	0
Lewes—			
Collection, &c., two thirds	15	19	3
Contributions	5	5	0
Uckfield—			
Collection	1	10	1
Contributions	0	18	7
	62	10	8
Acknowledged before	52	0	0
	10	10	8

WARWICKSHIRE.

Birmingham—			
Collection, Public Meeting	23	11	5
Bond Street—			
Collections.....	13	13	5
Contributions	14	9	2
Do., for *Africa* ...	0	10	0
Cannon Street—			
Collections.....	20	1	9
Do., Shirley St....	2	5	5
Do., King's Norton	1	8	6
Contributions	45	5	7
Do., for *Dove*.....	1	8	3
Do., for *Africa* ...	17	3	11
Do., Sun. Schools	9	4	0
Do., Bible Class	5	0	0
Circus Chapel—			
Collections.....	7	15	6
Contributions	2	1	0
Do., for *Africa*...	0	14	0
Graham Street—			
Collections.....	15	16	4
Contributions	27	16	7
Do., for *Translations*.....	0	10	6
Do., Sun. Schools	3	10	7
Do., Friends at Ramsgate	3	3	10
Heneage Street—			
Collections.....	9	3	8
Contributions	7	11	0
Do., Sun. Schools and Juvenile Class, for *Native Teacher, India*	12	12	0
Cradley—			
Collections.....	1	8	2
	246	4	7
Acknowledged before	121	18	11
	124	5	8
Leamington—			
Collections.....	21	14	1
Do., Sunday School	1	16	0
Contributions	12	11	11
Do., for *Dore*.....	4	14	6
	40	16	6
Acknowledged before	27	9	3
	13	7	3
Rugby—			
Contributions	3	5	2
Do., Sunday School	0	10	10

WESTMORELAND.

Asby, Great—			
Contributions, for *Dove*	0	5	0
Crosby Garrett—			
Contributions, for *Dove*.....	0	15	0
Kendal—			
Contributions	38	8	0
Do., for *Schools*.....	1	0	0
Raisbeck—			
Contributions, for *Dove*.....	0	10	0
Winton—			
Contributions, for *Dove*.....	0	10	0

WILTSHIRE.

Bratton—			
Collection	4	10	3
Contributions	13	8	2
Shrewton, Zion—			
Collection, &c.....	4	4	6
Trowbridge—			
Salter, S., Esq.....	50	0	0

WORCESTERSHIRE.

Bromsgrove—			
Collection	2	18	10
Contributions	6	4	0
Stourbridge—			
Contributions, Juvenile and Sunday School, for *Dore* ...	2	10	0

YORKSHIRE.

Asenby—			
Tetley, W., Esq.	2	0	0
Burlington—			
Collections.....	8	18	7
Contributions	1	14	6
Driffield	4	19	1
Halifax—			
Contributions	0	7	0
Do., for *India*	1	0	0
Do., for *Africa*.....	1	10	0
Do., for *Dove*.....	0	10	6
Hodgson, John, Esq.	10	0	0
Huddersfield and Lockwood—			
Contributions	2	1	0
Do., for *Female Education*	4	0	0
Hull—			
Collection, Public Meeting	14	1	0
Contributions	10	8	0
George Street—			
Collections.....	18	4	7
Do., Juvenile ...	1	8	6
Salthouse Lane—			
Collections and Juvenile	12	16	6
Contributions, for *Dove*	1	6	0
South Street—			
Collections.....	5	10	3
Contributions	2	19	0
Do., for *Dove*.....	0	10	0
Hunmanby—			
Collection	2	10	1
Contributions	6	1	8
Kilham—			
Collection	2	8	0
Leeds—			
Contributions, for *Africa*.....	8	0	0
Lockwood—			
Collection	3	10	0
Malton—			
Collection	0	14	7
Contributions	6	5	7
Rotherham, West Gate—			
Sunday School, for *Dove*.....	1	3	0
Salendine Nook—			
Sunday School, for *Dove*.....	3	3	2
Scarborough—			
Collections.....	28	16	2
Contributions	25	2	9
Do., for *Dove*.....	3	14	5
Do., Sunday School	0	11	0
Sheffield and Rotherham—			
Collection, Public Meeting, Port Mahon.....	7	11	5
Do., Communion ...	3	16	0
Contributions	4	3	0
Collections, Parnsley	2	16	2
Do., Port Mahon ...	8	8	0
Do , Rotherham ...	6	7	3
Do., Townhead St.	9	7	6
Ladies' Society, do....	10	7	6
	52	16	10
Acknowledged before	35	0	0
	17	16	10
Sutton in Craven—			
Green, Mr. John	1	1	0
Wakefield—			
Contributions, for *Dore*	1	1	8

NORTH WALES.

ANGLESEA—

Bellan—			
Collection	1	1	2
Capel Newydd	0	9	0
Llanddeusant—			
Collection	0	14	6
Llanfachreth—			
Collection	2	4	6
Contributions	0	10	6
	2	15	0
Less expenses	0	5	0
	2	10	0

	£	s.	d.
Llangefni—			
Collection	2	8	6
Moriah—			
Collection	0	12	0

CARNARVONSHIRE—

Bangor—			
Collection	6	7	0
Contributions	2	13	0
Capel y Beirdd	1	1	8
Carnarvon—			
Collection	6	9	3
Contributions	1	5	0
Garn	2	0	6
Llandudno—			
Collections	1	12	5
Contributions	3	2	9
Llanddulas—			
Collection	0	5	0
Llanelian—			
Collection	1	15	0
Llanllyfni	1	10	6
Llanwrydden—			
Collection	0	9	0
Contribution	0	2	6
Pwllheli—			
Collection	2	0	0
Contributions	34	11	6
Tyddyn Sion—			
Contributions	2	1	1

DENBIGHSHIRE—

Bontnewydd—			
Collection	0	9	1
Contribution	0	2	6
Cefn Bychan—			
Contributions	5	14	8
Denbigh—			
Contributions	4	6	2
Glyncoiriog—			
Collection	1	0	6
Glyndyfidwy—			
Collection	0	10	3
Contributions	1	19	11
Do., Sunday School	0	9	1
Llandyrnog—			
Collection	0	1	5
Contributions	0	10	0
Llangollen—			
Collection	1	10	0
Contributions	6	12	1
Do., Sunday School	0	10	0
Do., for *Dove*	0	13	0
Llannefydd—			
Collection	0	10	6
Llanrwst—			
Collection	1	5	0
Contributions	2	15	0
Llansaintffraid—			
Collection	1	14	0
Llansilin—			
Collection	0	6	0
Contribution	1	0	0
Pandy'r-capel—			
Collection	2	1	3
Contributions	6	7	6
Penycae—			
Contributions, for *Dove*	0	10	0
Rhuthin—			
Collections	1	3	9
Contributions	1	14	9
	43	16	5
Less expenses and printing 3000 copies of the Welsh Report for all Wales	16	2	10
	27	13	7

MONTGOMERYSHIRE—

Newtown—			
Collections	9	7	0
Contributions	30	8	0
Do., Sunday School	0	10	9
Do., for *Dove*	2	3	3
	42	9	0
Less expenses	1	9	0
	41	0	0

SOUTH WALES.

SOUTH WALES, by Rev. B. Price, on account	40	0	0

BRECKNOCKSHIRE—

Brecon, Watergate—			
Collection	4	2	3
Contributions	0	13	0
Llangorse—			
Collection	0	10	6
Contributions	0	7	6
Sardis—			
Collection	0	5	6
Soar—			
Collection	0	17	7
Contributions	0	15	0

CARDIGANSHIRE—

Cardigan—			
Collection	3	3	10
Contributions	2	5	0

CARMARTHENSHIRE—

St. Clear's—			
Contributions	1	2	6
Do., for *Dove*	1	18	8

GLAMORGANSHIRE—

Caerphilly—			
Collection	2	4	4
Contributions	0	15	0
Do., Sunday School	0	5	9
Cowbridge—			
Collection	2	17	3
Contributions, for *Dove*	0	8	6
Glyn Neath—			
Collection	1	10	9
Contributions	0	7	6
Hirwaen—			
Collection	5	2	6
Contributions	12	11	2
Do., for *Dove*	0	7	0
Neath—			
Bethany—			
Collection	1	12	6
Contributions	0	7	6
Tabernacle—			
Collection	1	0	0
Newbridge—			
Collection	1	18	10
Contributions	8	16	4

MONMOUTHSHIRE—

Abercarn—			
Collection	0	10	7
Contributions	1	9	0
Bassaleg, Bethel—			
Collection	2	9	4
Contributions	2	10	1
Castletown—			
Collection	2	3	9
Contributions	4	7	1
Do., Sunday School	1	15	0
Chepstow—			
Contributions, for *Dove*	1	1	0
Henllys—			
Collection, &c.	1	3	6
Llanhiddel—			
Collection, &c.	1	10	8
Contributions	1	10	0
Newport, Charles Street—			
Collection, &c.	6	8	4
Risca—			
Collection	1	7	8
Contributions	3	13	0
St. Bride's—			
Collection, &c.	1	14	0
St. Mellon's—			
Collection, &c.	2	8	6

PEMBROKESHIRE—

Beulah—			
Collection	0	10	0
Blaenywaun and Bethsaida—			
Collections	1	15	1
Contributions	10	14	2
Do., for *Dove*	0	4	0
Caersalem—			
Collections	0	11	3
Contributions	1	10	0
Cilfowyr—			
Collection	1	1	5
Contributions	6	10	9
Gerazim—			
Collection	0	14	1
Contributions	3	12	1
Haverfordwest—			
Collection (additional)	2	0	0
Jabez—			
Collections	1	5	0
Contributions	2	18	0
Middlemill—			
Collections	2	15	8
Contributions	15	13	0
Pembroke—			
Collections	3	8	6
Contributions, Sunday Schcol	0	7	4
Penuel—			
Collections	1	0	0
Contributions	1	0	0
Penybryn—			
Collection	1	2	4

RADNORSHIRE—

Dolau—			
Collection	1	5	11
Contributions	0	14	10

SCOTLAND.

Aberchirder—			
Collection	5	0	0
Aberdeen—			
Collections—			
Correction Wynd	11	12	0
George Street	1	15	0
John Street	9	8	8
Contributions	2	19	0
Alford—			
Walker, Dr. James	1	0	0
Anstruther—			
Collection, United Presbyterian Chapel	4	9	0
Contributions	7	7	6
Do., for *Dove*	0	6	6
Arbroath—			
Collection, Independent Chapel	1	10	9
Banff—			
Collection, Independent Chapel	1	5	6
Berwick on Tweed—			
Collection	17	0	0
Contributions, for *Dove*	1	0	0
Do., Sunday School, for *do.*	2	7	6

	£	s.	d.
Cupar—			
Collections	2	4	0
Contributions	6	4	4
Do., for *Dove*	1	8	0
Dundee—			
Collections, Meadow Side	7	0	0
Do., Seagate	4	0	0
Contribution	0	5	0
Dunfermline—			
Collection, 1st Church	6	1	3
Do., 2nd Church	12	9	6
Contribution	2	0	0
Eckt—			
Collection	0	10	0
Edinburgh—			
Collection, Public Meeting	5	14	4
Contributions, by Mr. Stuart	1	2	0
Bristo Street—			
Contributions	8	8	0
Elder Street—			
Contributions, Juvenile	22	13	0
Minto House—			
Collection	2	7	6
Tabernacle, Leith Walk—			
Collection	20	0	0
Contributions	0	15	6
Waterloo Rooms—			
Contributions, Juvenile, for *Dove*	0	10	2
Do., Sabbath School, for *do.*	0	11	6
Glasgow—			
Collections	2	8	4
Contributions	77	0	10
Do., for *Translations*	12	0	0
Do., for *Dove*	6	1	4
Do., for *African Schools*	0	6	6
Contributions, Sabbath School, St. Rollon, for *Patna Orphan Refuge*	0	15	0
Greenock—			
Collections	3	6	6
Contributions	3	0	6
Huntley—			
Collections, Independent Chapel and Free Church	7	11	6
Inverury—			
Collection	0	6	7
Irvine—			
Contributions	6	1	0
Kemnay—			
Collection	0	14	0
Burnet, A., Esq., for *Africa*	28	19	5
Kirkaldy—			
Collection, Independent Chapel	4	0	6
Contributions	2	5	0
Leith—			
Contributions	0	12	6
Paisley—			
Collection, George St.	2	0	0
Do., Baptist Church	2	3	10
Contributions	2	0	0
Perth—			
Collections	10	11	4
Contributions, for *Female Education in India*	2	6	0
St. Andrews—			
Stobie, Mr.	1	0	0
Saltcoats, Baptist Church	1	0	0
Stirling—			
Collection, Spittal St.	4	3	6
Do., North Free Church	6	0	0
Do., South Free Church	1	14	10
Do., Bannockburn, Free Church	2	7	4
Contributions	52	0	0
	66	5	8
Less expenses	0	8	6
	65	17	2
Tobermory, Baptist Church	3	12	2

IRELAND.

	£	s.	d.
Abbeyleix—			
Contributions	1	10	0
Do., for *Dove*	0	10	0
Belfast—			
Hamilton, the Misses	1	0	0
Conlig—			
M'Kee, Rev. W.	0	10	6
Dublin—			
Contributions	3	11	0

FOREIGN.

	£	s.	d.
Bahamas—			
Grand Cay, &c.	36	3	10
Nassau	23	8	10
Out Islands	7	8	3
Ceylon—			
Colombo	98	6	0
Matura	12	10	0
Honduras	5	5	8

Received during the month of April, 1850.

	£	s.	d.
Annual Collections in London and its Vicinity.			
Annual Meeting at Exeter Hall	110	5	4
Annual Sermon at Surrey Chapel	40	1	4
Do., at Bloomsbury Chapel	62	9	1
Alie Street, Little	7	16	6
Austin Street, Providence Chapel	8	7	6
Bloomsbury	100	17	9
Bow	8	2	6
Chelsea, Paradise Chapel	4	7	6
Church Street, Blackfriars	7	5	6
Deptford, Lower Road	3	0	0
Drayton, West	3	5	11
Eagle Street	9	14	10
Hatcham	4	10	0
Henrietta Street	8	2	2
Islington Green	10	0	4
Islington, 2nd Church	4	1	0
Keppel Street	5	0	4
Poplar, Cotton Street	6	0	0
Prescot Street, Little	10	0	2
Shouldham Street, on account	3	0	0
Tottenham	12	11	0
Unicorn Yard	3	13	10
Vernon Chapel	5	5	8
Waterloo Road	6	5	4
Windmill Street, Hope Chapel	1	1	0
Annual Subscriptions.			
Gough, Mr. E.	0	10	6
Sprigg, Miss, Walthamstow	0	10	0
Donations.			
Boyce, the late Mr. Thos., the Executors of	100	0	0
Brunier, Miss, for *Debt*	10	0	0
Edmonstone, Geo., Esq., and Mrs. E.	5	0	0
Friend	1	0	0
Friend, for *India*	1	0	0
Hiett, Mr. W., for *Debt*	5	0	0
Lambert, Mrs.	1	0	0
Payne, Master, to buy a bible	0	1	0
Williams, Thomas, Esq., Cowley	10	0	0
Servant of ditto	0	6	0
Zion's Trumpet, Editor of	1	1	0
Legacy.			
Payne, Mrs., late of Walworth	100	0	0

	£	s.	d.
London and Middlesex Auxiliaries.			
Bloomsbury Chapel—			
Collection	11	1	10
Contributions	6	14	1
	17	15	11
Less expenses	0	2	6
	17	13	5
Chelsea—			
Contributions, by Miss Vines, for *African Schools*	1	0	0
Drayton, West—			
Contributions	1	4	6
Do., Sunday Schools	0	9	7
Eagle Street—			
Bailey, Miss	0	10	0
Henrietta Street—			
Sunday School, for *Dove*	1	0	0
Highgate—			
Contributions, Juvenile	2	12	6
Hoxton, Buttesland St.	3	1	10
Islington Green—			
Sunday School, for *Dove*	2	19	2
Prescot Street, Little—			
Contributions	23	0	0
Vernon Chapel—			
Proceeds of Lecture	3	15	1
Clarke, Rev. O., A.S.	1	1	0

	£	s.	d.
Walworth, Lion Street—			
Female Society.....	26	0	0

BEDFORDSHIRE.

Bedford, Bunyan Meeting—			
Contributions, moiety	23	15	3
Toddington—			
Contributions, for *Dove*.....	1	4	6

BERKSHIRE.

Reading—			
Collections.....	19	15	4
Contributions	13	5	6
Do., for *Africa*.....	3	11	0
Do., Juvenile.....	22	19	9
Do., Sunday School	3	0	0
Do., do., for *Dove*...	2	18	0
Henley—			
Contributions	7	7	0
	72	16	7
Acknowledged in last year's account	44	0	7
	28	16	0

BUCKINGHAMSHIRE.

Amersham—			
Contributions, for *Dove*	0	12	0
Brickhill, Great—			
Sunday School, for *Schools in India* ...	2	0	0
Weston Turville—			
Contributions	2	0	0
Do., for *Dove*.....	1	0	0

CAMBRIDGESHIRE.

Cambridge—			
Contributions	4	1	0
Do., for *Dove*.....	2	11	9
Melbourn—			
Contributions	5	2	0
Wisbeach—			
Dawbarn, T., Esq. A.S.	0	10	0

CORNWALL.

Launceston—			
Contributions, for *Dove*	1	16	2
Pattison, J. R., Esq., A.S.....	1	1	0
Penzance	4	19	9
Redruth—			
Anon	1	8	0

DEVONSHIRE.

Honiton—			
Collection (part)	1	7	10
Contributions	4	19	9
Prescott—			
Collection	1	2	6

DORSETSHIRE.

Wimborne—			
Contributions, for *Dove*	0	15	9

DURHAM.

Monkwearmouth Shore, Barclay Street—			
Collections.....	3	9	7
Contributions, for *Dove*	0	7	5

ESSEX.

A Lady, by the Rev. Eustace Carey	5	0	0
Braintree, on account...	22	0	0
Burnham—			
Sunday School	0	2	0
Earl's Colne—			
Collection	4	1	10
Contributions	5	13	10
Romford—			
Collection	2	19	7

HAMPSHIRE.

Basingstoke—			
Dusautoy, Miss.....	0	10	0

HERTFORDSHIRE.

Triag—			
Olney, D., Esq.....	5	0	0

KENT.

Crayford—			
Collection	4	10	6
Contributions	3	13	2
Gravesend—			
Collection	12	11	2
Contributions	1	1	2
Mecham, Mr. S.....	1	0	0
Smarden—			
Sykelmoore, Rev. W.	0	10	6

LANCASHIRE.

Manchester, York Street—			
Sunday School, for *Dove*	1	2	8

Further particulars of Contributions are unavoidably postponed until next month.

The Rev. John Clark, of Brown's Town, Jamaica, requests us to correct an error in the contribution list of the Herald for March. The amount acknowledged from Joseph Sturge, Esq., of Birmingham, should have stood thus:—

	£	s.	d.
For Brown's Town Schools.....	10	0	0
Mr. Tinson's School	5	0	0
Mr. Dendy's Schools	5	0	0
Mr. Dexter's Schools	5	0	0
Mr. James Hume's Schools	5	0	0
Mr. Hand's Schools	5	0	0
	35	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

OUR ANNIVERSARY MEETINGS.

The anniversary services this year, in connection with our society, have been peculiarly interesting and encouraging. The unabated sympathy in the society and its proceedings, expressed by so many of our ministerial brethren, the numerous attendance of ministers and influential laymen at our annual meeting, together with the large auditories at both our public services, were peculiarly gratifying to the committee, and afford us reason to hope, that during the present year, our society will be more generously and extensively sustained by the Baptist churches than in the twelve months that have just expired.

Tuesday, April 18th.—An introductory meeting for special prayer to implore the Divine blessing on the anniversary services of our various missionary societies was held in the Library of the Mission House, Moorgate Street. The attendance was good, and the devotional spirit was largely prevalent.

Friday, 19th.—Annual sermon, Weigh House Chapel. The introductory parts of the service were conducted by the Revs. James Sprigg, M.A., of Westbury Leigh, and James Webb, of Ipswich. The sermon was preached by the Rev. W. G. Lewis, of Cheltenham, from Acts xvi. 9, "Come over into Macedonia, and help us."

Monday, 22nd.—The annual meeting of subscribers was held in the Library of the Mission House. The Rev. Robert Roff, of Cambridge, presided. The minutes of committee meetings for the past year were read, and free conversation ensued thereon. The state and prospects of the mission were fully discussed by the treasurer, and his report was considered to be most encouraging. After the customary thanks to the officers and committee, Joseph Tritton, Esq.,* was unanimously re-appointed treasurer, Mr. William P. Williams, secretary, and the whole of the old committee were re-chosen, with the addition of the Rev. John Bigwood, in the place of Mr. William Swinstead, deceased.

Tuesday, 23rd.—Annual public meeting in Finsbury Chapel. George Foster, Esq., of Sabden, in the chair. The platform was filled by ministers and friends, and the attendance was considerably larger than in former years. After singing, and prayer by the Rev. R. Bentley, of Paulton—

The Chairman rose and said—He most sincerely asked the kind indulgence of the assembly. Had not the call to occupy the post been connected with the cause of God in Ireland, he would have been tempted to shrink from so responsible a position. But who can shut his ear or heart against the voice of Ireland, which urged them in tones not to be resisted, "Come over and help us?" There was a pressing necessity laid upon them to go quickly, with their wine and oil, and bind up the wounds of our prostrate and bleeding neighbour. The Baptist Irish Society, whose interests they had that evening met to promote, had long been honourably employed in trying to do good in Ireland. And, as far as the very limited means at the disposal of the committee would allow, the efforts put forth had not been unattended with success. But the present, on many accounts, seems to

* We earnestly and affectionately call the attention of the friends of this society to the letter of our respected treasurer, in the present Chronicle, and would solicit their suggestions and advice thereon.

be the *fit* time for largely *increased* activity in the cause of human advancement—the very point in the great scheme of Divine Providence when every one is called upon to do something for the general good; and when every Christian man especially is required to bring his tribute of influence into the public treasury. The times will not admit of any laggards; every one must take his post, and gird himself for action in this high undertaking. The world cannot and must not remain in its present condition. The fiat has gone forth—"My word shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In accordance with this cheering assurance, we have done well to send the gospel to the distant heathen. Holy men of God have been moved to this work, and we dared not resist their impulse. We have therefore sent out ministers, established schools, and circulated the Bible in most countries of the world. But while we ought not to have left this work undone, it may admit of a doubt whether we have done all that has been required of us for objects connected with our own country, and especially for that unhappy country, Ireland; for, truly, from her earliest history, whether pagan or nominally Christian, she has "been a nation scattered and peeled." It is a grave question—"Why should Ireland, of all countries in the world, have remained so long almost untouched by the overflowing philanthropy of this kingdom?" And now, when her cause is undertaken, why has it hitherto been with such a comparatively cold heart and slack hand? Is there a country on the wide earth that can offer more claims, and present more elements for true Christian enterprize and missionary zeal, than Ireland? His most deliberate conviction was, that they, and all other bodies of Christians in this country, should do more than they had yet done for that part of the empire; and the chief motive that urged him to occupy his present position at the meeting was, to express earnestly and emphatically this conviction. It will not be asked, "On what ground can such a claim be made?" For the direful miseries of that land are known to all the world. There is not an intelligent and good man in Europe who could not overwhelm us with reasons why we should rise and bless Ireland. She presents nearly every possible form of human wretchedness and degradation. Is it, then, intense misery? Is it gross ignorance? Is it the vastness of the population? Is it the importance of the country so circumstanced to the well-being of this empire? Is it the comparative ease and economy with which Christian efforts may there be carried on? Above all, is it consistency and common humanity that should determine our choice of fields of labour? Then our prudence, our patriotism, and our Christian principles, will urge us to do more for Ireland than has yet been attempted. And here, let not the question which has embarrassed and perplexed the most competent and sagacious statesmen—"How can we help and improve that people?"—be equally embarrassing to earnest Christian men. For while we would not undervalue the importance of measures of wise policy, but would be ready to receive help from every source that can afford it, we must still place our chief reliance upon the potency of the unmixed, the unadulterated gospel of Jesus Christ—the Bible, the pure word of the Infinite Intelligence. For, notwithstanding the presumption of an order of erring men who sometimes prohibit this blessed book, or dole it out with a niggard hand, it is still "the power of God unto salvation, unto every one that believeth." It is still the very instrument which Heaven itself has provided for the improvement of man. All history shows that man cannot be essentially or permanently benefited, except through the cultivation of the moral principles. In the Bible, the Creator of man's spirit has provided the true remedy for human ills of every kind. Let its doctrines be received and acted upon, and every form of good will be the result. Idleness will give place to industry; crops of corn will grow, where now exist only bogs and barren wastes. Intelligence and brotherly love will take the place of ignorance and hate. Mutual co-operation and goodwill may be rendered quite possible, even in Ireland. What, then, ought to hinder a more vigorous attempt on the part of all who represent the Christian and Missionary Institutions of this country, from providing for Ireland, along with the bread that perisheth, a more liberal supply of that bread which endureth unto life eternal? This Society, which has now existed about thirty-six years, has been but feebly and inadequately supported, yet it has strong grounds for continuing its labours, and for greatly increasing its means. It has already many good and useful men employed as Scripture readers; a species of agency that cannot be too much encouraged. These good men are the means of calling attention directly to the contents of the Bible, and often succeed in introducing the book itself into the cottages of their countrymen. This excellent agency, together with schools for the young, has produced many pleasing results, but still we painfully feel how inadequate our efforts have hitherto been. But the present time, more than any other that has occurred for ages past, seems to invite to more enlarged labours for the good of Ireland. Not only should the present approved means be continued and greatly increased, but, if possible, measures should be adopted for a more widely-extended evangelical ministry. Some such movement as this is now called for. Many subordinate and useful agencies are at work, preparing the

public mind for higher and better conditions. For, apart from what is doing by this and other kindred societies, the Irish School Society itself is instructing daily, in 4,000 schools, about 450,000 children and young persons, and is increasing this number in the proportion of about 30,000 every year. In reference to this useful Society, he must be allowed to quote a statement of Lord Monteagle, made by him in 1847, and in which the noble lord says,—"In the present alarming and calamitous state of Ireland, and with the many causes of anxiety for the future which are crowding around us, the prosperity and extension of our National Schools is, to me, the most hopeful incident in the condition of the country. The new and educated generation will, I feel confident, be immeasurably superior in morals, in regard for social duties, and in their intellectual acquirements, to those who have preceded them." Here, then, is the foundation for intelligent piety, had we the men and means to send forth to the work. We will not, then, despair of Ireland. Her day of improvement dawns; and blessed be those men, and blessed be those societies, that shall imitate the sublime and ardent zeal of the holy prophet, and with a holy determination say,—"For Ireland's sake we will not hold our peace, and for Ireland's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Common justice and common patriotism, realized success, due consideration for the faithful men already in the field; the proximity of the country (the wand of science having brought it within a few hours of this great metropolis); and, above all, the loud call of Providence, and the allegiance we owe to our religious principles, make it impossible for us to falter in this absolutely necessary but glorious work. How limited and mixed must be our satisfaction arising from our partial success in far distant lands, while some parts of Ireland, at our very threshold, remain virtually pagan. Henceforth let the cause of Ireland be no longer a mere appendage, a mere adjunct to our foreign missions; but by increased contributions and extended labours, by bold and wise arrangements, let this great cause be pushed into the foremost rank, to the very van of all our religious institutions, as the *especial work*, and the *especial mission* of this great Christian country; and we may rest assured, that every pound expended in well-directed effort, will be repaid with interest, if not to us, still to our children's children.

The Rev. W. AVELING (of Kingsland) moved the first resolution.

That this meeting has heard the abstract of the report now read with much interest, and considers the general success of the mission during the year to be highly encouraging, whilst it sincerely sympathizes with the agents of the society in the feelings with which they contemplate the loss of such a large number of their members who have emigrated to other countries. It rejoices to learn that the debt of the society has again this year been diminished, and the number of its supporters increased,—and would afresh earnestly commend it to the sympathy and support of the Baptist body, and all who desire the overthrow of superstition, and the spread of pure and spiritual Christianity.

He believed that the audience fully shared in the feelings under which the report had been written. Those feelings were of a mingled character. There was gladness, because God had blessed the agents of the society with success, because its debt was diminishing and its supporters increasing; but that gladness was dashed with a shade of grief, inasmuch as the numbers who had been brought to the knowledge of the truth, through its instrumentality, were very small, compared with the vast amount of the population among which it laboured. He was sorry that it had been constrained to refuse the application of its brethren in Ireland for additional help. In the case of foreign missions there might be some excuse for refusing an application for missionaries, on account of the distance of the stations, the badness of the climate, and the difficulty of acquiring a knowledge of the particular language; but Ireland was near at hand, the climate about as good as that of England, and seven-eighths of the population spoke the English language. It would be some years before the labourers would be self-sustained; consequently, during that period they must be supported by the liberality of richer England. Christians should not discontinue their efforts in Ireland, because hitherto little fruit had been gathered; their conduct should not be regulated by success, or the prospects of success, but by the Word of the living God. He believed that wherever there was darkness, it was the duty of the Church of Christ, which its Master had designated "the light of the world," to endeavour to break in upon that darkness; and that wherever people were perishing for lack of knowledge, the finger of God as clearly pointed the Church to them as if the glory of the Shekinah again streamed in the heavens, and the pillar of cloud went distinctly before the eyes of His people, to point out to them where they should toil and look for good results. But the labours of the society might not always be unsuccessful; for often, under the most barren soil, lurked the richest mine, and all that was needed was, that the mine should be worked. The darkest cloud in the heavens, if the sun were but poured lavishly upon it, would fling back its radiance in an arch of living beauty, spanning heaven and earth with its rich and accumulated glories. He considered, however, that the society had done much good in Ireland; and passing by all the other features of its operations, he rested on the fact, that 600,000 children had been educated by it, during the thirty-six

years of its existence; and this especially, when he considered that national education in Ireland was not always conducted very beneficially. When in that country, he accosted a school-boy, who was going to a national school, and asked to see his copy, set him by his master, which consisted of the following doggrel lines:—

"The fairest flower of all the earth,
To love thee is my duty;
Because thou art my own sweetheart,
I love thee then most truly."

That was teaching the young idea how to shoot! He (Mr. Aveling) trusted that the period would soon arrive, when the rapidity of communication between England and Ireland, by means of the electric telegraph, would be symbolic of the coalescence of the two countries; so that, with Celtic vivacity, and Saxon solidity, and Scottish acuteness, the United Kingdom might form more than a match for the whole world, and hasten on the blessed day when all should know the Lord, from the least unto the greatest. After alluding to the beneficial effects of the Queen's visit to Ireland, the reverend gentleman said, the Baptist Irish Society stood upon a vantage ground which the ministers of the Establishment could never occupy, so long as they continued attached to the State by golden trammels. Those ministers shut the doors of usefulness against themselves, through the position which they occupied with regard to Roman Catholics. The missionaries of the society asked the poor Irishman for nothing more than he was inclined to give; to tell him that he must give it, and would be made to give it, was the very way to make Paddy stick up his back and determine not to give it. But if an Irishman was treated kindly, he would never forget the kindness. One word about retrenchment. He did not like the word, because it was possible to be "penny-wise and pound-foolish." If the best men were wanted for Ireland, they should not be sent to vegetate there, but should be kept above want, so that they might not be tempted to look across the Channel, and see if there were not some more suitable place for them to bring up their children in comfort and respectability. With regard to opposition, the society should not be alarmed at it. He would conclude in the words of Dr. Watts, who often came in very well at the end of a speech, as he did at the end of a sermon:—

"What though the gates of hell withstood,
Still must this building rise;
'Tis thine own work, Almighty God,
And wondrous in our eyes."

The Rev. W. Robinson (of Kettering), in seconding the resolution, said, that had he been at the elbow of the friend who drew up this resolution, he would have suggested the omission of the word "highly" before that of "encouraging," for he could not but think that we must trust, as motives to exertion, to a deep conviction of duty, and a very moderate measure of success. Our honoured predecessors, when they heard that one Hindoo had been converted, thought that "highly encouraging success;" and probably in this view the matter was referred to in the resolution, which might thus be adopted in its integrity. It also referred to emigration. Now emigration was not wholly an evil. It had been said of an Irishman, that if he could grow on his plot of ground potatoes enough to feed himself, his family and his pig, and get rags enough to clothe them all—the pig excepted—he would never bestir himself to find out a more hopeful occupation; and it was not uncharitable to affirm, that Catholicism rather fosters than checks such inertness. Make a man a slave in his mental and spiritual interests, and he would not likely be energetic or persevering in inferior matters; but if, on the contrary, he were taught to exercise his own judgment in matters of importance, he would be persevering and enterprising in subordinate things. In one respect, indeed, emigration was deplorable enough; but it was also very cheering, as an indication of healthfulness in the Church. Religion does not fit man for another world any more than it fits him for this. "Godliness is profitable for all things,"—and if the Churches were to sit down helplessly and hopelessly, the Society might as well terminate its efforts. What was the cause of the miserable change in the island of Cyprus? Turkish misrule. What was the cause of Ireland's misery? Not the decree of stern, irrevocable fate, nor any inability in Irishmen to think and act wisely, but Popery. If we saw a man with flushed countenance and parched lips, tossing upon his couch in agony, and about to die, we might be told that he was dying of fever; but if we heard that his home was on the verge of a place of intramural interment, if he died, we might say that the grave-yard killed him, for if there had been no grave-yard, there would, in all probability, have been no fever. Popery was one of Ireland's disasters: but what was the cause of that disaster? How was it, that, despite its long affiliation with enlightened England, Ireland presented the most deeply-rooted, bigoted, unyielding Popery, that had ever been seen beneath the sun? Like many other of Ireland's disasters, it was to be attributed to English misrule. It was his belief, that, if justice had been done to Ireland in past times, Irishmen at this hour would have been neither Roman Catholics, beggars, nor rebels. We sometimes boasted of our country and its constitution, and not vainly; but we would much rather utter that boast in the presence of friends, than in the presence of strangers, lest we should be silenced by the bitter and crushing word—"Look at Ire-

land!" If a Turk boasted of his country, we pointed him to Palestine and to Cyprus; if an American dared to vaunt himself as living in a land of liberty, we pointed him to two millions of slaves; and if an Englishman dared to boast himself on the Constitution under which he lives, he was silenced by that word—"Ireland!" "Can a good tree bring forth such bad fruit?" It might be said, "What has this to do with the Baptist Irish Society?" A great deal. If there were across the Channel certain formidable obstacles in the way of the success of the missionaries, then every friend of the society should bestir himself to remove those obstacles. "Cast ye up, cast ye up; remove the stumblingblocks out of the way of my people." He could not have more than a moderate respect for that man who gave a guinea toward the support of a missionary in Ireland, and refused to put out of the way every obstacle which beset that missionary's path. The Bible said,—"Oppression will make a wise man mad;" and surely, it would wed the Catholic yet more to that delusion by which he is misled, and make him recoil from that Protestantism which, true in theory, came to him shrouded and rendered absolutely hideous, by the injustice perpetrated under its prostituted name. The father of the author of the "Gunpowder Plot," who resided in Northamptonshire, and was a weak and credulous man, was imprisoned for being a Catholic, and actually paid, for twenty years, £20 per calendar month into the Exchequer, because he refused to go to Church. Now, if that man had been left alone, there might have been some hope of his becoming a Protestant; but the course taken with him rendered his conversion as near to impossible as it could possibly have been carried. Viewing Ireland in the same light, he would respectfully ask, whether we had any right to hope that Irishmen would become Protestant, until the link was snapped which bound Protestantism in that land in an alliance with the most grievous and annoying forms of injustice? He would contend, that England's first duty to Ireland was not the sending of Bibles and religious teachers to her. To go to a fellow-creature whom we have injured, before the injury is repaired, with the Bible and religious talk, would be but a Pharisaic insult. We must act upon the principle—"Leave thy gift before the altar, and go and do justice to thy brother." But if our countrymen could not be induced to act upon this view, and to endeavour to exchange the Established Church of Ireland for a Missionary Church, we should wash our hands, in the face of heaven and earth, from all participation in the evil now going on, and do all in our power in behalf of that unhappy land. Might not this society do much more than it has hitherto done? For the most part Ireland might be considered as the slave of Popery. From the time that the Pope gave Ireland to the English, England gave Ireland to the Pope. A short time ago, a few persons met in Manchester, and said that the opinions of the English people on a certain point were erroneous; they subscribed a sum of money, and published books to superfluity, and accomplished the task in a few years. The society would do well to send its instructions, in the shape of tracts, to the educated classes of Ireland, and try to convert the priests themselves. One argument in favour of Protestantism would be, that it is the only gate to domestic bliss. He maintained that English Nonconformists had it in their power to beat down the great fabric of Catholicism in Ireland in the next ten years, having the truth of their God for their weapon, and the promise of God for their support.

The resolution having been unanimously adopted, the Rev. Dr. GODWIN offered prayer.

The Rev. F. TREGTRAIL moved:—

That this meeting cannot but record its deep sympathy with the Irish people in their continued privations and sufferings, and especially in those particular phases of suffering which have driven so many thousands of them to seek an asylum in far distant lands. That it regards with peculiar satisfaction the spirit of inquiry and independence which has been awakened, and which the agents of this society have aided so much to create and foster,—and hopes that the spirit may spread until every form of tyranny, social, political, and religious, shall be destroyed, and Ireland enjoy the peaceful blessings of Messiah's reign.

After acknowledging the personal obligations under which he was laid to the committee for the courtesy and kindness with which, during his connexion with the society, he had been treated, he went on to observe,—the grand secret and source of all the evils with which Ireland was afflicted, was the violence and outrage which had been perpetrated upon her by England, from the time that Henry II. set his foot in that land to the present time. With reference to the statements in the report, that the society had been diminishing its expenditure, he was glad to find that it had not been by reducing the number of its missionaries nor by lessening their salaries. They had been under the necessity, however, of not filling up the vacancies which occurred, and he appealed for increased liberality that such a state of things should not continue. If the debt which now encumbered their finances were removed, they would be able, forthwith, to employ one additional missionary. It was a painful thing to say, that, with the exception of one agent here and there, the British nonconformists, connected with the baptist body, had scarcely a single representative in many large districts of Ireland. It was a source of great encouragement that their want of success was not attributable to the absence of the most cordial feeling on the part of the committee. In all their councils there had not been a single jarring word, and their assemblies had not

seldom been converted into missionary prayer meetings. The claim of the committee for a special interest in the public supplications of the British churches had been cordially responded to, and he believed that, at the present time more than any other, their people were called together for the purpose of asking Almighty God to have pity upon that dark land, and to send down upon their agents there, few and feeble though they were, the healthful spirit of his grace. Knowing these things, although the cloud did hang over her heavily now, yet ere long it would vanish from her horizon, and, beneath the bright shining of the sun, they would be able to gather in their fruits.

The Hon. and Rev. B. W. NOEL seconded the resolution. After thanking the meeting for their warm welcome, he begged to turn at once to the business before them. He regretted that the report read did not include communications from the mission agents; for it was not by appeals, however earnest and eloquent, but by facts that their zealous efforts could be sustained. There were great difficulties in the way of carrying out the suggestion of a previous speaker, in reference to the Romish priesthood. There were not many men who could write such books or tracts as were required; but the experiment would be well worth making. The same thing had been attempted in France by one eminently qualified to do it, but he excited only a storm of enmity, and received interminable volleys of abuse. Many priests said they would gladly renounce their faith and their profession, but how could they live? It was a peculiar unhappiness of the Roman Catholic priest, that he was totally unfitted for any other occupation. We must come back, therefore, to the modest, homely agency of the laborious and devoted men now employed. It was a most melancholy thing to pass through whole tracts of country in the Sister Isle, as he (Mr. Noel) had done, and see the multitudes of hovels, unfit for human habitations—sometimes, to come across a village destroyed and depopulated. He had walked through fields of sea-weed. He one day observed a large heap smoking; thinking that the sun could scarcely have fired the damp sea-weed, he went up to it, and found hidden beneath it a young woman, who had been left there to live or die, because she had been seized by a fever, and no one had courage to nurse her. Yes! one tended her. A mother's love was stronger than the fear of death. She had crept through a hole in the hovel to attend her daughter. It was no uncommon thing to see a roof flung over a ditch, and beneath it the sick and the famished herding together. Extreme destitution and penury were everywhere visible. The pig that was fattening beside the half-starved children would never be eaten by them. Cattle were fed, and corn raised, only for the market. The land was left bare. The people were always on the verge of famine, which, when it came, swept them off by thousands. Such a fearful crisis had lately been endured. And this was the condition of a peasantry, not wanting in intelligence, and remarkable for kindly feeling—as an illustration of which he (Mr. Noel) related an anecdote of a poor southern cottier, who, when his hut was pulled down, and his family ejected from their little holding, walked a seventeen days' journey that he might find a home and food for two poor goats, on whose milk his children had been nourished. We should remember that we, as a nation, have had a large share in bringing the Irish people to this condition. We read till our blood boils with indignation—perhaps more than it ought to boil—the ingenious oppression and relentless cruelty practised upon the Protestants of France, by Louis XIV. and XV.; but we should remember that the same system, almost article for article, with the same malignant ingenuity and relentless barbarity, had been practised on the Catholics of Ireland by English Protestants, under the pretence of political necessity. We had forbidden their schools, proscribed their worship, and savagely interfered with their rights of conscience; and such wrongs could not be forgotten by a nation in a day. But it is my sincere opinion—and I avow it gladly—that the present British Parliament has an honest intention to legislate justly and kindly to the Irish people, and though the greatest of their grievances—the Protestant Established Church—is still left untouched, it would be unfair not to bear in mind the difficulty which each successive administration is placed in with respect to that monstrous injustice. Political agitation had, at least, this good effect—it had led the people to think. They were not the slaves they once were. The Government schools, in which 400,000 children were now being educated—whatever might be thought of the mode in which the instruction was communicated—taught, at all events, the elements of education, and furnished them with some books of a superior order. It was impossible that they should not emerge from these schools, not to say less like Catholics, but more like men—more disposed to listen to argument, and more capable of appreciating evidence. If this growing generation were not left untaught, unloved, by religious men, large and blessed results might reasonably be expected. At the same time, the dissolution of the union of Church and State must be hastened by the remarkable revival of religion which it had pleased God to send upon the clergy of the Irish Establishment. And another thing was certain, that the kindness displayed by the English, in the late famine crisis, had materially diminished the anti-Saxon feeling; and that, along the southern coast—according

concurrent testimony of many ministers and other residents—the people, always more mild and less bigoted than those of the eastern shore, were willing to listen to the preaching of the Gospel. These circumstances might almost be considered to constitute a "highly encouraging" state of things. He (Mr. Noel) regarded it as a solemn duty to aid in strengthening this mission. He could not but believe, that if his ministerial brethren pressed its claims upon their people, laid before them from time to time the facts communicated by the society's agents, the Churches would render—not, perhaps, such a large and sudden augmentation of means as might animate the committee to a lavish expenditure—for, indeed, of such spasmodic, convulsive efforts little good could come—but a regularly increasing amount of support, which, by wise and economical appropriation, would, doubtless, accompanied by prayer, be plentifully blessed by God. The aspect of affairs reminded them of the Saviour's words, "Are not the fields white already with the harvest? Pray ye the Lord of the harvest to send forth more labourers into His vineyard." Prayer, without effort, without constant and careful attention to the details of the great work, was little better than hypocritical, and could neither be beneficial to the soul, nor acceptable to God.

The resolution was then put and carried, after which a collection was made, the benediction pronounced, and the meeting separated.

The following letter has been received by the committee from the treasurer:—

"*Streatham, 4th May*, 1850.

"Dear Brethren,—In looking over the prospective receipts and expenditure for the year, for the purpose of forming, as far as possible, an opinion as to whether we may maintain the same amount of agency which we are now employing, the subject of the debt has again pressed itself very forcibly on my attention, and I beg to bring it once more under your notice. I am the more encouraged to this, from the very kind interest universally expressed by our brethren during the recent anniversaries in the progress of our society, and several valuable hints that have been thrown out as to the best method of relieving it from the burden under which it has laboured so long.

"At the time you did me the honour to invite me to fill the vacant treasurership, it was arranged that a special appeal should be made, with a view to the speedy liquidation of the outstanding balance. Circulars were accordingly issued, and several of our friends generously aided us. To these we must not again look, though I cannot forbear mentioning that the chairman of our late meeting has, with his accustomed kindness, promised another donation of £50, to be applied as before. It is manifest, however, that the application did not reach the heart, if it did the ear, of the great body of our supporters. We had several handsome donations, to which well known and honoured names were appended; but from the members of our churches generally, no response was made, possibly owing to a want of sufficient organization or activity on our part. Do you see your way, dear brethren, for one more effort, to which we must ourselves, in the first instance, give earnest heed; entered upon prayerfully, and with a single eye to our Master's glory, and then pursued with all the energy we can bring to bear upon it? Could we but be released from a weight which depresses our spirit, draws so largely on our income, continues on us the stigma of mismanagement, if not extravagance, and distracts our attention from that freer and holier impulse which we might give to the progress of the gospel in Ireland, far more satisfactory would it be to our feelings, and far more beneficial to the interests at stake. The details of any further plan for enlisting the sympathies of our brethren at large I leave with you, only hoping that it may be resolved on, matured, and perfected under the guidance of that "wisdom which is from above." Should you, however, deem it inexpedient to make another appeal for the debt, and judge it more desirable to endeavour so to raise the general funds of the mission as to furnish us with a surplus, which may at the end of the year be applied to the purpose of liquidation, I shall cheerfully assent, and in either case, you are at liberty to avail of my aid to the extent of £100.

"Believe me, my dear brethren, yours most truly,

"J. Tritton.

"To the Committee of the Baptist Irish Society.

"P. S.—Since writing the above, I have been authorised by Mr. Foster to apply his donation to the general fund, if you incline to this method of accomplishing the object in view."

Immediately on the receipt of this letter, the committee gave it their mature and respectful consideration; and deeply feeling, with their Treasurer, the necessity of placing this Society in such a position as, under God, will give it increased and more gratifying success, they appointed a Sub-Committee, to consider still more fully the suggestions contained in the letter; to survey afresh the field of the Society's operations, and the various means by which its difficulties may be removed, and its efficiency increased, and then to report thereon. That Sub-Committee have met, and subsequently brought before the Committee several important suggestions and recommendations. We hope to be able to report fully on the matter in our next Chronicle.

And now, dear brethren, to you, the Baptist churches of England, Scotland, and Wales, we strongly and earnestly appeal. Permit us, as fellow-workers in the same cause with you, as seeking with you the glory of God in the salvation of men—permit us to call your thoughtful attention to the important and responsible mission in which this Society is engaged. It seeks the salvation, under God's blessing and help, of between eight and nine millions of our fellow-subjects, the vast majority of them being as blinded by superstition and sin, as are the senseless devotees of more pagan lands. They lie at our very thresholds, are united to us by the closest of social and national ties, and their crime and suffering, and sorrow are, in one united voice, beseeching us to go over and help them. This society has been striving to help them for thirty-six years, and God has blessed its feeble labours greatly—to him be the praise!—but it has never yet been placed in that position demanded by the magnitude of its mission and the responsibility of the denomination by which it is professedly sustained. But few of the baptist churches in Great Britain support it, and a very trifling support from each would materially increase its present income. Respectfully, but yet firmly, we would say, that income must be considerably increased before it can achieve that success which it is so fitted to accomplish. We would never forget, that it is "not by might nor by power, but by the Spirit of the Lord of hosts," that men are converted to the truth; but "how can they hear without a preacher, and how can they preach except they be sent," and who is to send such preachers to Ireland, if it be not the British churches? Brethren, will you aid us?—will you cheer us by your sympathies? will you help us by your prayers? will you give to us your support? The work is yours as well as ours; we ask not for ourselves, but for others; we therefore ask you to give increased facilities to the visits of our deputations; let them feel that they are not merely petitioners to the churches, but fellow-helpers in the same glorious cause. By a little united arrangement how much can be effected! We urge you then in your local organizations, or in your more extended country associations, so to arrange for the visit of our deputations, as to economize time and expense, and obviate the necessity of sending two or three deputations to the same districts at different times of the year. And where deputations may not be wanted, we respectfully suggest an interchange with neighbouring ministers. We would also mention, that our friends who do not in either of these ways aid us, will very greatly assist and help us by making simultaneous collections on some one fixed day throughout their churches. We leave these suggestions with our brethren, entreating them, however, to adopt either these—or some modifications of them—or any other plan which to them may seem best for their various localities. What we desire and what we earnestly seek is, that our churches and this society may become more closely identified. We ask you brethren for your response, we await that response. We ask you to consider this mission as yours, water it with your prayers, give it your support, trust God for success, and rest assured that his designs shall ever be accomplished.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
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BAPTIST MAGAZINE.

JULY, 1850.

MEMOIR OF THE LATE MR. JOHN ELLIOT,

OF COUNTESTHORPE, LEICESTERSHIRE.

BY THE REV. ISAAC NEW.

Our thoughts cling in fond recollection, and with pensive pleasure, to departed excellence. "The righteous are had in remembrance." They still live, not only in heaven, but in the affections of survivors. Linked with them in mysterious association by the possession of the same principles and the same hopes, we anticipate with joy a blissful re-union. The eternal home acquires a greater attraction and charm as our friends pass into it, and there are seasons of devout meditation when with a keener zest for the sake of those who are gone, we could wish ourselves there.

The effect of goodness in Christian character is sadly impaired when it is allied with gross defects of temper, and deficiencies of life. But when its various features are so prominently developed as to cast imperfections into the shade, it has a powerful influence, and is worthy of a reward. Such was the character of Mr. Elliot, whom we wish to introduce to the attention of our readers. The outlines of his history are soon told.

He was born at Daventry in Northamptonshire in 1775. His father was the clerk for some years at the independent chapel in that town. But at an early period the subject of this notice was removed to Countesthorpe in Leicestershire. By what means he was brought to a knowledge of the truth we are not informed. When however but a young man, he became united to the independent church at Wigston in that county. But his views on the subject of baptism undergoing a change, he was baptized at Arnsby in 1798, and became a member of that church. In 1803 he was made a trustee. In 1820 a deacon, in 1828 he became the clerk, which position he occupied with the exception of a brief period until his last illness. And the steadiness, the consistency, the more than ordinary propriety, with which he

discharged the several duties connected with each of these official departments have their memorial deeply engraved on the minds of all who knew him.

It is difficult to describe character the varied virtues of which blend in proportionate union without the predominance of one over another. We may paint the hues of a flower, but who can paint the light whose "colourless purity is its distinguishing excellence?" We must decompose in order to describe it. In meditating long and frequently on the subject of this paper, the writer has felt no slight degree of uneasiness lest his high admiration of the excellence he would record should seduce him into a strain of indiscriminate eulogy, and thus defeat the end he would secure. It may, however, somewhat bespeak the confidence of those who may read this article to state that he writes not merely for himself, but for two others,—the present respected pastor of the church at Arnsby, and his predecessor, the Rev. J. Webb of Ipswich, from both of whom he has received copious communications, and between whom and himself there is but one feeling, one view, one sentiment, in reference to our departed friend. The former says, "Take him for all in all, I shall not very soon look upon his like again." The latter, after recording an elevated estimate of his character, says, "Very, very much did I esteem and love him, and his name will ever be embalmed in my most grateful remembrances." While one of his intelligent fellow deacons who resided with him in the same village, observed, "Mr. Elliot was one of the best men I ever knew." Let him then have his memorial, that others may diligently learn to follow him who, through faith and patience, is inheriting the promises.

The doctrinal views of our friend were those of Mr. Fuller, attaching, with him, a greater importance to what are termed the "doctrines of grace," than perhaps is usually the case in the present day; but he was no less convinced than he of the universal aspect of the atonement, and of the divine authority of the free, unfettered overtures of the gospel. But the one theme on which, perhaps, he gloried above others was that of the imputed righteousness of Christ in order to the justification of the sinner.

He was a devout lover of the scriptures. They were daily his meditation and delight, and the truth sanctified him. "It wrought effectually." Hence it was "sweeter than honey to him." The "blessed book," using his own phrase, with a limited range of theological works, constituted his whole reading, including the Baptist Magazine, which he always highly valued, and which was ever welcomed with a cordial pleasure, not merely on account of its general articles, but as a denominational record; for whilst he was no bigot, he loved "his own people."

He was eminently a man of prayer. It was impossible to listen to his devotional exercises without feeling that prayer was to him a familiar thing. His spirit of lowliness, his lofty and adoring conceptions of God, together with his view of the relation of Christ, as the exclusive medium of approach to the Father, were more than ordinarily prominent in all his engagements. He ever prayed like a man under a most vivid impression of the impossibility of a sinner coming before his God with acceptance but through His Son. His was no irreverent talking with the Deity, but the humble worship of a consciously guilty being, who is, nevertheless, in mercy permitted to plead with his Maker.

His affection for the sanctuary was attested by a regular, unvarying attendance of upwards of fifty years.

His residence from Arnsby included—there and back—a distance of eight miles, and this journey he took every sabbath with a rare constancy, usually walking (till within a few years previous to his death) in all weathers, in sunshine or storm, in cold or heat, in frost or snow. Whoever was absent Mr. Elliot was present, or, at least, if he were absent there was a felt conviction in every heart that there was a valid reason for it. In addition to this, equally constant was he in his attendance at the chapel in his own village, at the evening service of the same day where he also officiated as clerk. This is a religious heroism which frowns with disdain on the effeminacy of multitudes who have not, perhaps, a tithe of the same distance to traverse, but who, if the ground be wet, or the sky lowers, in whimpering delicacy exclaim, Oh, I cannot go, I shall take cold! Heroism indeed! Our friend felt it no sacrifice for his heart was in it; or if he did it was the sacrifice of love. "His soul longed for the courts of the Lord."

To support the cause of Christ was with him a vividly conscious duty, and the fulfilment of it was a source of pleasure. Its claims were not felt to be irksome, hence he met them without grudging. His liberality was always according to his means, and whatever he did in this way was marked by kindness, wisdom, and promptitude. What he gave he gave freely without reluctance, willingly without display, cheerfully without boastful ostentation. No one ever heard him complain that his religion cost him too much, or murmur at the frequency of the demand, or treat any application with indifference or disregard. Neither on the other hand did he at any time evince a disposition to magnify his gifts, or vaunt himself on account of the much he had done for "the cause." His love to his Lord, his sense of propriety, and his feeling of obligation combined to foster it.

The temper of our friend was meek, bland, gentle, placid, and affectionate. There seemed to be no gall in his spirit. He appeared to be an utter stranger to everything like resentment or vindictive feeling. He was kind, tender-hearted, forbearing, and forgiving, for "he loved the brethren." He was, consequently, a lover of peace and hated strife. Dissension was a grief to him. It is a question whether he ever exhibited anything like envy, or jealousy, or malice, or revenge, so as to be detected by others. He was too lowly in his own esteem to be disturbed by such passions. Humility was a vesture which adorned him; there was nothing approaching to assumption, to arrogance, or to airs of consequence. The fraternal feeling to which Christianity attaches so much importance was in him prevalent and strong. His behaviour was therefore always respectful and courteous, manly but mild, dignified but affable. The very build of the man, and the contour of his countenance, showed that he could be as firm as a rock if there was occasion for it. But there was a blending of so much that was friendly and amiable that his demeanour never repelled, but always conciliated esteem. He had acquired the art of concealing the sternness of his decisions beneath an aspect of benignity and grace.

Uprightness and integrity distinguished his conduct. In all his transactions he was the plain, straightforward, honest man. It would be felt by most who intimately knew him to be something approaching to a wonder, for any one now to stand forward and charge the memory of Mr. Elliot with anything like chicanery and manœuvre to gain his ends. He was too simple-minded to have recourse to trick; he

was too artless to be cunning; he was too frank for duplicity; in a word, his piety had in it too much of the principle of righteousness to allow him to indulge in anything resembling deceit. Mr. Webb, in referring to this feature in his character, says, "I never knew him become in any degree a party to mean, dishonourable deeds—deeds to which, alas! some persons of loud religious pretensions are at times found stooping. When any such acts came under his observation, a significant shrug of the shoulders silently told the utter disdain with which he regarded them. This sterling quality pervaded his entire being, you saw it in the Christian, the deacon, the tradesman, and the friend."

Fickleness, versatility, uncertainty, were unknown to the character of Mr. Elliot. "He was steadfast and immoveable, always abounding in the work of the Lord." Steadfast in his profession, steadfast in his attachments, steadfast in his devotedness to the cause of Christ, and steadfast in his adherence to the great principles of religion, he knew not what it was to be tossed hither and thither, "like a wave of the sea, driven with the wind." He could always be calculated upon in everything that was right and good. You knew where to find him when the claims of religion, or of the church, or of friendship, demanded his presence or his aid. No misgiving or uncertainty was ever felt in reference to him. He had cast anchor on the rock of eternal principle, and was therefore unmoved by the gusts of passion, the fluctuations of feeling, or the impulses of caprice. However variable might be his emotions, or the state of his inward experience, they were never such as to disturb him from that steady, uniform consistency which dignified his life.

As a deacon he was always everything that a church could wish. In thinking much with caution and anxiety on this aspect of his character, in order to realize a correct impression, and in reflecting again and again on the scriptural requirements for the office, it is felt not to be too much to assert that he was all that the apostle demanded, and more (1 Tim. iii. 8—10); "grave," blending seriousness with dignity, "not double tongued," but free from everything that looked like equivocation—"not given to wine," but sober and temperate in all things—"not greedy of filthy lucre," the love of gain in him was no passion. "The mystery of the faith he held in a pure conscience," steadfast to the last. While completing the apostle's description, his character "was blameless," free from reproach. But in addition to all this, he was prudent, careful, constantly devoted to the welfare of the church, assiduously watchful over its interests, ever concerned for its success, sparing no effort to promote it, always at his post, ready for any labour and any sacrifice if that could be secured; kind, considerate of the comfort and happiness of the poor, who were ever the objects of his affectionate solicitude. Quoting again the words of Mr. Webb on this point, "the poor and the needy," he says, "had in him a friend and a helper. Any generous project to alleviate in times of distress the sufferings of the indigent in connexion with the church and congregation at Arnsby, had his heartiest advocacy." "He purchased to himself a good degree."

He was distinguished, too, as a clerk. "In giving out the hymns," says Mr. Davis, "and so far leading the devotions of God's house, he was most admirable; few were equal to him, none perhaps surpassed him. In explanation of his excellence in this respect, he was variously qualified for the office. He had a good, manly, full voice, and he used it without affectation, and with

perfect naturalness. He had a most intelligent perception of the meaning of the hymns, and often gave the sense by his very tones and emphasis. An idea, a sentiment, or a feeling, has often come up from the desk to the pulpit merely from the correctness and right feeling with which the hymns were read. But the great secret of his excellence as a clerk lay deeper down than this, it lay, if I mistake not, in the beautiful unselfishness of his character. He was oblivious of self, his thought was not about Mr. Elliot, but concerning the truth, the doctrine, the lesson, of the hymn he was giving out."

But he was pre-eminently the minister's friend. Three who have sustained that relation to the church at Arnsby can speak to this. The present esteemed pastor writes, "Out of my own family, I never felt a death like his, perhaps, also, because I never knew a man, not a minister, who better understood or more kindly sympathized with the difficulties of a preacher and pastor. He did not know how to flatter, but he did know how to encourage. He had too kind a heart to wound, but he was very judicious to advise. He seldom praised his minister, but he always prayed for him; he never grieved me, but often cheered me; he rendered practical obedience to the exhortation, 'Encourage him,' 'See that he be with you without fear.' His footfall as he crossed my threshold was music to my ear, and his conversation, whether he encouraged, cautioned, or advised, made me wiser, happier, better." Mr. Webb writes, "Of the three successive ministers at Arnsby, each one, I have good reason to conclude (for myself I can readily vouch it), found in him a fast friend. He sympathized with a pastor's tears, and entered into his joys. I should think he never wrung a pastor's heart with a single pang; he was ever disposed to speak good of him, and to commend his ministry wherever his influence reached." And the writer of this paper can avow with grateful remembrance that during six years' residence in Arnsby he ever realized in Mr. Elliot a comfort and a stay, a counsellor, and a friend. He never entered his dwelling without the welcome of a smile, and he never left it without either a sorrow alleviated, or a fault corrected, or a joy inspired, or some benefit received. He knew how to reprove, but it was "an excellent oil"—to rebuke, but it was with kindness and love. But he knew also how to cheer and console, to restrain and to stimulate, to acquire the pastor's confidence, and to secure the pastor's affection, by the wisdom of his advice, the accuracy of his judgment, and the sympathies of his heart.

And to say that such a man was equally excellent in his various domestic relations, would be but to record what all would readily expect. That his two surviving sons may prove themselves worthy of such a parent is an ingenuous prayer!

"The last time," says Mr. Davis, "that our friend was at Arnsby was the third sabbath in August last; he went a few times to Countesthorpe chapel in the evening, but ere long the disease made such progress as to confine him to the house, and compel his friends to surrender all hope of ultimate recovery; his mind was generally calm, clear, happy, though at times he suffered greatly from that physical depression which a diseased liver always occasions.

"He had exalted conceptions of the divine Majesty. This appeared not only in his choice of hymns and in his opening addresses in prayer, but with great beauty and power in a conversation I had with him in the month of October; he said, 'God is very good, his gospel is very precious; how kind is his providence! He deals very mercifully

with me, I have had but little pain.' Then moving in his chair, and moving both his arms up and down, as his manner sometimes was, he exclaimed in a louder voice, 'Mr. Davis, I am overwhelmed in meditating upon the wonders of creation and the attributes of God; I think over his perfections sometimes until it is more than my poor body can bear, and I am obliged to turn my thoughts to something else.'

"During his whole illness he had great confidence in Christ, and entire dependence on his grace. In nearly my last interview with him, the question was put, 'Have you thought of any passage from which you would wish your death to be improved?' With great vivacity of manner he replied, 'Oh dear no, pray say nothing about such a poor creature as I am, my feeling is, 'God be merciful to me a sinner!' all my hope is in the rich, and free, and sovereign grace that is in Christ Jesus.' Then after a pause he added, 'If you do say anything, mind you warn and admonish all the friends to be more diligent in the ways of God, to love him more, and to serve him better.'

"As the last conflict came on he was very patient, very resigned; almost the last words he uttered, to be understood, were—

> "'Jesus, lover of my soul,
> Let me to thy bosom fly.'

About half-past one on Tuesday morning, January 8th, all was over. He had conquered, and his happy spirit was before the throne; and on the Friday following we buried him in sure and certain hope of a joyful resurrection."

His funeral, however, was connected with an event which has rendered the day memorable in the history of the family. After the friends had left the residence of the deceased to convey his remains to the tomb, his widow (a woman of just the kind of excellence which fitted her to be the companion of such a man) feeling somewhat unwell retired to bed, and when the mourners returned from the grave of the husband and the father, it was to find the widow and the mother a corpse. Thus the grave which was closing over our friend required to be opened again in a few days to receive all that was mortal of her who for fifty years had shared in his piety and cares.

The funeral discourse for these two excellent individuals was preached at Arnsby on the Sunday following by Mr. Davis, who in referring to it says, "I took two texts, the first I had fixed on before Mr. Elliot's death; I did not like to give it up it seemed to me so suitable to him, I therefore kept that and added another—Acts xiii. 36, 'For David after he had served his generation by the will of God fell on sleep;' 2 Sam. i. 23, 'Lovely and pleasant in their lives, and in death they were not divided.'"

But it may be said by some who may read this memorial, Was not this Mr. Elliot a man? was he not imperfect? had he not his defects? and if so, what were they? Admitted that he had them; and his deficiencies and shortcomings before his Maker none would have been more ready to acknowledge than he. But the writer confesses most ingenuously, after an intimate acquaintance with Mr. Elliot for nearly twenty years, that whatever defects he may have had, he scarcely knows what they were. Glad would he have been if any one had pointed them out to him for the sake of giving greater truthfulness and completeness to this record. But in his ignorance he has none to mention, except it be that he was too modest and retiring. He thought too little of himself, viewed relatively to others. He had enough of mildness and amenity,

but if there had been a little more self-assertion and importance, considering his great excellence, his influence might have been greater, his virtues more impressive, and his character have told with far greater effect. He was, however, what God made him, "an Israelite indeed in whom there was no guile;" and for whatever was good in our friend, the sovereign grace in which he rejoiced must have all the praise. "They glorified God in me."

In reflecting, then, on the character described, and in concluding a paper perhaps already too long, the benevolent wish cannot be repressed, that every church had such a deacon, every pastor such a friend, and every village as bright an ornament of the Christian profession, as Mr. John Elliot.

THE TRANSFIGURATION OF CHRIST.

THE chief end for which Christ came into the world was to save lost men. For this purpose he assumed their nature, became their surety, and bore their sins in his own body on the cross. In accomplishing the great work of their redemption, from his incarnation to his death, by obedience to the law which they had broken, and by satisfying that justice which they had provoked, he was a man of sorrows and acquainted with grief.

During this debasement there were occasionally evidences of a divine greatness. The *light* shone in darkness; and while the darkness comprehended it not, "we (says John) beheld his glory, the glory of the only-begotten of the Father." God was *manifest* in the flesh at his birth in Bethlehem, where his mother had no room in the inn, and brought him forth in the stable, unnoticed by men; a multitude of angels appeared in the heavens above, and sung that new song, "To you is born in the city of David this day a Saviour, who is Messiah the Lord. Glory to God in the highest, peace on earth, goodwill to men."

When the period of his private life in Nazareth came to a close, and he was to enter on his ministerial course, he did not send for John, his harbinger, to come and introduce him to notice. He went to his servant, applied for baptism with others, and, though Lord of all, submitted to be immersed in Jordan by his forerunner. In this condescension, visible attestations were given to his intrinsic dignity. The heavens were opened, the Holy Spirit in the form of a dove descended and abode on him, and a voice was heard from the Father, "Thou art my beloved Son, in whom I am well pleased."

His mission as the great Prophet and Teacher predicted in the Old Testament, was confirmed by a series of stupendous miracles wrought by the Holy Spirit. They answered other important ends; they illustrated the character of Christ, and in various ways gave evidences of his Godhead. "Virtue went out of *him*" to heal the diseased female. He stopped the bier which was carrying the widow of Nain's only son, and said, "*I say* unto thee, young man, arise." At the grave of Lazarus he stood, and with the majesty which will be displayed on the widest theatre at the last day, cried with a loud voice, "Lazarus, come forth."

At his crucifixion, the lowest step of his humiliation, when he hung for hours, a spectacle of woe to all, and of derision to many, several decisive proofs were given of his intrinsic dignity. In the heavens above the sun was eclipsed

three hours. Under his feet the earth quaked, the rocks rent, the graves were opened, and the bodies of sleeping saints rose after his resurrection, and appeared in Jerusalem. In the temple, not a great distance from Golgotha, at the exact hour of the evening oblation by the priests, when our Lord uttered the words, "*It is finished*," the vail of the temple was rent asunder from the top to the bottom, and the way into the holiest of all was laid open. Thus inanimate nature gave honour to her Master, and man also was constrained to render him homage. The penitent thief in his brief petition glorified Him who was nailed at his side, as the Lord of the invisible world; and the Roman centurion, who, as commander of the soldiers, had probably been ready to unite with them in mockery and cruelty, was led to exclaim, "Surely, *he was the Son of God*."

In Christ's life, and ministry, and death, are visible united symptoms of human weakness and divine power.

In the transfiguration a peculiar exhibition of Christ's dignity is given us, unattended by any circumstances of abasement. It is recorded by three evangelists. It took place on an insulated hill — but the precise locality cannot be positively ascertained. Mount Tabor is generally thought to have been the place. In the transfiguration the face of Christ shone as the sun, and his raiment became white and glistering. When he appeared to Paul on the road to Damascus, at midday, a light brighter than the meridian sun overpowered him and all who were with him. In Patmos the same manifestation of his majesty was made to the beloved disciple.

A bright cloud also overshadowed our Lord and those who were around him, from which issued the voice of the Father. This cloud, the emblem of the divine presence, called by the Jews the Shechinah, had for many centuries been known to the church. When the Israelites left Egypt and approached the Red Sea, the fiery cloudy pillar appeared to interpose between them and their pursuers. It continued with them by day and by night to shelter and guide during the pilgrimage of forty years in the wilderness.

When the tabernacle was completed for the divine residence, as recorded in Exodus xl., "a cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle," and Moses was not able "to enter therein." "When the cloud was taken up from over the tabernacle, the children of Israel went onward in their journeys. But if it were not taken up, then they journeyed not till the day that it was taken up; for the cloud of the Lord was on the tabernacle by day, and fire was on it by night, in the sight of *all* the house of Israel, throughout all their journeys." When the temple erected by Solomon was consecrated, the same symbol reappeared, "a cloud filled the house. The priests could not stand to minister by reason of it, for the glory of the Lord had filled the house of God." See 2 Chron. v. If the inquirer on this subject consult carefully the 1st and 10th chapters of Ezekiel, he will find the time and manner in which the Shechinah left the temple before its destruction by the Chaldeans. To the second temple it never returned, nor was to be found there, either the ark of Moses or the cherubim. These shadows had fled when He who was the substance of them came to his own temple.

"We," says Peter, 2nd epistle, chapter first, "were witnesses of his majesty —for he received from God the Father honour and glory, when there came to him such a voice from the *excellent glory*, This is my beloved Son, in whom I am well pleased. And this voice

which came from heaven *we heard*, when we were with him in the holy mount."

Divine wisdom is manifested in the selection of the witnesses who were with the Lord on this occasion—two from the upper and three from the lower world.

Moses had written of Him, and had been authorized to erect that ritual service which was framed to prefigure the person, the sacrifice, the mediation, and the kingdom of the Messiah. Some commentators have suggested that Moses appeared in his body, as Elijah undoubtedly did in his. This conjecture is not warranted by any scripture authority, and cannot be easily reconciled with two facts recorded of the Jewish legislator, Deut. xxxiv. 5, 6. "So Moses, the servant of the Lord died there, in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." If, as a pious commentator supposes, it had been the divine intention to preserve the body of Moses for this occasion, his death and his burial would have been unnecessary.

Moses appeared in his separate spirit, to represent the large multitude of the departed who remain in that state till the last day.

With him came Elijah who had been very zealous for the Lord of hosts, and pre-eminent for faithfulness, and labour, and steadfastness, in a declining age and a treacherous people. He had been translated in a chariot of fire, without tasting of death, and appeared in his renovated body, a specimen and pledge of the raised saints at the resurrection.

These were the two honoured to be with their Lord, and our Lord, at his transfiguration. *They talked with him.* And what was the subject of their conversation? It was "the *decease* which he was to *accomplish* at Jerusalem"—even that event which, among all the wonders of God in creation, providence, and redemption, is and ever will be the greatest. Christ's death was the last act of his meritorious righteousness, and the oblation of that perfect sacrifice by which all the divine perfections were united and glorified in the salvation of sinners. Christ's death was the ground on which Moses and Elijah, as fore-appointed and accepted by the Father, had been pardoned and taken to heaven. See Rom. iii. 25, 26, and Heb. ix. 15, 23, 24. "For this cause, he is the Mediator of the New Testament, that by means of death for the *redemption* of the transgressions that were under the first testament, they who are called might receive the promise of eternal inheritance." Does not this teach us that the debts of ancient believers were foreborne on the stipulation of their Surety to atone for them at the fulness of time? It is added by the apostle, "Almost all things are by the law purged by blood, but the heavenly things *themselves* with better sacrifices than these." Compare Rom. iii. 25, 26, "Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins *that are past*, through the forbearance of God, to declare, I say, at this time his righteousness: that he might be just, and the justifier of him who believeth in Jesus."

The three witnesses from the church below were the disciples most eminent for love to Christ and zeal in his cause. On several occasions they were selected by our great Master to be with him in distinction from the other apostles—as when he raised up from the dead the daughter of Jairus, and when he retired in Gethsemane for watching and

prayer during his final conflict. These three were present at the lowest step in the ladder of his abasement, in his bloody sweat, and during his agonizing groans, and were earnestly solicited by him to watch and pray, lest they should be tempted. These three were on the holy mount, saw his divine majesty, heard the discourse of Moses and Elijah, beheld the bright cloud above, and listened to the oraculous announcement, "This is my beloved Son." At both times *sleep* overtook them. Lord, what is man? Can it be that our weakness, but for grace, does render us heavy and stupid even when meditating either on the sufferings or glory of Christ?

Long after the transaction Peter recorded it, and repeated the most important of all announcements, "My beloved Son, in whom I am well-pleased."

The transfiguration and the oracle are intended for our instruction, exhibiting momentous lessons.

1. An epitome of the gospel, "My beloved Son, in whom I am well-pleased." All have sinned: not one is righteous, no, not one: and, therefore, by the deeds of the law no flesh can be justified. But Jesus in our nature has obeyed and magnified that law—as our surety he has borne its curse, and satisfied the claims of justice. By that perfect work God is honoured, and can combine, yea, glorify mercy and truth, grace and holiness, in the justification of a sinner. Christ's exaltation is the reward of his righteousness and sufferings. See Ps. xlv. and Phil. ii., and the height of his exaltation is proportioned to the depth of his abasement. All who believe in him, and rely on his death and sacrifice are accepted and saved on the *same* ground on which rests the Saviour's glory. They are crucified with him, are quickened with him, and shall sit with him in heavenly places.

2. A model of Christian converse. "Communion of saints" is an article in a well known creed; while it may be feared that many professors and too many genuine Christians are very deficient in spiritual intercourse. We complain, and not without cause, of prevailing worldliness, of lukewarmness among the best of members, of few conversions compared with the number and amount of means employed, of error advancing, of infidelity prevailing, of many evils around us in opposition to the circulation of tracts and bibles, and local missions. Various causes might be stated. One is the *want* of spiritual conversation in the meeting of Christians. Here is a model which, if followed humbly and steadily would be attended with the influences of that Spirit who honours the Son of God.

3. A miniature picture of heaven. In God's presence there is fulness of joy, and *pleasures* for evermore. It would not be possible, perhaps, to make out a list of all the springs from which these lesser and subordinate pleasures of the celestial state are to be derived. But our chief business lies in knowing what are the essential elements of heavenly joy. On these scripture is explicit. We are to see the face of God—to behold the Saviour's glory—to be in the same place with them, yea, before their throne—to enjoy communion with the Father and the Son — to be employed in their worship and in their service; and all this in connexion and along with the holy angels and the general assembly of ransomed men. Are we prepared or preparing for this state? Do we desire, and love, and look, and pray, for it? Such was the faith and hope of the first Christians. May this character be ours increasingly, that our life may be holy, useful, and happy, and that in our death the Saviour may be glorified! J. L.

Liverpool, June 11, 1850.

PRAYER-HEARING NOT PRAYING.

Too great importance is attached in our dissenting congregations to the preaching and to the preacher. This is frequently said, and pretty generally admitted. More correctly, however, the fact is, not that the feeling of the importance of these is stronger than, regarded by itself, it should be, but that it is disproportionate. The worship of the Most High is too lightly esteemed, and thus we come to regard unduly what should be a subordinate part of our religious services. A good sermon on an interesting subject, and happily illustrated, is the *sine qua non*; where this is, all else is lost sight of. Where this is wanting, the hour and a half spent in what is called the house of prayer is deemed to be little better than so much lost time. Is it not possible, however, that this results not so much from the light in which the actual worship of God is regarded, as from the manner in which it is engaged in?

The prayer which is offered up by the preacher is practically treated, by too many even of those who are real Christians, as calling upon them to perform a purely intellectual act by which the thoughts of the speaker are to be apprehended, rather than as leading them to the discovery of their wants and to the presentation of petitions for their supply. Does any one doubt this assertion? let him question his memory, and if he is not conscious of the truth of it, in many instances, in his own case, we will admit that the remark applies not to him. But if at any time when his mind has been for a few moments disengaged he has observed the countenances of his fellow worshippers, what has been his impression with regard to them? There has been, we will assume, a look of earnest attention and of sober-seriousness; but what, in perhaps we might say the majority of cases, has there been beyond this? Has there manifestly been a feeling of profound reverence when the majesty and holiness of God were referred to? Has there been a visibly deep sense of unworthiness when the speaker has made confession of sin? Has there been evident a heart glowing with gratitude when thanksgivings were offered, or wrestling with earnestness when the Holy Spirit was implored, or kindling with hope when the promises were pleaded? Or has there not been, together with fixed and intelligent attention, an almost total want of anything that would indicate that the affections have been aroused, or that real prayer has been offered?

The evils consequent on such a misuse of the opportunity offered for devotion, are neither few nor small. To the individual himself they are of the utmost importance. Regarded simply as a preparative for a profitable meditation on the divine truth about to be unfolded, how deficient is it? The mind has acquired, it may be, the clearness, but it also retains the coldness, of the ice. His feeling of the necessity of a revelation, of his need of a Saviour, and of his dependence on the Holy Spirit, remains dormant; and whilst otherwise his heart would have been warmed with love, and stimulated to seek divine enlightenment, he now listens, influenced only by his natural desires, and relying only on his unaided reason. The force of sympathy, the use made of which in that meeting together which was enjoined by the Founder of Christianity, so strikingly exhibits his knowledge of the constitution of man, and the adaptation of Christianity to that constitution, has in his case been made available for no-

thing of good; it has not deepened his emotions, neither strengthening his faith, nor intensifying his joy, nor animating his zeal.

Thus does the church sustain in his case an irreparable loss; and his case becoming general an effect on her aggregate condition is produced, which to a great extent may account for the languor which she now exhibits. Were there felt among our church members simultaneously and often the same wants—were there a united craving of the same blessings, a seeking for the same consolation, a reliance on the same helping hand,—and were this known to be constant and earnest, might we not fairly expect that there would be a greater reciprocation of each other's fraternal feelings, a greater forbearance of each other's trifling acts of annoyance, a greater emulation in devoted efforts for the spread of the Redeemer's kingdom? Viewed in this light the habit we are deploring may well be regarded as to a great extent effectual in hindering the gospel of Christ.

The cause of this evil may be found perhaps to some extent in that erroneous estimate of the comparative importance of preaching and of prayer which we have, in some measure, attributed to its existence. It thus becomes alternately cause and effect. It is natural, perhaps necessary, that this should be the case with those who are accustomed to attend our assemblies, and whose hearts have not been touched by the Spirit of God. They realize no pleasure in drawing near to the throne of God, and holding communion with him,—in fact, they have no access to him, seeing they reject the appointed way; and, therefore, it is natural that they should listen to the words of the speaker when engaged in prayer as they listen to them in the other parts of the service. And the probability is that a habit thus induced will, to some extent, remain with them after they know the delight of lifting up the soul to God. In some measure, too, it may be that this evil strengthens itself; the minister knowing that his prayers are criticised rather than joined in, perhaps unconsciously to himself, comes to pay more attention to originality of thought and expression than he would otherwise have done; thus feeding the flame which consumes all of value in the sacrifice before it is presented. It may be, too, that in some cases the prayers which are offered in public are such as require from many of the worshippers the whole of the intellectual strength to be exerted in simply understanding them, thus preventing the listener from making them his own; or in some cases the double act of apprehension and worship cannot be sustained for so long a time as the speaker unwisely extends his prayer. It might, perhaps, also be well to consider whether the custom of facing the speaker, now so general in our congregations, may not in some cases tend to induce and to foster the habit. The eye accustomed to watch the speaker whilst preaching is apt to perform the same office in prayer; and the sight of the minister occupying his solitary position may, perhaps, have a tendency to lead to the idea that he is saying something *to* or *for*, rather than *with*, his people. The custom of our fathers might be found in this, as in some other things, to be wiser than that of their descendants; and whilst there may be thought to be something of awkwardness in turning from the pulpit, there might also be found something of utility.

The chief remedy, however, is to be found in removing the main cause of the habit lamented—a practical indifference to what is so improperly termed the *introductory* part of the service. Let each Christian feel that in entering the meeting place of the

church his chief object is to unite with his brethren in the worship of God, and there would be a quicker and a healthier advance in the spiritual life of the individual, and more correct and successful effort on the part of the church.

The above remarks have had special reference to those who are Christians; this may, however, fall into the hands of some who are conscious not only that they frequently listen to public prayer instead of engaging in it, but that this is the way in which they always regard it. If so,—if in private you never bow the knee, and if in public, prayer is to you nothing but an intellectual exercise, it behoves you to search out and to meditate on what this fact indicates. If there would be, even to you, an obvious incongruity in a religious assembly in which prayer formed no part of the engagements; if you would be startled, and perhaps be indignant, if told at the end of the Lord's day's exercises that you had not engaged in the prayer that was offered; if, in short, prayer be something more than an apprehension by the understanding of certain propositions, or even an uninterested acquiescence in the propriety of the presentation of certain petitions, it must be evident that in your case, whatever name you may give to it, or whatever it may involve, the exercise in which you engage is *prayer-hearing and not praying.*

PHILOS.

THE SUPPLY OF WATER IN JERUSALEM.

BY THE HON. AND REV. B. W. NOEL, M.A.

WITH respect to the baptism of the three thousand converts on the day of Pentecost, it has been objected that the city would not supply water enough to immerse them all. But the objection is without force, the supply of water in Jerusalem having been very great. "Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare; yet, with all these disadvantages of its position, the holy city would appear always to have had a full supply of water for its inhabitants, both in ancient and modern times. In the numerous sieges to which in all ages it has been exposed, we nowhere read of any want of water within the city. During the siege by Titus, when the Jews, pressed by famine, had recourse to the most horrible expedients, and thousands daily died of hunger, there is no hint that thirst was added to their other sufferings. So, too, in the siege by the crusaders, A.D. 1099, the inhabitants were well supplied while the besiegers were driven to the greatest straits by thirst under the burning sun of June. Thus, in every age the truth of Strabo's brief description has been manifest: 'Jerusalem, within well watered; without, wholly dry,' *ἐντός μεν εὔυδρον, ἐκτὸς δε παντελῶς διψηρόν.*"

"The main dependence of Jerusalem for water at the present day is on its cisterns; and this has probably always been the case. I have already spoken of the immense cisterns now, and anciently, existing within the area of the temple, supplied partly from rain-water and partly by the aqueduct. In addition to these, almost every private house in Jerusalem of any size is understood to have at least one or more cisterns, excavated in the soft limestone rock, upon which the city is built. The

house of Mr. Lanneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:—

	Length.	Breadth.	Depth.
1	15 feet.	8 feet.	12 feet.
2	8 ...	4 ...	15 ...
3	10 ...	10 ...	15 ...
4	30 ...	30 ...	20 ...

The water is conducted into these from the roofs of the houses during the rainy season, and with proper care remains pure and sweet during the whole summer and autumn. In this manner most of the larger houses and of the public buildings are supplied. Most of these cisterns have undoubtedly come down from ancient times, and their immense extent furnishes a full solution of the question as to the supply of water for the city. A city which thus annually laid in its supply for seven or eight months could never be overtaken by the want of water during a siege. That Jerusalem was thus actually supplied of old with water is apparent also from the numerous cisterns still existing in the tract north of the city, which was once enclosed within the walls."

"The same causes which led the inhabitants of Judæa to excavate cisterns induced them also to build in and around most of their cities large open reservoirs for more public use. Such tanks are found at Hebron, Bethel, Gibeon, Bireh, and various other places. With such reservoirs Jerusalem was abundantly supplied. Without the walls, on the west side of the city, are two very large reservoirs, one some distance below the other in the valley of Gihon or Hinnom, and both unquestionably of high antiquity. Now, as the prophet Isaiah speaks of an Upper and Lower Pool, the former of which lies, at least apparently, on this side of the city, I venture to apply these names to the two reservoirs in question. *Upper Pool:* It lies in the basin forming the head of the valley of Hinnom, about 700 yards west-north-west from the Yâfa gate. The dimensions are as follows—length, 316 feet; breadth, 200; depth, 18. *Lower Pool:* This reservoir is situated in the valley of Hinnom or Gihon, southward from the Yâfa gate. The following are the measurements—length, 502 feet; breadth, north end, 245; breadth, south end, 275; depth, north end, 35; depth, south end, 42."

"Within the walls of the city are three reservoirs, two of large size. *Pool of Hezekiah:* The reservoir lies some distance north-east of the Yâfa gate. Its breadth at the north end is 144 feet; its length on the east side about 250 feet; the depth not great. *Bethesda Sheep Pool:* In the Gospel of St. John we are informed that 'there was at Jerusalem, by the Sheep gate, a pool, which was called in the Hebrew tongue Bethesda, having five porches,' John v. 2. I hold it to be the ancient fosse which protected the fortress Antonia and the temple on the north. The pool measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth."*

Besides these provisions for the supply of water to Jerusalem there are three immense reservoirs, called Solomon's Pools, connected with the city by an aqueduct. "These three huge reservoirs, built of squared stones, and bearing marks of the highest antiquity, lie one above another in the steep part of the valley, and are so situated that the bottom of the one is higher than the surface of the next below. Our first business was to measure the pools, and the following is the result:—

"1. Lower Pool—length, 582 feet; breadth, east end, 207; west end, 148; depth at east end, 50.

* Robinson's *Biblical Researches*, vol. i. pp. 479—490, 434.

"2. Middle Pool—length, 423 feet; breadth, east end, 250; west end, 160; depth, east end, 39.

"3. Upper Pool—length, 380 feet; breadth, east end, 236; west end, 229; depth, east end, 25."*

To fill these various and immense receptacles of water the clouds of Palestine usually yield an abundant supply. "The autumnal rains usually commence at the latter end of October or beginning of November. During the months of November and December the rains continue to fall heavily. Afterwards they return at longer intervals, and are not so heavy; but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March."—*Kitto*, "Palestine."

Besides all these cisterns and reservoirs there was the Pool of Siloam, to which Jesus sent the blind man, mentioned John ix. 7; and of the fountains which supplied it Josephus thus spoke to the Jews during the Roman siege: "They now have such a great quantity of water for your enemies as is sufficient not only for drink both for themselves and their cattle, but for watering their gardens also."—*Josephus, War*, v., ix. Let me add, that to all these supplies Pilate the governor had recently added another. Josephus says, "Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of 200 furlongs."—*Ant.* xviii. 3, § 2.

Pentecost fell on that year on the 28th of May.—*Greswell's Harmony.*

The city had then a supply of water to last to the end of October. Its cisterns and reservoirs were all nearly full with the rains, which had only ceased to fall at the end of March; and so far from the city being unable to supply water for the baptism of the three thousand, a single house like that of Mr. Lanneau, now at Jerusalem, which has, when its cisterns are full, twenty-one thousand four hundred and twenty cubic feet of water, *i. e.* seven cubic feet for each of the three thousand persons, would alone have yielded nearly a sufficient supply for the purpose.

There is not the least reason to suppose that they would not easily find baths and pools enough. The pools of Siloam and of Bethesda were clearly accessible to all, John v. 2, 3; ix. 7: and those vast reservoirs, the Upper and the Lower Pool, were close at hand. Public and private baths must have been common; for Jerusalem being at this time a proconsular city, and the metropolis of a Roman province, had constant intercourse with Greece and Italy, and in both these countries the bath was a very common indulgence. "The Greeks were familiar with the use of the bath as a source of health and pleasure long before it came into general practice among the Romans. It was customary for the Greeks to take two baths in succession, the cold first, and afterwards the warm. Thus, in the *Iliad*, Ulysses and Diomede both bathe themselves in the sea, and afterwards refresh themselves with the warm bath, called ἀσάμινθος, 'the asaminth.' This was a vessel in which the bather sat while warm water was poured upon him. But this must not be confounded with the *balneæ* or *thermæ*, in which were plunging and swimming-baths, and in which numbers bathed together. The Athenians had public baths, λουτρῶνες, attached to the gymnasia; which were more used by the common people than by the great and wealthy, who had private baths in their own houses. The *balneæ* were public cold baths; and these, under the empire, were succeeded by the *thermæ*, which included hot and cold baths. These public baths became

* Robinson's *Biblical Researches*, vol. ii., pp. 164, 165.

very common in Italy. Teanum, a small town of Campania, had its balneæ for men and its balneæ for women; and Pompeii had its public baths, cold and hot. In Pompeii the cold bath was circular, twelve feet ten inches in diameter, and about three feet deep. The water ran into the basin through a spout of bronze, and was carried off again through a conduit on the other side. But we may judge from the names given to the cold baths that they were often deeper than that at Pompeii. They were called not only *puteus*, 'the well,' but also *natatio* and *natatorium*, 'the swimming-bath,' and *piscina*, 'the pool' (for bathing);* not only λουτρὸν, 'the bath,' but βαπτιστήριον, 'the swimming-bath,'† and κολυμβήθρα, 'the swimming-bath.'" Amongst the Greeks and Romans bathing was always a preliminary to the hour of meals. "It was the usual and constant habit of the Romans to take the bath after exercise, and previously to their principal meal, the *cœna*. . . . When the public baths were first instituted, they were only for the lower orders, who alone bathed in public; the people of wealth, as well as those who formed the equestrian and senatorian orders, using private baths in their own houses." But "in process of time, even the emperors themselves bathed in public, with the meanest of the people."*

This being the habit of the Greeks and Romans, it was impossible that Jerusalem, a proconsular city, and the metropolis of a Roman province, situated ten degrees south of Rome, and five degrees south of Athens, should not have its public and private baths. Josephus, describing the palace of Herod, says, "There were rooms of great magnificence, and over them upper rooms, and cisterns to receive rain water. They were many in number." — *War*, v. 4, § 3. "There was also built over that cloister another tower, parted into magnificent rooms, and a place for bathing." —*Ibid.* Other houses in Jerusalem must have had similar conveniences. And as the feeling against the Christians had not yet become universal, inasmuch as we find that, after the accession of the three thousand converts, they "had favour with all the people" (Acts ii. 47), there could have been no difficulty in obtaining baths for the purpose of immersion. — *Essay on the External Act of Baptism.*

* As piscina publica, "the public swimming bath," near the Porta *Capena* in Rome.—*Riddle*, "Piscina." See also, *Liddell*, Βαπτιστήριον.

† So βαπτιστήριον is rendered by Liddell, on the authority of Pliny; though Mr. Smith, on the same authority, says that it was a vessel not large enough for immersion.

* Smith's *Antiquities*, art. "Baths."

THE DUTY OF PROFESSING CHRIST.

It is sometimes said that a man may be a good Christian out of the church, and we are not disposed to deny it, but we repel the conclusion that a man need not therefore be *in* the church. Hath not Christ a visible church?—hath he not declared that it shall be perpetual? —that the gates of hell shall not prevail against it? But if all Christian converts were to adopt the conclusion just named, his church would endure but for a single generation. And since no one can show himself excused by any excuse which would not excuse all, it plainly follows that all that love our Lord should profess his name. Nor is this the only argument. The church and its institutions were established for

purposes which each Christian needs to have accomplished in his own case;—if therefore he declines to connect himself with the church of Christ, he not only deprives himself of important advantages, but, as it seems to us, impeaches the wisdom and slights the love of his Redeemer. Nor is this all. The precepts and examples of the New Testament most plainly *demand* a public profession of religion. Just before our Saviour's ascension he gave the great commission to his apostles. That commission required them to make disciples and then baptize. Now suppose that when shortly after, Peter, in obedience to this commission, preached and made converts, those converts had said, Yes, we will be disciples, but we will not be baptized;—is it not plain that they would have thus hindered the fulfilment of the commission, and so have disobeyed Christ? But that commission is still in force, and a refusal to make a public profession is as truly disobedience now as then. Besides this, the church is the Christian's home—the place where common sympathies blend, where common interests are pursued, where common hopes inspire, and ought to be to the Christian a most cherished sanctuary. Indeed, nothing to us is clearer than that a person who is truly a disciple of Christ is bound publicly to acknowledge the relationship and assume its vows.—*N. Y. Recorder.*

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. V.—SCHISM.

THE word *schism* occurs in our common version only once. In 1 Cor. xii. 25 we read, "That there should be no *schism* in the body; but that the members should have the same care one for another." In the Greek text, however, the word σχισμα, SCHISMA, is found in seven other places.

Matt. ix. 16.....The *rent* is made worse.
Mark ii. 21 .....The *rent* is made worse.
John vii. 43.....A *division* among the people.
ix. 16.....A *division* among them.
x. 19.....There was a *division* therefore.
1 Cor. i. 10.....That there be no *divisions* among you.
xi. 18.....I hear that there be *divisions* among you.

Why the word should not have been rendered *division* in the twelfth chapter as well as in the eleventh, it is not easy to perceive, but certainly the force of the apostle's reasoning is abated by the change. Dr. George Campbell who has treated of the meaning of the word at considerable length, in his Preliminary Dissertations, observes, "As *breach* or *rupture* is the literal import of it in our language, wherever these words may be figuratively applied, the term σχισμα seems likewise capable of an application. It invariably presupposes that among those things whereof it is affirmed, there subsisted an union formerly, and as invariably denotes that the union subsists no longer. In this manner the apostle Paul uses the word, applying it to a particular church or Christian congregation. Thus he adjures the Corinthians by the name of the Lord Jesus, that there be no divisions or schisms among them, ἱνα μη η εν ὑμιν σχισματα; and in another place in the same epistle, he tells them, "I hear that there are divisions, or schisms, among you," ακουω σχισματα εν ὑμιν ὑπαρχειν. In

reference to the passage in the twelfth chapter, in which the Greek word is adopted, he says, "It is obvious that the word *schism* is here employed to signify, not a separation from the body, such as is made by amputation or fracture, but such a defect in utility and congruity, as would destroy what he considers as the mutual sympathy of the members, and their care one of another."

The concluding sentences of this judicious writer are deserving of special regard. "As to the distinctions on this subject, which in aftertimes obtained among theologians, it is proper to remark, that error in doctrine was not supposed essential to the notion of schism; its distinguishing badge was made separation from communion in religious offices, insomuch that the words *schismatic* and *separatist* have been accounted synonymous. By this divines commonly discriminate *schism* from *heresy*, the essence of which last is represented as consisting in an erroneous opinion obstinately maintained concerning some fundamental doctrine of Christianity; and that whether it be accompanied with separation in respect of the ordinances of religion, or not. We have now seen that the former definition does not quadrate with the application of the word in the New Testament and that *schism* in scriptural use is one thing, and *schism* in ecclesiastical use, another."

THE TRIUMPH OF LOVE.

The following lines are founded on a well-known incident in Scottish story.

Ye know the land of stretching moors, and rivers sweeping wild;
Of forests proud, and cataracts loud, and rock-cairns rudely piled:
The land, whose glorious lakes are set, like gems upon the brow
Of kingly steeps, where constant sleeps some wreath of winter's snow.

Upon that land the summer's sun was shining free and clear;
The yellow corn was ripening fast, and heavier grew the ear;
The mower's blade the grass had laid, and cottage homes out-poured,
In sturdy bands, their vigorous hands, to spread the spoil abroad.

Oh, many a merry shout was heard to wake the mountain peaks;
Content was stamped on manly brows, and smiles on maiden cheeks;
But gloom and wailing soon had place in one light-hearted throng;
Their laughter in a moment stayed, and hushed their gleesome song.

A mother's kindly hand had smoothed a pillow for her child,
And gently she had laid it down, and artlessly it smiled,
As on its pleasant couch of hay it stretched each tiny limb,
Ere yet, in infantile repose, its laughing eye grew dim.

When, lo! an eagle from the height, keen-glancing where it lay,
Plumed his dark pinions for the flight, and darted on his prey;
Vain, vain the cry—he soars on high—his lofty nest is won,
Beyond the draught of bowman's shaft, or fowler's practised gun.

Oh! who will heed a mother's prayers? Stout hearts are in the vale;
Will none, with desperate effort, strive the precipice to scale?
Gold would be poor reward to his, who plants his tread secure
Upon the crest that holds the nest, and makes the lost one sure.

A seaman, trained to dizzy heights, alone hath nerve to try,
Well-used to cope with shifting rope, or mount the mast-head high,
When stiffening breeze hath tossed the seas, his venturous post hath been
On trembling shroud, or spar that bowed its loosened joint within.

Soon flags his power; no easy task are Scottish cliffs to climb;
They want not man their clefts to scan, untracked from earliest time:
Nor will thine eagles, mountain land, their airy dwellings make,
Save where the gale alone can scale, and nature's music wake.

I've watched them soaring round their heights, when evening's gentle mood,
Beneath the craggy brows of Mull, our slackened sails hath wooed;
And thought—that had been awed and sad, in Staffa's wondrous fane,
Or tenderer still on Icohnkill—hath found a livelier train,

Till, as across the crested waves, in anger or in sport,
A thousand granite tongues gave back our rifle's quick report,—
Seeming in each wild sound to own familiar voice of old,
With haughty look, their flight they took, in conscious freedom bold.

The seaman fails, but *one* prevails—the mother leaves behind
The well-trained head and dauntless heart, that fears not wave or wind;
Oh! every eye is fixed on her,—to crag and spray she clings;
Wild bird of heaven, she'll gain the point for which thou needest wings!

Her hand is on the eagle's nest. She dares him to the fight:
But her brave heart hath daunted his, and put the foe to flight.
The babe is rescued from his grasp, and answering cheers convey
The victor's meed, to crown the deed, a mother did that day!

There is but One hath greater love. "A mother *may* forget"
The child that to her bosom clings, or in her arms is set;
But Jesus cannot cease to think on those he died to gain,
Each living spoil of his own toil, and trophy of his pain.

More weary were his steps than thine, brave daughter of the north!
More glorious was the fame he won—the prize itself more worth.
And soon upon the hills of life, where conflict is not known,
He'll plant the subjects of his strife around his royal throne.

Streatham.

CHRONOLOGICAL PAGE FOR JULY, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	M	3 48	2 Sam. vi. 12—23, vii.	Saturn visible south-east, about 2, morning
		8 18	Philippians iii.	Venus, Mars, and Jupiter, evening stars.
2	Tu	3 49	2 Sam. xv.	Baptist Irish Committee, half-past 5.
		8 18	Philippians iv.	Moon's last quarter, 58 min. past 5, aft.
3	W	3 50	2 Sam. xvi. 5—14, xvii. 1—22.	Dog Days begin.
		8 18	Col. i.	1845, Dr. W. Yates (Calcutta) d., æt. 52.
4	Th	3 51	2 Sam. xvii. 23—29, xviii. 1—18.	1776, Independence of U. S. declared.
		8 17	Col. ii.	1849, D. Douglas (Hamsterley) d., aged 60.
5	F	3 51	2 Sam. xviii. 19—33, xix. 1—23.	1816, Abr. Austin (Fetter Lane) died, æt. 67.
		8 17	Col. iii.	1827, Timothy Thomas (Dev. Sq.) d., æt. 73.
6	S	3 52	2 Sam. xix. 31—43, xx. 1—22.	1189, Henry II. died, aged 55.
		8 17	Col. iv.	1553, Edward VI. died, æt. 16.
7	Lᴅ	3 53	Psalms.	Sunday School Union Lessons,
		8 16	Psalms.	John xviii. 1—18, 1 Sam. xxiii.
8	M	3 54	1 Chron. xxi., xxii. 1—4.	1839, Edmund Clarke (Truro) d., aged 42.
		8 16	Philemon.	Moon rises, 54 min. past 2, morning.
9	Tu	3 55	1 Kings i. 5—53.	Sun due east, 22 min. past 7.
		8 15	Hebrews i.	New Moon, 27 min. past 2, afternoon.
10	W	3 56	1 Chron. xxii. 5—19.	1509, John Calvin born.
		8 14	Hebrews ii.	B.C. 382, Demosthenes born.
11	Th	3 57	1 Chron. xxviii.	Moon rises, 12 min. past 6, morning.
		8 13	Hebrews iii.	Moon sets, 37 min. past 9, evening.
12	F	3 58	1 Chron. xxix.	B.C. 100, Julius Cæsar born.
		8 12	Hebrews iv.	Clock after sun, 5 minutes, 13 seconds.
13	S	3 59	1 Kings iii.	Moon rises, 56 min. past 8, morning.
		8 12	Hebrews v.	Moon sets, 38 min. past 10, evening.
14	Lᴅ	4 0	Psalms.	Sunday School Union Lessons,
		8 11	Psalms.	Mark xiv. 53—72, Gen. xliv.
15	M	4 1	1 Kings iv. 20—34, v.	1685, James, Duke of Monmouth, beheaded.
		8 10	Hebrews vi.	The day called St. Swithin's.
16	Tu	4 2	1 Kings vii. 48—51, viii. 1—21.	Moon's first quarter, 41 min. past 6, morning
		8 9	Hebrews vii.	Baptist Home Mission Committee, at 6.
17	W	4 4	1 Kings viii. 22—66.	1674, Dr. Watts born.
		8 8	Hebrews viii.	1821, John Bolton (Spencer Place) d., æt. 38.
18	Th	4 5	1 Kings ix. 1—19.	1704, Benjamin Keach died, æt. 64.
		8 7	Hebrews ix. 1—14.	Day decreased 32 minutes.
19	F	4 6	1 Kings xi.	1784, Dr. Andrew Gifford died, aged 83.
		8 6	Hebrews ix. 15—28.	1838, Christmas Evans died, æt. 72.
20	S	4 8	Proverbs i.	1838, George Barclay (Kilwinning) d., aged 74.
		8 5	Hebrews x. 1—18.	Moon rises, 7 min. past 5, afternoon.
21	Lᴅ	4 9	Psalms.	Sunday School Union Lessons,
		8 3	Psalms.	Luke xxiii. 1—26, Psalm xxxi.
22	M	4 10	Proverbs ii., iii.	1841, John Dyer (Sec. Bap. Miss.) d., aged 57.
		8 2	Hebrews x. 19—39.	1575, Two Dutch Baptists burned in Smithfield.
23	Tu	4 11	Proverbs iv., v.	Moon sets, 22 min. past 3, morning.
		8 1	Hebrews xi. 1—19.	Moon rises, 33 min. past 7, evening.
24	W	4 13	Proverbs vi.	Full Moon, 24 min. past 5, morning.
		8 0	Hebrews xi. 20—40.	Young Men's Devotional Meeting, at 8.
25	Th	4 14	Proverbs viii.	1817, Dr. Fawcett (Hebden Bridge) d., æt. 78.
		7 58	Hebrews xii. 1—13.	1830, Charles X. issues "Ordonnances."
26	F	4 16	Proverbs ix., x.	1768, Dr. N. Lardner died.
		7 57	Hebrews xii. 14—29.	1795, William Romaine died, æt. 81.
27	S	4 17	Proverbs xi.	Sun due east, at 12 min. past 7.
		7 55	Hebrews xiii.	Moon rises, 30 min. past 9, evening.
28	Lᴅ	4 18	Psalms.	Sunday School Union Lessons,
		7 54	Psalms.	John xix. 1—37, Gen. xlv.
29	M	4 20	Proverbs xii., xiii.	1833, William Wilberforce died, æt. 74.
		7 52	Titus i.	Quarterly Meeting of Baptist Board.
30	Tu	4 21	Proverbs xiv.	1830, Third of French "Glorious Three Days."
		7 51	Titus ii.	Charles X. leaves Paris.
31	W	4 23	Proverbs xv.	1830, L. Philippe made Lieut.-Gen. of France.
		7 50	Titus iii.	Moon rises, 1 min. past 11, night.

REVIEWS.

India and the Gospel: or, an Empire for the Messiah. By Rev. WILLIAM CLARKSON, *Missionary in Western India. With Prefatory Remarks by Rev. T. Archer, D.D.* London: Snow. 8vo., pp. 330.

Orissa, the Garden of Superstition and Idolatry: including an Account of British Connexion with the Temple of Jagunnath. By WILLIAM F. B. LAURIE, *Lieut. Madras Artillery.* London: Johnstone and Hunter. 16mo., pp. 306.

INDIA is a land of surpassing interest. Its history, ancient and modern, has all the charm of a romance. Its scenery, mountains and plains, forests and rivers, all is majesty and grandeur. Its resources are as boundless as they are precious, pouring in a thousand streams its treasures into Britain. Its mineral, vegetable, and animal productions are so numerous and diversified as to defy classification. Well may it be considered one of the most precious jewels in the British crown.

But it is not the "mountains," nor the "valleys," nor the "resplendent rivers," which make India a land of eminent interest to the Christian. These mountains are inhabited, these valleys are thronged, these rivers are navigated by millions of men. Myriads of immortal beings are found there hastening to eternity. Wherever the missionary of the cross takes his station, and surveys the land, an ocean of human beings bounds his horizon. The area of India is computed at more than a million of square miles. It is equal to the whole continent of Europe, excepting Russia, and the places north of the Baltic. "Were you to travel over Portugal, Spain, and France,—were you to pass thence into Italy, and thence to visit Greece—were you then to traverse Turkey in Europe, and further to travel northward, through Austria and Prussia, finishing your tour by visiting Denmark, Belgium, and Holland, and all the German states, you would have performed no more than a circuit of India. Or, to present it in another light, were you to travel over the length and breadth of England and Wales *twenty times*, you would accomplish a journey of less extent than even one tour in (of) India."—*p.* 8.

Be it remembered, also, that India is as populous as it is vast. The extent of Africa is immense, but the population is comparatively scanty. In India every spot teems with human beings. It contains a fifth or sixth part of the whole family of man—a population eight times more numerous than the inhabitants of this country, and greater than that of Africa and America united. It is also greatly on the increase. Under British rule, we doubt not this will be the case to an extent which we cannot limit. What a field, then, does India present for missionary enterprise. It is not so much *one* country as many. At least thirty different nations are there, speaking as many different languages. It is, in fact, a continent of nations. These nations are idolaters; the victims of the most degrading and destructive superstition. Their deities—monsters of wickedness—are more numerous than the people themselves. Their shasters are legends of impurity; their priests are ring-leaders in all iniquity;

and tens of thousands are perishing there without God and without hope. They are, likewise, our fellow subjects, under the rule of our own queen, having, therefore, a peculiar claim on our benevolent efforts. The country is now open to our missionaries from Cape Comorin to Cabool, and from Bombay to Nepaul. Facilities to aid and animate us are multiplying on every hand. Suttees are abolished; slavery is done away; the vernacular languages are now used in the courts of judicature; the press, both native and European, is free; hospitals are built; colleges are established; steam vessels navigate the rivers; railroads are now projected to traverse the plains; inquiry is awake; caste is becoming obsolete; converts increase; churches multiply; the Magna Charta of Indian religious liberty has just been proclaimed; and God's providence as well as God's word in accents that cannot be mistaken, summon us to "go up, and possess the land." Our solemn conviction is that a weight of responsibility, in reference to India, of no ordinary kind, rests at present on British Christians and British churches.

We hail, therefore, with pleasure a new work on India, "seeking to represent that country in the several aspects which relate to its evangelization." Mr. Clarkson has been for nine years in active service in the cause of the Redeemer in connexion with the London Missionary Society. The sphere of his labours has been Western India; and he lays before his readers much that is new and interesting respecting that part of this vast land. He justly observes :—

"With regard to the evangelisation of the Hindus, it is important to recognize the distinct diversities of character which they manifest. The first representations of the Hindus were made from an observation of the people of Bengal; and those who read them are apt to consider them as applicable to all the Hindu races. This is erroneous, and prejudicial to the cause. If there are in India the effeminate and inert, so are there the industrious and manly. If there are the timid, there are likewise the bold. If the apathetic, there are also the animated and excitable. All are not fawning and cringing. Many are erect and independent.

"In the consideration of India as a missionary sphere, this fact must not be forgotten. It cannot but greatly modify the character of our evangelistic plans, and must considerably affect the results. If it be true that the forms of Hindu temperament and character are stereotyped, it is also true that the respective forms widely differ from each other."—*p.* 80.

"The multitudes of Indian population are not a condensed mass of *uniformity*. They present to us the most striking diversities. There is indeed one universal characteristic; it is that of Asiatic life, as distinguished from European. But see, in the several details of one universal form, what diversity of feature, form, stature, dress, manners, bearing, and deportment! Observe what a variety of complexions, with their several shades, now solving into each other, and now presenting a striking contrast! Some are as black as negroes; others are almost as fair as Europeans. Some are of bold, athletic form; others of diminutive size. As every variety of physical circumstance has been operating for ages, the result is, that Indians manifest endless diversities of physiological development. Further, what confusion of tongues! Sometimes having affinity to each other, and sometimes radically distinct."—*p.* 54.

On the soil of India we find not only *indigenous* nations, but all tribes of the earth seem to have sent their representatives thither. All the several types of Asiatic nations are found there in their true character. The Chinese, Burmese, Malays, and Arabs; the sons of Tartary on the north, and of Persia on the west; nay, even Afric's sons, servants of servants to their brethren, are found on the plains of India. Here are Hindus and Mussulmans, in all their tribes and castes; the Parsis, the Jew, and the several classes of Christians, Asiatic and European. In describing India as a sphere of missionary enter-

prise, our author makes these several classes pass under review in a manner at once striking and instructive. The aboriginal tribes, the wandering tribes, the Pariahs, the Shudras, the Brahmans, the mendicant and monastic orders, the Muhammadans, the Persians, the "black Jews," and the "white Jews," the Portuguese, the Armenian Christians, present themselves as the panorama moves on, claiming our sympathy, our services, and our sacrifices too. With equal earnestness and eloquence our author exclaims:—

"How ample and diversified is the sphere of labour which India presents! Instead of units, we have families; instead of families, there are tribes; instead of tribes, there are nations; and nations themselves are congregated together. Who shall estimate the aggregate of their claims on the British churches? In India we behold a sphere wherein the boldest spirit of enterprise, the mightiest genius, the most philanthropic feeling, the broadest intellect, may find appropriate exercise. Every peculiarity of taste, every ingenuity of thought, every versatility of talent, meets with abundant scope. The missionary moves in a mass of humanity which develops every possible phase, and moves in every possible circumstance.

"Instead of the evangelist having to go to the respective countries of the different national communities, they are brought together on one spot. One voice reaches them; one message greets them all at the same time. The missionary may, with unwearied patience, teach the aboriginals of India, in their forests, or on their hills,—or guide the devotee to the true object of devotion,—or make known to the Brahmans the true Brahma, whence he sprang, —or admit the outcast into the family of God, —or teach the Hindu the real Priest, who alone can intercede for him,—or direct the Persian to the true Source of light,—or the Muhammadan to the true Prophet,—and the Syrian, and Armenian, and Romanist, to purer forms of faith than they ever held or practised; —or he may make known to Israel the Hope of Israel, and to Judah the only Lion of its tribe. There is work of *quantity* enough for all the amount of agency which the church can employ, and of *diversity* enough for all its several kinds.

"We might contrast this sphere with the straitened ones, in which many men of capacious powers are contented to perform a limited circuit. Talents which are comparatively lost at home would here find abundant exercise."—*pp.* 100, 101.

Our readers well know that, from the beginning, the east has been the appropriate field of the Baptist Mission. We have a deep-seated conviction that India ought to be emphatically *the sphere* of our missionary operations still. Other lands have claims, numerous and strong; but, on *us*, we consider the claims of India as paramount. Our fathers toiled there in laying the foundation, it is ours to rear the noble superstructure. They cleared the jungle, broke up the fallow-ground, scattered the good seed with a liberal hand, and a praying, believing heart; now that the fields are "white unto harvest," shall we not send forth labourers to gather it in? Most of our beloved brethren in India have been between twenty and thirty years engaged in their arduous conflict—some have been upwards of forty years in the work; and still are they bringing forth fruit in old age. But, ere long, their toils will cease, they will go to receive their crown; then who are to supply their place? Disease and death are thinning their ranks; touching are their appeals, earnest and reiterated their cries for help. One of our aged veterans thus wrote lately: "Oh! that our friends at home could be persuaded to push on the work. They helped us heartily to clear the forest, but now the time is come for ploughing and sowing, they seem to faint. The forest, once so dense and formidable, has disappeared, and we can drive the plough now—the gospel plough—just where we please. I may not live to see the harvest of which I feel assured; but let me, while I do live, bear my testimony to the present encouraging state of things; let me tell our friends at home, that in due

time they will reap if they faint not. My fear is, they will live to mourn they have sown so sparingly." Is this as it ought to be? Is it the province of the missionary, bearing the heat and burden of the day, on "the high places of the field," to write home to encourage *us*, sitting under our own vine and fig-tree, not to faint and fail in this glorious enterprize? Is it not ours rather to cheer and animate him? It is not organic changes in our missionary societies, but a fresh out-pouring of the missionary spirit, that our churches require. And we commend the thrilling appeals of Mr. Clarkson as much fitted, by the divine blessing, to rouse the church to her duty and privilege. India is now "accessible at all points of its geographical position—to all the men whom British churches may send, and to all the peaceful measures they may adopt." Our author says,—

"Reverse the picture I have drawn. Imagine India to be shut. Imagine the Mogul dynasty still seated on the throne of Delhi, and an imperial edict in force prohibiting the tread of the missionary on Indian soil. Or Portugal still supreme in Indian councils, and, with the terrors of the Inquisition, keeping the protestant evangelist far from her shores. Or, still further, imagine the unchristian policy of the British government, denouncing imprisonment and death to the missionary. Suppose any one of these cases, I say, and ask what would be the feelings of the British churches? Oh! what regrets, what solicitudes, should we witness—what a thrill of sympathy with India would pervade Christian hearts—what prayer and supplication would be offered! India closed to the gospel would be the reigning idea in the minds of Christians. And seeing that this picture is not true—seeing that neither Asiatic dynasties resist our efforts of evangelization, nor papist powers of Europe contest our taking the gospel to India,—should not,—oh! should not the church press forward with a heaven-kindled zeal, to occupy the sphere which, in a wonder-working Providence, has been opened to her."—*pp.* 103, 104.

This appeal he labours to drive home by dwelling on the *facilities* which India now presents for successful missionary effort; on the *influential character* of India, bearing on all Asia; and especially on India as a sphere where missionary results are likely to be *permanent*. The language in which Eliot preached to the American Indians is extinct as a vehicle of human thought. The people among whom holy Brainerd laboured are no longer numbered among the tribes of the earth. No successive generations transmit the results of their pious toil to the end of time. It will not be so in India. The mighty nations that have there survived thousands of years will never cease to be. "If Hindus manifest the phenomenon of a people preserved from national destruction, notwithstanding that, in moral character and religious institutes, they have had all the elements of dissolution—how much more shall their generations survive, when they have received the preserving elements of a life-giving faith? When shall their refined and copious languages cease to convey sentiment from man to man? When shall stereotyped forms of thought cease to dwell in the bosoms of the multitudinous Indians? When shall the holy scriptures in their tongues cease to be *the expressive oracles to millions?*"

We are much pleased with Mr. Clarkson's views respecting the means of India's evangelization. The preaching of the everlasting gospel, applied by the Holy Spirit's agency, is the missionary's tower of strength; the panacea for all India's guilt, pollution, and woe. "The gospel," he says, "is adapted to the Hindu, not as he is to be, or might be, but as HE IS." We would disclaim every demand for a preparatory process, as *necessary* to the comprehension of the gospel. We say with emphasis, that the gospel, in the hands of the evangelist "apt to teach," ready to explain it by suitable illustration, and

consequently able to touch the springs of conscience, is *alone* effectual to the end of conversion. We ask for education, but not to prepare a way for the gospel; we believe that the gospel *makes* a way for itself. We say, with confidence, that the aboriginal of India's mountains and forests, who never saw a written character, is fully competent to understand the fundamental truths of the gospel. If the evangelist will assume didactic forms of instruction, or clothe the gospel in the rigidities of theological systems, he will find among the Hindus no intelligent audiences, nor be rewarded by seeing converted souls. If he will use their own imagery —borrow their own illustrations—think as far as may be *their* thoughts, and speak *their* words, and make them all the vehicle of communication of those simple truths in the belief of which is "eternal life," he will find that the gospel is indeed "the power of God," both to convince the understanding and impress the heart."

We should like to have dwelt at length on Mr. Clarkson's views on native agency. "From amongst a redeemed community stands out one whose work is pre-eminently 'honourable and glorious'—the native teacher. This class varies in attainments and qualifications, from the young man trained in English schools, and who has passed through the curriculum of a college, to him untaught in all science, save that of the word of God. A genuine native evangelist is indeed a sublime object."—*pp.* 268, 269.

Our limits, however, forbid us to enlarge. This is a vital question respecting our mission in India. To provide European labourers to meet the spiritual wants of the teeming population of the east, is an utter impossibility. We must look, under God, to an indigenous ministry. This lesson, we believe, God's providence has been teaching us of late, in a manner deeply affecting. Of the ten or twelve missionaries who became connected with our society on its re-union with Serampore, most of whom were born in India, or trained for the work there, only one has been removed by death, and he had laboured in the field for nearly forty years; while of the ten missionaries sent out from this country as the result of Mr. Pearce's appeal, only three remain! Of late we have not been able to find the men or the means to recruit the ranks from home; but God seems to be raising up labourers abroad. In the Report of the Mission just published we are much cheered by the following paragraph:—"Our brother, Mr. Denham, has diligently pursued his plans at Serampore; and the committee would have been glad were they able to employ both of the young brethren whom he has fitted for missionary service. During the year the committee have been engaged in anxious deliberation on an offer made by John Marshman, Esq., respecting Serampore College. At present the whole matter is under consideration." Here we perceive "a door of hope" for our Indian mission. From among our native and Indo-British brethren, and the sons of our honoured European missionaries, we trust the Lord of the harvest will raise up and thrust into his vast vineyard many devoted labourers. We cordially agree with Mr. Clarkson when he says, "Let us by all means have a native agency; let us supplicate most earnestly for it—for God alone can raise it up; but let us pursue the right methods to obtain it. In order to raise up a native agency for the two hundred millions of India, we demand an increase of European missionaries,—in order, first, to found native churches, whence eligible candidates may be obtained; and, secondly, to train such candidates, and take their supervision. If the loud de-

mand for native agency comprises and will meet these two necessities, we bid it 'God speed.'"

We take our leave of this valuable work with regret, and commend it to the prayerful study of "the churches of Christ in Great Britain."

The other work at the head of this article contains the fullest information respecting the connexion of government with the Temple of Jagunnath. It originally appeared in the Calcutta Review. To this are appended "a few of the lighter literary recreations of a critic abroad," and a sketch of the author's overland journey homeward. Our readers will not suspect us of undue favouritism for our "craft" when we inform them that the *critic's recreations* will be found "instructive amusement."

Herman Venema's inedited Institutes of Theology. Translated by the Rev. A. W. Brown. Edinburgh: T. and T. Clark, 38, George Street. 1850. 8vo., pp. 532.

Herman Venema, the author of this volume, was a minister of the Dutch reformed church, and succeeded the younger Vitringa as Professor of Theology in the University of Franequer, in Friesland. He was a thoroughly evangelical writer, and as a *commentator* has long been favourably known to scholars. He is decidedly inferior to Vitringa, but of the same order. His commentaries on the Psalms are most highly esteemed and occupy the same place in relation to the rest of his works as "Vitringa on Isaiah" does to the voluminous labours of that eminent divine.

Venema's great fault is his prolixity; a fault that belongs to his age and country, and is so far excusable: but we greatly fear whether it will not be fatal to the plan of the publisher, who promises to give another volume of the work if the public practically express themselves pleased with this. The volume contains thirty-one chapters, the last of which discusses the "Effects of the Fall." Of Venema's *system* we can scarcely judge from this specimen, especially as the book gives no idea of what is unpublished, nor any other idea of what *is* published, than what may be gained by a perusal of the volume itself, which is without 'index' or 'contents.' On the whole, however, we would regret it if the publishers are not sufficiently encouraged to feel justified in printing the second volume.

To make the volumes complete, short corrective notes are essential. We have marked several passages which are inaccurate, and which a foot-note ought to have put right. In Venema the mistakes are excusable, and in some instances unavoidable, but to retain them without correction or warning, is a serious detriment to all parties. As samples we may mention the following. The *old Italic* is confounded with the Vulgate version of the scripture. In examining Acts xx. 28, Venema denies that any MSS. read "*of the Lord*;" and his explanation of John i. 1 ("the word was God") in relation to the omission of the Greek article before "God," is neither so conclusive nor so accurate as a more modern Greek scholar would sanction. Most of the notes added by the editor are trivial: as when we are referred twice for an account of the Mennonites to Mosheim. For Romanists (with whom "Mennonite" is connected) we ought to have been carefully referred, on this principle of reference, to the Protestant Association.

Without *admiring* the volume, or feeling satisfied with the way in which it is edited, we should be sorry not to see the second. Parts of it are really good, and we should be glad to know how such a writer treats the grand central-truth of the gospel scheme.

BRIEF NOTICES.

Daily Bible Illustrations: being Original Readings for a Year, on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A. *Editor of the "Pictorial Bible," &c. &c. Moses and the Judges. April—June.* Edinburgh: W. Oliphant, and Sons. 12mo., pp. 514.

This is the second volume of a series, the characteristics of which were described in the Baptist Magazine for February. The first volume pleased us much, but this pleases us more; perhaps because the subjects discussed have been less frequently illustrated by competent writers than those derived from the book of Genesis. "The work before the reader," says Dr. Kitto, "is not a history—not a commentary—not a book of critical or antiquarian research—not one of popular illustration—nor of practical reflection—but is something of all these; it is whatever the author has been able, in his plain way to make it—whatever it has grown to in his hands, under the influence of his earnest and prevailing wish to produce a work which might promote an intelligent apprehension of the Sacred Book, and contribute to encourage a habit, not merely of reading, but of thinking over its contents. These objects could only be achieved by presenting in a readably familiar form, suited for general use, some of the results, most available for this purpose, of a life's labour in sacred literature." Our estimate of the work would be much higher than this language would indicate. The volume contains ninety dissertations which biblical scholars may read to advantage, and from which well educated young people will derive pleasure as well as profit. All heads of families who do us the honour to follow our advice will obtain this work.

Three Essays: The Re-union and Recognition of Christians in the Life to Come; The right Love of Creatures and of the Creator; Christian Conversation. By JOHN SHEPPARD, *Author of "Thoughts on Private Devotion." &c.* London: Jackson and Walford. 16mo. pp. 236.

The venerated author of these Essays devotes his leisure to an excellent purpose, in preparing for the press his musings on subjects which are interesting to educated Christians but rather too refined for the pulpit. Many of the topics discussed in these pages would be scarcely substantial enough to be the theme of a discourse delivered to the busy, hardworking, and anxious assemblies, meeting for worship on the Lord's day, yet among the intellectual and devout, they are pleasant matters for conversation and thought. Nor are they devoid of practical importance. Mr. Sheppard justly remarks that, "There is more relation between the subjects of these Essays than may at first view be observed. If, according to the argument of the first, Christian love and friendship, in conjunction with a supreme devotedness to God, are to be perpetuated hereafter; then it must be of the greater moment to investigate what the second examines, namely, how the sentiments of love to God and love to man should be cherished and regulated; and also to consider, as is attempted in the third, how our present intercourse with friends and associates may be best guided and improved."

The Late Rev. Robert Hall. Lithographed by R. J. LANE, Esq., A.R.A. London: Proofs with Autographs, 5*s*. Prints with Autograph, 3*s*. 6*d*.

More than nineteen years have elapsed since the living man was withdrawn from the view of the persons who will criticise this performance. Their latest remembrance of his countenance will be as it appeared when increasing age and protracted sufferings had deprived it of some of its natural vivacity. Their recollections of it will be further affected by subsequent familiarity with an engraving that has had possession of the public eye in the interim, which, though it was never deemed very satisfactory, was as good as in the circumstances under which the picture was taken could be expected. We apprehend, therefore, that first impressions respecting this portrait will be generally unfavourable; but we believe that the surviving friends of Mr. Hall at Cambridge and at Leicester, will at once recognise the likeness to what he was in his meridian, and that the more they look at it the more they will be pleased. His strong reluctance to sit for his portrait is well known; we are informed that this is the only one which he ever knowingly permitted to be taken, but that he was induced to consent in this instance by his benevolent desire to promote 'the reputation of the artist—a daughter of the late Rev. Thomas Eden of Whitehall, near Bristol. She died in 1827; but this production of her pencil, being now beautifully lithographed, will perpetuate her memory, we doubt not, for many future years.

The Men of Glasgow and the Women of Scotland. Reasons for Differing from the Rev. Dr. Symington's View of the Levitical Marriage Law. Written by Request, for the Information of one of the Gentlemen Deputed, at a Public Meeting recently held in Glasgow, to proceed to London with a Petition against the Marriage Affinity Bill. By T. BINNEY. London: 8vo., pp. 61. Price One Shilling.

That Mr. Binney has the right side of the question, we have not the slightest doubt. He discusses it with much freedom, and in doing so says some things that are startling; but even these will be found to be more correct on examination, we think, than they will appear to many readers to be at first sight. The pamphlet deserves to be studied, not only on account of

its argument in reference to marriage, but for its bearings on other parts of the Levitical law.

Incidents in the Life of the Rev. J. Asher, Pastor of Shiloh (coloured) Baptist Church, Philadelphia, U. S., and a Concluding Chapter of Facts Illustrating the Unrighteous Prejudice existing in the Minds of the American Citizens toward their Coloured Brethren. With an Introduction. By WILSON ARMISTEAD, Esq. London: Charles Gilpin. 24mo., pp. 80.

Mr. Asher has been for some months in this country, having come hither to collect contributions towards the place in which the people to whom he ministers worship, and this by the advice and with the recommendation of the pastors of eleven Philadelphian baptist churches. We do not think that the disciples in the ancient Philadelphia, at the time when John was in Patmos, would have sent an African brother so far for such a purpose, if they had been as numerous and as wealthy as the white baptists in the modern Philadelphia are; but the kindness which has been shown in introducing Mr. Asher to our acquaintance we will reciprocate, by taking leave most cordially to recommend the eleven to invite him to preach for them on his return, assuring them that we have heard him with pleasure. His grandfather was stolen from his home when a child, it appears, and the biographical sketches in these pages are painfully interesting.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. I. The Geography of the British Empire. Part II. Barnstaple —Birmingham. London. Super-royal 8vo. Price 2s. 6d.

In noticing the former part of this highly respectable work, last month, we did not mention the embellishments. These consist of maps and elevations. The maps in a work of this kind are often an incumbrance, being so folded as to require very great care in using them, and even then being liable to be torn. Here they are presented to the eye at one opening of the book, judiciously planned and delicately executed. In Part I. we have a map of England, and one on a larger scale of South Wales; with small but beautiful pictures of seven public buildings at Birmingham, and nine others at Bath and Bristol. In Part II. we have a map of the British possessions in Australasia, and one of North Wales, with seventeen of the principal edifices of Dublin and Edinburgh. There are also minature plans of these cities.

Missionary Encouragements in India; or the Christian Village in Gerjurat. By WILLIAM CLARKSON, *Missionary in Western India, Author of "India and the Gospel." Second Edition.* London: 24mo., pp. 138. Price 1s. 6d.

A larger volume by the same author is the basis of our principal review in the present number. This contains topical notices and personal incidents which are interesting in themselves, and well adapted to cherish hope respecting the future.

RECENT PUBLICATIONS
Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Memorials of Worth: or, Sketches of Pious Persons lately Deceased. By the Rev. ROBERT SIMPSON, Sanquhar, author of the "Traditions of the Covenanters." *Edinburgh: J. Hogg.* 24mo., pp. 232.

Devotional Musings; or, Thoughts in Verse on Creation, Providence, and Redemption. By WILLIAM HOPKINS. *London: Jackson and Walford.* 16mo., pp. 32.

The Sacred Mountains. By J. T. HEADLY. *London: W. Collins.* 24mo., pp. 150.

Short Memorials of the Lord's Goodness. Also on the Power and Grace of the Holy Spirit, and Serious Thoughts for the Aged. New Edition, Enlarged. *London: J. F. Shaw.* 16mo., pp. 387.

Choice Sentences; or, Recollections of the Ministry of the late Rev. WILLIAM HOWELS of Long Acre Episcopal Chapel, London. Edited by the Rev. William Bruce, M.A., Incumbent of Trinity Church, Sheffield. Second Thousand. *London: J. F. Shaw.* 24mo., pp. 136.

A Brief Notice of the Life of the Rev. Edward Bickersteth. By Sir C. E. EARDLEY, Bart. Reprinted from "Evangelical Christendom," with Additions. *London: Partridge and Oakey.* 32mo., pp. 54.

Popular Elevation the Work of the People. Being an Examination of the Existing Elements for the Intellectual, Spiritual, Moral, and Political Improvement of Modern Society. By the Rev. BREWIN GRANT, B.A., Minister of Highbury College, Birmingham. *London: B. L. Green.* 8vo., pp. 78.

New College, London. Address of the Committee, and Preliminary Statement. With the Address delivered at the Laying of the First Stone. By JOHN PYE SMITH, D.D., LL.D., F.R.S. *London: Jackson and Walford.* 8vo., pp. 39.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. *London: Longman and Co.* 4to. *Part VI.*

The Eclectic Review. Edited by THOMAS PRICE, LL.D. Contents: I. Warburton's Conquest of Canada. II. The Roman; a Dramatic Poem. III. Miller's Foot-prints of the Creator, Law versus Miracle. IV. Exeter Hall Lectures. V. Ship Passages in Central America to the Pacific. VI. History of the Newspaper Press. VII. Mure's Language and Literature of Greece. VIII. War of Independence in Hungary. IX. Metropolitan Interments Bill. June, 1850. *London.* 8vo. *Price 2s. 6d.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. June, 1850. *Edinburgh: Johnstone and Hunter.* 8vo., pp. 47.

Half Hours with the Best Authors. *London: C. Knight.* 8vo., pp. 96.

INTELLIGENCE.

ASIA.

BENGAL BAPTIST ASSOCIATION.

The secretaries of this body report that the last year has been one of great mercy. For the last three or four years there appears to have been a gradual movement, while considerable impression has been making on the masses of the people. In a priest-ridden land like India every foot of ground is obstinately disputed, and any advance calls for much thankfulness.

CHURCHES.	PASTORS.	By baptism.	By letter.	By restoration.	By death.	By dismission.	By withdrawal.	By exclusion.	Clear increase.	Clear decrease.	Members in communion.	Preachers.
Serampore ...	W. H. Denham ..... J. Robinson	23	2	5	1	...	2	3	24	...	127	5
Jessore	J. Parry	36	4	2	5	...	2	7	28	...	206	10
Cutwa	W. Carey	...	...	...	...	2	...	2	...	4	31	4
Dinájpur	H. Smylie	...	...	3	...	...	...	...	3	...	18	...
Lal Bazar, Cal.	J. Thomas	11	5	1	1	...	...	...	16	...	140	...
Dacca	W. Robinson	3	2	2	...	...	...	1	5	...	21	3
Chittagong	J. Johannes.....	...	...	...	3	...	...	...	...	3	39	4
Circular Rd. Cal.	A. Leslie	2	...	...	...	1	...	...	1	...	*98	...
Birbhum	J. Williamson.....	1	1	3	1	...	...	...	4	...	36	2
Colingah, Cal. ...	J. Wenger, Shujáat Ali ...	2	6	6	...	...	...	1	13	...	54	2
Haurah	T. Morgan	...	1	...	3	2	...	7	...	11	26	...
Cuttack	C. Lacey,.....	22	...	1	2	2	...	4	15	...	206	10
Burisál.....	J. C. Page, J. Sale.....	4	20	36	1	...	...	14	45	...	177	10
Khari	G. Pearce, J. Mundul	...	...	3	...	...	...	6	...	...	48	2
Lakhyantipore ..	G. Pearce	4	...	8	1	...	...	7	4	...	67	3
Intally, Calcutta.	G. Pearce, Rám Krishna .	3	...	4	1	...	...	2	4	...	50	2
Narsikdárchoke..	C. B. Lewis, W. Thomas .	2	...	6	1	...	...	3	4	...	52	3
Malayápur	G. Pearce	...	...	...	...	...	...	...	...	...	7	...
Balasore	O. Bachelor.....	...	2	...	...	1	...	1	...	...	7	...
Jellasore	J. Phillips	6	1	1	...	2	...	1	5	...	15	2
Dum Dum	C. B. Lewis, Acting Pastor	5	1	...	2	...	...	1	3	...	25	1
Berhampore	J. Stubbins and W. Bailey	4	...	2	...	6	...	1	...	...	46	4
Choga	J. Buckley	...	...	...	...	...	...	...	...	1	...	...
		128	45	83	22	16	4	61	174	19	1496	67

* Resident Members, 74.

WEST INDIES.

Mr. Clark of Brown's Town, Jamaica, gave the following account of the present state of the baptist churches in that island in a letter to the secretaries of the Baptist Union, dated March 21, 1850.

"Of the forty-one churches which have sent in returns, only twenty-six have had additions by baptism, and of these only eighteen have had a clear increase of members. The exclusions have been large; we have also lost heavily by death, and a considerable number connected with three or four of the churches having ceased to attend regularly on the means of grace, are reported as 'withdrawn' from church fellowship. Instead, therefore, of having to report an increase, it is with deep sorrow I inform you that we have had a clear decrease of 272 church members. Yet there are some alleviating circumstances. A gradual purifying of our churches has been going on during the last few years, and this painful process is not, we apprehend, yet completed; but even now there

are indications of improvement — in some churches at least. Our chapels are almost every where crowded with attentive congregations; many of our people are zealous in their efforts, and earnest in their prayers for the advancement of the work of God; seldom a week passes but some of us have the happiness of being applied to for advice and instruction by earnest inquirers after salvation, or backsliders returning from the error of their ways; and, notwithstanding the falling away of many of our people, and the lukewarmness of others, I cannot but hope that, ere long, God will again graciously pour out his Spirit upon us in rich abundance.

"The forty-one churches sending reports contain 18,481 members, and 1,511 inquirers. In the day schools connected with them there are more than 3,000 children, and in the sabbath school nearly 8,000 children and adults.

"The total number of members in our mission churches is about 30,000.

"Our Theological Institution at Calabar is supplying some of the churches with useful ministers. In this parish we have now three native pastors and three assistants, who are labouring in harmony with their European brethren, and with much acceptance, and no small amount of success amongst the people.

"The distress which has prevailed during the last two or three years in this colony has rendered it a work of great difficulty to sustain our mission, nor is the difficulty yet lessened. Had it not been for the aid we have received from members of the Society of Friends, most of our schools must have been closed; and but for the assistance of other Christian friends, our Theological Institution could not have been carried on. In consequence of the pecuniary distress, some of our chapel debts press upon us heavily, and many brethren have to endure great privations."

TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1849.

CHURCHES.	PARISH.	MINISTERS.	Station formed	Churches formed	Baptised.	Restored.	Received.	Excluded.	Died.	Dismissed.	Withdrawn.	Increase.	Decrease.	Members.	Inquirers.
Annotta Bay ...	Metcalfe	S. Jones	1824	1834	42	2	3	24	25	1	3	...	6	793	65
Buff Bay	St. George's ...	.....	1824	1824	12	5	...	2	1	...	...	14	...	169	48
Port Maria	St. Mary's.....	D. Day	1826	1826	...	26	1	13	10	...	20	...	16	447	80
Oracabessa	.....	.....	1827	1829	32	6	...	17	16	...	...	5	..	367	50
Mount Angus ...	.....	W. Seall	1828	1842	17	10	3	15	7	...	4	4	...	364	70
Mount Nebo	St. Thomas-in-the-Vale.	.....	1834	1842	...	7	2	6	7	1	10	...	15	362	17
Springfield	St. John's.....	Jabez Tunley ...	1824	1835	...	7	...	20	5	2	60	...	80	253	6
Stacey Ville.....	Clarendon.....	T. Gould	1835	1838	...	9	1	18	9	4	...	...	21	236	30
Coultart Grove .	St. Ann's	.....	1835	1835	...	5	3	12	9	1	...	...	14	265	32
Moneague	.....	W. M'Laggar ...	1834	1835	...	...	...	18	5	2	2	...	27	197	15
St. Ann's Bay...	.....	B. Millard	1829	1830	14	20	3	45	20	3	...	...	31	790	30
Ocho Rios	.....	.....	1829	1830	...	5	...	23	4	5	3	...	30	430	68
Sturge Town ...	.....	S. Hodges	1839	1845	11	9	5	9	7	2	...	7	...	380	21
Salem	.....	.....	1843	1846	15	7	5	10	4	1	...	12	...	272	18
Brown's Town...	.....	J. Clark.....	1830	1831	22	28	7	22	24	2	...	9	...	1053	50
Bethany	.....	.....	1836	1839	8	7	9	8	12	...	...	4	...	528	38
Clarkson Ville...	.....	F. Johnson	1839	1840	54	14	19	7	7	...	...	73	...	361	40
Dry Harbour ...	.....	T. Smith	1841	1842	38	7	25	14	5	...	2	49	...	219	21
Stewart Town...	Trelawney	B. B. Dexter ...	1829	1829	8	11	2	18	25	41	66	...	129	634	...
New Birmingam	.....	.....	1838	1838	...	6	2	4	5	...	...	1	...	231	...
Rio Bueno	.....	J. Tinson	1829	1829	27	6	...	3	7	3	...	20	...	339	23
Waldensia	.....	J. E. Henderson	1836	1837	14	16	17	17	14	3	...	13	...	626	...
Unity	.....	.....	1842	1842	...	...	...	...	...	...	...	...	...	343	...
Falmouth	.....	R. Gay	1827	1827	38	7	5	47	26	2	1	...	26	930	30
Refuge	.....	W. Claydon	1831	1837	33	11	2	14	11	7	...	14	...	612	24
Kettering	.....	.....	1840	1844	8	9	2	8	4	2	...	5	...	248	16
Bethtephil	St. James.....	T. B. Pickton ..	1835	1835	12	10	5	32	7	2	...	...	14	506	27
Hastings	Trelawney	.....	1841	1843	...	...	8	9	2	...	...	...	3	225	19
Salter's Hill.....	St. James'.....	W. Dendy.....	1824	1825	19	31	20	81	38	2	...	...	51	1234	122
Mount Carey ...	.....	E. Hewitt.....	183	1842	38	11	9	18	24	1	6	9	...	710	75
Shortwood	.....	.....	1840	1842	46	16	6	15	10	3	...	40	...	520	58
Watford Hill ...	Hanover	.....	1838	1838	17	7	18	18	4	...	...	20	...	239	13
Bethel Town ...	Westmoreland	.....	1835	1842	30	8	1	26	8	1	...	4	...	463	81
Lucea	Hanover	J. May	1830	1830	18	17	...	28	16	...	4	...	13	711	...
Green Island ...	.....	.....	1831	1835	...	7	...	2	6	...	...	...	1	152	..
Gurney's Mount	.....	C. Armstrong ...	1829	1829	...	10	2	18	15	2	4	...	27	642	15
Fletcher's Grove	.....	.....	1835	1842	...	5	2	12	4	...	2	...	11	162	14
Savanna-la-mar .	Westmoreland	J. Hutchins	1828	1829	9	11	3	23	17	...	19	...	36	688	144
Fuller's Field ...	.....	.....	1827	1828	...	8	...	12	22	3	...	...	29	222	135
Providence	St. Elizabeth .	G. R. Henderson	1840	1841	21	8	...	6	5	...	...	18	...	193	14
Bethsalem	.....	.....	1837	1840	3	8	...	3	7	3	9	...	11	159	...
					606	397	190	697	454	99	215	320	592	18481	1511

EUROPE.

FRANCE.

An esteemed correspondent writes thus:—

France has at present most distinguished men in science and in literature. Auguste Compte, has been styled the Bacon of the 19th century. The most wonderful work I ever read is his great work entitled "Cours de Philosophie Positive." While France is truly great in science and in literature, her theology and her preaching are, in most instances, wretched and contemptible. In the catholic church, Lacordaire seems to be the only great man, but how inferior to the Massilons, the Flechiers and the Bourdaloues of a former age! For nine years Lacordaire tells us he was an infidel, but he suddenly became a priest. With the celebrated Abbé de la Mennais and Montalembert he was associated for some time. These three men conducted a periodical, called L'Avenir, the great objects of which were to promote the *restoration and regeneration of the church, and the separation of church and state.* Mr. Turnbull informs us, that a school for children was formed upon these principles, and no less persons than Lacordaire and Montalembert were its teachers. The school, however, was broken up, by order of the government, and Lacordaire was cited before the tribunal. He came off victorious, and the affair caused great excitement. An appeal was made to the pope, who reprimanded his priests, and showed them that church and state could not be disunited, and that the *thought of progress and improvement in religion was a most rank and pernicious heresy.* In 1832 the infallible head of the catholic church declared:—

1. That all idea of a certain restoration and regeneration is entirely preposterous and deeply injurious to the church.

2. The maxim that liberty of conscience is to be secured to all is at once absurd, erroneous, or rather a delirious extravagance.

3. That the liberty of the press is a monstrous evil, and to be regarded only with horror.

4. That all association among men of different religious creeds ought to be proscribed.

5. Finally, that all separation of the church and the state is contrary to the welfare of the church and the state.

This encyclical letter put an end both to the school and the periodical. Mennais was indignant, and he soon abandoned the church; Lacordaire, however, submitted, and a more faithful son of the church the pope never had. He is still for progress, *but it is for progress backwards.* As a speaker, Lacordaire is powerful and energetic, and detests being thought a common-place preacher. Speaking of a point which he had sufficiently illustrated, he added, "But this is a common-place, and, by the grace of God, we have a horror of common-places." It has been said that protestantism, rationalism, infidelity, and atheism are, in his view, one and the same thing; and that nothing would gratify him more than to see the whole protestant world, books and institutions, men, women, and children, consumed in one general conflagration. Such is popery, the same yesterday, to-day, and for ever.

As much has been both said and written during the last few weeks respecting church and state, I thought that your readers might feel interested in the opinion of his holiness on that question of questions—the separation of what, not God, but man has joined together.

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-eighth annual session of the Baptist Union of Great Britain and Ireland was held at the Mission House, London, April 19, 1850, and was numerously attended.

Shortly after ten o'clock the session was opened by the Rev. Jeremiah Asher of the United States engaging in prayer: after which an introductory discourse was delivered by the Rev. B. Godwin, D.D., of Bradford.* The Rev. T. Winter of Bristol then further engaged in prayer.

The session was then called to order by the Rev. Jabez Burns, D.D., of Paddington.

It was then moved by the Rev. Dr. Hoby, seconded by the Rev. Dr. Murch, and resolved—

"That such Christian friends, not members of the Union, as may desire to be present during the transaction of the business of the Session, be cordially welcomed."

It was moved by the Rev. Dr. Cox, seconded by the Rev. Joseph Angus, M.A., and resolved—

"That the Union are greatly indebted to the Rev. Benjamin Godwin, D.D., for the discourse, so full of important sentiments, and so eminently appropriate to the times, which he has now delivered, and presents to him their unfeigned thanks for his kindness. They add their earnest prayer that, although withdrawn from stated labour, he may yet be permitted to render much occasional aid to the holy cause he has so faithfully served, and that his latest days may be rendered eminently happy by the gracious smiles of his approving Lord."

It was moved by the Rev. Dr. Steane, seconded by the Rev. Edward Bryan of Oxford, and resolved—

"That the Rev. Dr. Godwin be requested to allow

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* This discourse may be found in our Number for May.—Ed. Bap. Mag.

the valuable discourse he has delivered to be printed, under his revision, among the documents of the Union."

The Rev. J. H. Hinton read the Report of the Committee and the Treasurer's account, and laid on the table the materials prepared for the Manual.

It was moved by the Rev. T. Winter of Bristol, seconded by the Rev. Robert Roff of Cambridge, and resolved—

"That the Report now read be received, and printed under the direction of the Committee."

The Chairman appointed a Committee of nomination to prepare a list of Officers and Committee for the year ensuing.

That part of the Report relating to the statistics of the Denomination being taken up, it was moved by the Rev. John Branch, seconded by the Rev. Thomas Wheeler of Norwich, and resolved—

"That the Union look with affectionate and undiminished interest on the indications of the state of the churches furnished by the statistical returns of the several associations; and that they cherish joy and gratitude to God while they record the fact that, in 682 churches whose numbers are reported, there has been a clear increase of 2,324 members, or an average of three and a half per church, still carrying forward in a slight degree, the progressive augmentation of the rate of increase which has been observable for three years past."*

That part of the Report relating to Sunday labour in the Post Office being taken into consideration, it was moved by the Rev. William Robinson, of Kettering, seconded by the Rev. John Leechman, of Hammersmith, and resolved—

"That the Union regard with entire satisfaction the measure adopted by the Committee, with a view to prevent the increase of Sunday labour in the General Post Office; and that they desire to take this opportunity, when brethren are assembled from all parts of the country, to express their hearty concurrence in the effort now in progress for the total suppression of labour on the Lord's day in the post office department throughout the kingdom."

It was moved by the Rev. William Howieson of Walworth, seconded by the Rev. Robert Wallace of Tottenham, and resolved—

"That with a view of promoting this object, the following petition be presented to the Commons House of Parliament, and that S. M. Peto, Esq., M.P., be requested to present it.

"TO THE HONOURABLE THE COMMONS, &c., &c.

"The humble petition of the Baptist Union of Great Britain and Ireland, comprehending and representing more than one thousand churches of the Baptist Denomination in the United Kingdom, and now assembled in London in their thirty-eighth Annual Session;

"Showeth,

"That your Petitioners hold the sabbath to be of great importance to the welfare of mankind, as a divinely instituted day of rest from toil, and as affording invaluable opportunities for religious improvement.

"That your Petitioners, without claiming for the sabbath an exemption from works of necessity and mercy, cannot regard labour in the Post Office as falling within either class; on the contrary, they think that activity in this department of the public business might be generally, if not universally, suspended during the hours of the sabbath without any material inconvenience to the community, and with most important advantage to a large and most deserving body of the public servants.

"Your Petitioners therefore pray your honourable house to take the premises into consideration, and to adopt such measures as to them may seem meet for suspending entirely and universally labour in the Post Office on the sabbath day.

"And your Petitioners," &c.

That part of the Report which related to marriage with a deceased wife's sister having been resumed, it was moved by the Rev. Nathaniel Haycroft, M.A. of Bristol, seconded by the Rev. C. Larom of Sheffield, and resolved—

"That this Union attaches great importance to the efforts which are now in progress for the alteration of marriage law, as modified in the year 1835, by an act commonly called Lord Lyndhurst's Act.

"That, as proved by extended inquiry, the habit of marriage with a deceased wife's sister is so deeply rooted in English society at large that it cannot be extirpated by prohibitory legislation; which can have little other effect than to encourage concubinage, to multiply bastardy, and to vitiate titles to property.

"That there does not exist, either in reason or in scripture, any ground or warrant for prohibiting such marriages by law, since they are not contrary either to the law of nature or to the word of God.

"That the nonconformists of the United Kingdom are still more deeply interested in this question than other parts of the community; since the canons of the church of England are not binding, and ought not to be imposed upon them, and since the law as it now stands threatens materially to disturb the peace and harmony of the churches.

"That the thanks of this Union, and of the Nonconformists of the United Kingdom at large, are due to the Hon. Stuart Wortley, M.P., for his strenuous efforts to effect an amelioration of the law in this respect.

"That a petition from this body be presented to both Houses of Parliament, praying them to pass into law a bill now before Parliament for legalizing marriage with a deceased wife's sister.

"TO THE HONOURABLE THE COMMONS, &c., &c.

"The Humble Petition, &c., &c.

"Showeth,

"That your Petitioners are aware that a bill is now in progress through your Honourable House, intituled a Bill for legalizing marriage with a deceased wife's sister.

"That your Petitioners regard such marriages as not contrary either to the law of nature or the law of God; and as consequent not fitly to be prohibited by human legislation.

"That your Petitioners consider the prohibition of such marriages by Will. IV. cap. 56, both unwarrantable and pernicious, and the more pernicious because it is, and must be, inefficient.

"That your Petitioners therefore pray your Honourable House to sanction the foresaid bill for legalizing marriage with a deceased wife's sister, and to pass the same into a law.

"And your Petitioners, &c."

* On the table being more completely made up, it appears that the number of churches whose state is reported is 913, and that the average increase is somewhat below three per church.—ED. MANUAL.

It was moved by the Rev. Dr. Cox, seconded by the Rev. S. J. Davis, and resolved—

"That two brethren, members of the Union, be appointed as delegates in its behalf in the approaching Triennial Conference of the British Anti-State-Church Association; and that the Rev. J. H. Hinton, M.A., and the Rev. W. Groser be the delegates."

The Committee of Nomination brought up their Report, which was received, amended, and adopted.*

Thanks were then voted to the Treasurer and Secretaries for their services during the past year, and the Chairman for his attention to the business of the day; after which the Session was concluded by prayer.

BAPTIST BOARD.

The annual meeting of the Board of Baptist Ministers, residing in and about the cities of London and Westminster, was held on the 12th of March. Brother Peacock in the chair.

After the transaction of routine business, the secretary, having drawn attention to the length of time that he had continued in office withdrew, and on his return, was informed that the following resolution had been passed unanimously:—

"That the cordial thanks of this meeting be given to our esteemed brother Groser, for his valuable services as secretary to this board for the last year; and with great pleasure, that he has been permitted to fill the office now for seven successive years, the board earnestly request him to retain that office."

To this request Mr. Groser exprcssed his assent.

All baptist ministers who are, or have been pastors, professing the sentiments usually called Calvinistic, and residing within ten miles of the metropolis, are eligible for membership; and the course they have to adopt, is simply to express to the secretary, in writing, their desire to be received. The Board consists at present of forty-seven members.

At a subsequent meeting (June 12th) the following resolution was passed unanimously.

"That our esteemed brother the Rev. Dr. Murch, who for some years performed the duties of secretary to this Board, greatly to its advantage, having ceased to belong to it by a removal from London which has proved to be but temporary, and having now become again a resident in this metropolis, be affectionately invited to resume his place among us as a member of this body."

The following resolution was also passed, and a copy of it sent by order of the meeting to Sir George Grey:—

"That while sympathising in the objections which the community at large have so much reason to entertain against some of the provisions of the Metropolitan Interments Bill, this Board protest in the strongest terms, first, against those clauses of it which make the erection of ecclesiastical edifices payable, in certain contingencies, out of the poor rates; and secondly, against that clause which requires a fee for every interment in consecrated ground, to be paid to the incumbent for the time being, that is in perpetuity, thus creating at the public expense, another class of clerical sinecures of unlimited duration, and unrestricted augmentation."

A petition was also drawn up for presentation to the king of Sweden, of which the following is a copy:—

"May it please your majesty,

"Having learned with regret that the baptists in Sweden are not allowed the free exercise of their religion, but are liable to banishment, and that sentence has already been passed on Mr. F. O. Nillson, of Gottenburgh, the pastor of a baptist church, we humbly and fervently entreat your majesty to use your royal clemency in removing such sentence, and to promote such measures as may secure to the baptists, in common with all your subjects, full religious liberty.

"May it please Almighty God to incline your majesty to listen to our entreaty, and grant unto your majesty a peaceful, prosperous, and lengthened reign, and, finally, through faith in Christ, an unfading crown."

"Signed on behalf of the Board, and by its direction, at their meeting, held 11th June, 1850,

JOSEPH ROTHERY, *Chairman.*
WILLIAM GROSER, *Secretary.*

HANSERD KNOLLYS SOCIETY.

On the morning of Wednesday, 24th of April, the annual meeting of the above society was held in the library of the Baptist Mission House, Moorgate Street. The public meeting was on this occasion preceded by a breakfast, which was numerously attended, although held at an early hour in the morning. Mr. Thomas Nicholson of Lydney occupied the chair at the general meeting, and the proceedings were commenced at nine o'clock, with prayer by the Rev. W. Etheredge. E. B. Underhill, Esq. read the usual annual reports, from which it appeared that during the past year the subscribers had received a reprint of "John Canne's Necessitie of Separation from the Church of

* The Officers were re-elected. The Committee remains the same as last year, excepting that Messrs. Burditt, Howieson, Rothery, and Betts, take the seats vacated by Messrs. Birrell, Bowser, Godwin, Green, Hare, Overbury, Penny, Roff, Stovel, and Winks.—Ed. BAP. MAG.

England," and the first volume of the "Dutch Martyrology." The demand for the earlier publications of the society had continued, and the first and second volumes were all sold. The report concluded with an urgent appeal to the subscribers to use their personal influence among their friends, on behalf of the society. In moving the adoption of the report, T. Bignold, Esq. of Norwich observed, that in former times it was but the "happy few" who were privileged to read these valuable writings, but, thanks to the Hanserd Knollys Society, the works of our forefathers were now in the hands of a "happy many." The Rev. J. Rothery seconded the adoption of the report. He said he was a warm friend of the institution, because he was reminded through its instrumentality of those noble men whose maintenance of the glorious principles of religious liberty had secured to us the position we now hold. It was refreshing to find that the principles we now so dearly cherish, were so nobly fought for by our ancestors. The Hanserd Knollys Society was eminently useful to our young men, and he hoped that the works issued by the society would be extensively read by them. James Low, Esq. offered some suggestions for collecting the subscriptions and delivering the volumes. The Rev. T. A. Wheeler briefly moved the cordial thanks of the society to the council for their arduous duties during the past year. In seconding the resolution, the Rev. F. A. Cox, D.D., LL.D. compared the diggings in California to the more precious diggings among the writings of our baptist forefathers. He also made some allusion to Dr. Gill's Commentaries, the learned portions of which he earnestly recommended as worthy of republication by the council.

The resolution re-appointing officers and council was then unanimously passed, and after a few remarks from the Revs. J. Cragg, W. H. Black, F. Trestrail, and Mr. Meredith, the meeting was closed with prayer.

ASSOCIATIONS.

BRISTOL.

Seven churches in Bristol, seven in Gloucestershire, seventeen in Somersetshire, and fourteen in Wiltshire, constitute this association.

Bristol.

Broadmead .....N Haycroft, T. S. Crisp.
Buckingham, Clifton .....R. Morris.
Countership .....T. Winter.
King Street .....G. H. Davis.
Maudlin Street.....T. Jenkins.
Pithay .....E. Probert.
Thrissell Street.....R. Tubbs.

Gloucestershire.

Avening..... .....S. Webley.
Minchinhampton.....
Fishponds.....
Shortwood.....T. F. Newman.
Sodbury.....F. H. Rolestone.
Westbury-on-Trym .....
Wotton-under-Edge .....J. Watts.

Somersetshire.

Bath, Somerset Street.....D. Wassell.
„ York Street .....W. A. Gillson.
Beckington .....J. Hinton.
Bourton .....J. Hannam.
Cheddar .....S. J. Chew.
Croscombe..... .....G. Pulling.
Dunkerton.....J. Ricketts.
Frome, Badcox Lane .....C. J. Middleditch.
„ Sheppard's Barton ...S. Manning.
Hanham and Keynsham.....T. Ayres.
Laverton .....
Paulton.....R. Bentley.
Philip's Norton .....
Pill .....
Twerton.....
Wells .....J. H. Osborne.
Weston-Super-Mare .....

Wiltshire.

Bradford.....H. Webley.
Bratton .....H. Anderson.
Calne .....T. Middleditch.
Corsham.....
Corton.....T. Hardick.
Crockerton.....Z. Clift.
Devizes .....C. Stanford.
Melksham .....C. Daniel.
Penknap.....S. Evans.
Sherston.....S. Stubbins.
Shrewton .....C. Light.
Trowbridge, Back Street .....W. Barnes.
„ Bethesda.....S. Walker.
Warminster .....G How.

At the annual meeting, which was held at Badcox Lane, Frome, May 21st, 22nd, and 23rd, Mr. Middleditch being moderator, a Circular Letter on "The Scripture Law as to the Acquisition and Appropriation of Money," read by Mr. Newman, was adopted. Sermons were delivered by Messrs. Haycroft, Wassell, Stanford, Davis, and Middleditch, senior. Among the resolutions passed were the following :—

"That the churches of this Association be urged to consider the claims of the 'Society for the Relief of Aged and Infirm Baptist Ministers,' and to promote its important objects; either by constituting their pastors beneficiary members, or by making collections for the institution."

"That the petition in favour of the bill legalizing marriage with the sister of a deceased wife: and *that* also in opposition to certain clauses in the bill for the Prevention of Intramural Interments;—brought up by the Committee on Civil and Religious Affairs, be signed by the moderator, on behalf of the Association, and forwarded to S. M. Peto, Esq., M.P., for presentation to the House of Commons."

"That this Association would recommend The Bristol Examiner to the favourable notice of the members of the associated churches, as a newspaper in which the rights of nonconformists are ably and temperately advocated, and political affairs treated in a Christian spirit."

"That the next Association be held in Somerset Street, Bath. Brother Gotch, or in case of failure brother Middleditch of Frome, to preach the Association sermon, on 'The Inspiration of the Holy Scriptures.' Brother Morris to preach the Sermon to the Young. The other preachers to be brethren Newman and Winter. Brother Barnes, or in case

of failure brother Stanford, to write the Circular Letter, on 'Believers' Baptism the only Adequate Protest against Sacramental Efficacy.'"

Statistics.

Number of churches		45
Baptized	346	
Received by letter	121	
Restored	20	
		487
Deceased	141	
Removed	111	
Excluded	37	
		289
Clear Increase		198
Number of members		6942
Sunday School Teachers		1035
Number of scholars		6416

During the past year several of the churches have carefully revised their lists of members, and have removed the names of persons who have emigrated, or whose present residences are not known, viz., Bristol, Broadmead, 24; Shortwood, 2; Bath, Somerset Street, 10; Bourton, 4; Cheddar, 6; Croscombe, 2. These are not inserted in the list of removals, but are deducted from the *total* number of members. The twelve persons dismissed from Beckington form a new church at Rudge.

HERTS AND SOUTH BEDS.

This body now comprises thirteen churches with their pastors:—

St Alban's	W. Upton.
Boxmoor	B. P. Pratten.
Breachwood Green	D. Parken.
Cranfield	T. Owen.
Chipperfield	S. Cowdy.
Houghton Regis	J. W. Lance.
Hemel Hempstead	W. Aitchison.
Luton, 1st church	J. J. Davies.
„ 2nd church	T. Hirons.
Leighton Buzzard	R. Adey.
Market Street	T. Wake.
Rickmansworth	Dr. Murch.
Toddington	W. Wood.

The annual meeting was held at Hemel Hempstead, on Tuesday, June 4, on which occasion the Rev. John Jordan Davies of Luton preached in the morning, and in the afternoon highly encouraging reports were received from all the churches of a considerable augmentation of members, and of the enjoyment of harmony and peace.

The interesting proceedings of the day were concluded in the evening by a succession of solemn exhortations addressed to various classes, and by the presentation of ennobled thanksgivings, and fervent supplications prompted by the gratifying and improved condition of the churches.

The devotional exercises and other engagements of this hallowed day were conducted by the Rev. Messrs. Aitchison, Adey, Davies, Cowdie, Gould, Hirons, Upton, Owen, Wake, Wood, Wildy.

Statistics.

Number of churches		13
Baptized	141	
Received by letter	45	
Restored	12	
		198
Removed by death	34	
Dismissed	15	
Excluded	5	
		54
Clear increase		144
Sabbath scholars		2304
Village stations		26

IRISH BAPTIST SOUTHERN ASSOCIATION.

The meetings of this body were held at Athlone on the 7th, 8th, and 9th of May. All the brethren connected with the association were present except one, and brotherly kindness and unanimity prevailed at all the meetings for business.

On the morning of the 9th important resolutions relative to the improvement of any leisure time the brethren may have at any future meetings were proposed and unanimously carried.

The public services commenced on Tuesday evening, when impressive addresses were delivered by brethren Milligan and Mullarky; the one on "Glorying in the Cross," the other on "Prayer in the Pew necessary to success in the Pulpit."

On Wednesday evening, brother Young of Cork preached a sermon which excited considerable interest, from 1 Cor. i. 25.

On Thursday evening, excellent addresses were delivered by brethren Wilson, Bugby, and Macnamara, who gave some account of his view and engagements whilst a Roman catholic priest, and also stated his reasons for leaving the church of England.

The attendance was large and respectable, and improved every evening. Brethren Thomas, Macarthy, Wilshere, and Lowden (presbyterian minister), took part in the services.

ORDINATIONS.

ISLINGTON GREEN.

On Thursday, June 20th, the Rev. George B. Thomas was publicly recognized as pastor of the church and congregation, assembling in the Baptist Chapel, Islington-green. The Rev. F. A. Cox, D.D., L.L. D. commenced the morning service with reading the scriptures and prayer, after which the Rev. J. Leechman, M. A. of Hammersmith, delivered an address on "the nature of the connexion between a pastor and his people." The Rev. E. Steane, D. D., then inquired of the church the reasons which led to the invitation of Mr. Thomas to the pastorate, which were given by Samuel Pope, Esq., senior deacon. Mr. Thomas then made a statement of the motives which induced him to accept the invita-

tion, and gave briefly his view of evangelical truth. After which, Dr. Steane prayed for pastor and people. The Hon. and Rev. Baptist W. Noel, M. A., then preached on "the scope and design of the Christian ministry." The Rev. B. S. Hollis of Islington, closed with prayer.

Dinner and tea were provided for the ministers and friends in Barnsbury Chapel Schoolrooms (which were kindly lent for the occasion).—After dinner, to which upwards of 100 sat down, addresses were delivered by several ministers.

The evening service was commenced with reading and prayer by the Rev. C. Stovel; after which the Rev. William Brock preached from Romans viii. 19. The Rev. Owen Clarke concluded with prayer.

HAMSTERLEY, DURHAM.

The Rev. Thomas Cardwell, formerly town missionary at Hartlepool, was ordained pastor of the baptist church at Hamsterley, on the 22nd of May. The Rev. J. D. Carrick of North Shields opened the services by reading the scriptures and by prayer; the Rev. William Long of Stockton-upon-Tees proposed the questions and offered the ordination prayer; the Rev. Thomas Pottenger of Newcastle-upon-Tyne delivered the charge to the pastor; and in the evening the church was addressed by Messrs. W. Levy, J. D. Carrick, J. Fyfe of Darlington, and C. Forth of Middleton, in Teesdale. Mr. Pottenger then addressed the undecided in a very impressive manner. The whole of the services were both interesting and edifying.

In connexion with the same series of services, a recognition sermon was preached on the 23rd, by Mr. Pottenger, to the baptist church at Wolsingham, which, in union with the church at Hamsterley, is under the pastoral care of Mr. Cardwell. After the sermon, the audience was addressed by Mr. Fyfe. May the Lord give his blessing with the seed which was then sown!

HENRIETTA STREET.

A devotional service was held on the evening of the 31st ult. in connexion with the settlement of the Rev. Charles A. M. Shepherd, as pastor of the church. Prayer was offered by Messrs. Noel of John Street, Woodwark of Tonbridge Chapel, Robertson of Keppel Street, and Thoresby of Spa Fields. Mr. Peacock of Goswell Street addressed the pastor, and Mr. Angus the church. The hymns were read by Mr. Overbury of Eagle Street. It was a very solemn and refreshing season, and will be long and gratefully remembered by many.

We are happy to say that since the recent union there has been a very cheering revival in the church and congregation.

RECENT DEATHS.

REV. TIMOTHY MOORE.

Since the publication of our last some further particulars of the last scenes of this worthy brother's life have been received. It appears that very soon after the "St. George" left England, the cholera broke out in her, and that Mrs. Moore and the two youngest children fell victims to that awful pestilence, that one of the children died one day and Mrs. Moore the next, the other child having been previously taken.

"From these heavy, unexpected, and overwhelming afflictions," says Mr. Ham, writing to Mr. Stovel, "our poor brother began to sink, and become gradually worse, having scarcely any one to attend to him and his children, and no one to wait on him but his eldest son; he must have suffered much for want of proper attention during the voyage.

"About a fornight before he arrived in this part he ruptured a blood-vessel in the chest, which confined him to his bed the remainder of the passage; he arrived in this bay on Lord's day the 2nd inst., and in the evening after preaching, I received a pressing note from the surgeon of the ship, urging me to come without delay to see him, as he was very ill, and lying in a perfectly helpless state. Being too late to go off to the vessel that night I went early on the Monday morning, and found him in a most feeble and miserable plight, evidently worn out with sorrow and disease.

"Although I had received no official information of his coming from any of the ministers or friends sending him out, yet I was deeply affected with his painful position, and after a short interview, returned to the city to get him a lodging, and to get some friend to undertake to bring him on shore, as he was unable to dress himself.

"Being disappointed for some time in my search, and almost exhausted, I at last met with Mr. J. H. Palmer, short-hand writer to the Legislative Council (with whom I believe you are personally acquainted), and he kindly and promptly went and got him a lodging at Balmain, near his own residence. He then went on board the vessel and brought our afflicted brother on shore with his three motherless children.

"In landing from the boat at Balmain he had to be carried by two men in a chair to his lodgings; the three children Mr. Palmer took to his own house, where they are at present remaining until we decide what friend shall take them while we consult with you, and through you with his friends at home. On Tuesday morning I went over to see him, and found him in a nice, clean, and airy room. To all appearance he was much better, and his spirits quite revived. . . . I assured him that all that could be done for

him should be done, with which he was much pleased and affected, especially after I had read and prayed with him; he said, 'Now this reminds me of the seasons of prayer I have enjoyed with brother Stovel.' On Wednesday he was much about the same, and seemed to have a good appetite, and told me he had made a very hearty breakfast, and said he relished his food very much, and hoped soon to get better and get up."

Mr. Palmer gives the following interesting account, in a letter to Mr. Bowser:—

"At the request of Mr. Ham, who is himself in but a feeble state of health, I took lodgings in Balmain for our poor departed brother, and went on board the vessel. I found this poor man of God not forsaken by his Master. He was lying in a dirty berth, so weak and emaciated that he could scarcely rise; his eyes sunken, and of an unhealthy brightness. I told him I had come to take him on shore. In feeble yet earnest accents he said, 'Oh, sir, can you take me to-night, I shall be so thankful to leave this dreadful place.' I promised to do so, and asked for the children, who were called by one of the females in the steerage, and I shall never forget so long as I live their pitiable condition. With difficulty Mr. M. was dressed and taken on deck, but as evening was drawing on apace, and as I feared the effects of the chill air, I was obliged to take the poor dear children as they were. As it was impossible to take them to any respectable lodging-house in their condition, I took them to my own, where they were properly attended to, and proceeded in the boat to the lodging-house of a Christian widow. This house commands a beautiful view of the harbour and Sydney, and is situated a hundred and fifty or two hundred feet above the level of the water. The ascent to it is difficult, the road being very rugged and rocky. As it was utterly impossible for Mr. M. to walk, I went to the house for assistance to convey him, when, to my surprise and pleasure, the landlady, Mrs. Nail, told me that her servant knew Mr. M., and that her father who lived near at hand would be glad to assist us. I ran to his cottage hastily, mentioned the circumstances, and he proceeded with me to the boat. The unexpected sight of this person, with whom I subsequently learned that Mr. M. had been upon terms of intimacy in England, completely overcame the latter, who exclaimed, 'I see the finger of God in this,—oh, my dear, dear friend.' The sight of one who had so recently left him, when he was in circumstances so different, seemed to open all his sorrows afresh. I stood by a few seconds, a silent, but you may readily suppose, not an unaffected spectator of this touching scene. The person whom I had taken to assist me was a Mr. Alderton. I had never before met him, although he had been residing in Balmain from the time of his arrival from England. He knew nothing whatever of the arrival of Mr. M., and was the only person in the colony, so far as I can at present learn, who had known him at home. After a short time I endeavoured to soothe Mr. M., and we then proceeded to carry him up the hill. I remained with him until about ten o'clock, when I assisted him to bed; my servant, with the greatest kindness, having volunteered to wash him and make him comfortable, as he was in so helpless a condition as to be unable to raise his hand to his head.

"The following morning I received a note from him, requesting me to attend to some little matters on board the vessel, and concluding with these words: 'I am thankful to say I am greatly refreshed by a comfortable night; now I feel I am among friends in the Lord.' This was written in a very tremulous hand, and was dated 'from bed.' . . . . I called on the morning of this day, and requested Mr. Elliott, the medical man who attends my family, to see him in the course of the day,—and Mr. Ham on the same day had spoken to Dr. Fullerton upon the same subject. Dr. F. saw him, and stated that he did not apprehend any immediate danger, although he certainly could hold out no hope that Mr. M. would ever be able to preach again.

"I should have stated, that prior to this, Mrs. Palmer and myself had several interviews with him, and Mr. Ham had also seen him once. He had, in the course of conversation with my wife, mentioned the names of several friends at home with whom she was acquainted, and afterwards when I saw him and told him that I was the writer of my former letter to you, he seemed delighted, and to place in us the fullest confidence. At his request, I took a small cottage for him near our own and gave orders for some necessary articles of furniture of which he was deficient. Almost his last words to my wife when speaking of his children, were, 'Well, I leave them in your hands.'

"On Friday (the 7th), I was aroused about half-past three o'clock in the morning by Mr. Alderton, who came to inform me that Mrs. Nail had been awoke by a knocking upon the floor of the room in which Mr. Moore slept, and that upon arriving there she found him with the basin upon the bed, and a stick in his hand, and a stream of blood flowing from his mouth. He had had a fit of coughing, one of the arteries of the lungs had been ruptured, and before medical aid could be procured his spirit had left its frail tenement, and ascended to his Father and his God.

"On Saturday we committed to the tomb, in the full hope of a glorious resurrection, the body of one known and beloved by hundreds in his native land—of one unknown here, but beloved as the servant of our com-

mon Lord, as a member of the family of our heavenly Father.

"The suddenness of the event, the necessity for immediate interment from the nature of the climate, and the peculiar circumstances of his case, prevented our making our Christian friends acquainted with the removal of our brother; but few, therefore, followed him to the grave, but those few evinced deep sympathy, and by their tears bore testimony to the intimate connection which exists between those who are united in the bonds of the gospel. Dr. Ross, independent minister, and Mr. Ham, baptist, conducted the service at the grave."

MR. JOHN PENNY.

The advancing years and declining vigour of this very estimable man have for some months led his intimate friends to fear that his continuance among them would not be long. His removal to a better world has now taken place. On the ninth of June at Coleford, Gloucestershire, where he was visiting his son, the pastor of the baptist church there, he expired in the seventy-seventh year of his age, after displaying in the immediate prospect of death, all the composure and resignation to the divine will that those who loved him best could desire to witness. Mr. Penny had been for many years a valuable deacon of the church in Eagle Street, a regular attendant at the committee meetings of the Baptist Missionary Society, and treasurer of the Baptist Magazine. In connexion with these and similar offices, he was accustomed to evince a correctness of judgment, an amenity of manners, and a benevolence of disposition, which endeared him greatly to his associates. As a dissenter and a baptist, he combined decided adherence to principle, with the highest degree of liberality and candour. In his connexion with this magazine, he rendered to the denomination to which he belonged valuable service. The editor may perhaps be permitted to add that he feels that he has personally sustained a loss in the removal of one with whom for twelve years he has acted in uninterrupted harmony, and on whose cordial co-operation he could uniformly rely.

MRS. MARGARET ROBINSON.

Among the numerous and sudden removals that have occurred in Calcutta and its vicinity lately, says "The Oriental Baptist," we regret to be obliged to record that of Mrs. Robinson of Serampore. She died of the prevailing epidemic, March 10th, 1850, at the early age of twenty-nine years. Her funeral sermon was preached by the Rev. W. H. Denham of Serampore on the following Lord's day evening. It was listened to by a large and deeply attentive audience. The text was from among the dying words of Mrs. R. (1 Cor. xv. 56, 57.) At the close of the address he gave a short sketch of her life, the substance of which we subjoin:—

Mrs. Robinson was born at Sumatra on the 26th of May, 1820. Her father died when she was very young. When four years of age she was placed at school, at the Rev. Mr. Boardman's. In 1825, when Bencoolen was ceded to the Dutch, she, together with all the female wards of Government, was removed to Mrs. Dr. Marshman's seminary at Serampore. Here she enjoyed many religious privileges, and one which she ever esteemed the greatest of her mercies, she was brought under the ministry of the gospel of Christ, yet her early impressions like the morning dew passed away. About the age of fourteen or fifteen she was awakened to serious thought under a sermon of Mr. Mack's—still after awhile these thoughts like the former passed away. At the age of seventeen, her convictions were renewed under a discourse, by her now sorrowing husband. From this time her mind was much exercised, for several weeks she found no comfort; when she entered the house of prayer, it was with fear and trembling; every sermon set her sins more distinctly before her. Besides a deep sense of the evil of sin, she had to endure many trials from her school companions. At length light shone upon her mind, and she saw that Jesus was both able and willing to save her; from that moment she took refuge in him and found peace. Shortly after an incident occurred which, had not the work been genuine, might have proved of serious consequence to her. As it was, she ever after bitterly lamented it. Some of her youthful friends invited her to spend the Christmas holidays with them. Here she mingled with those whose hearts and affections were in the world. In their society a chill came over her religious feelings, and which was attended with painful results. Prayer was neglected—the bible was laid aside, and she even allowed herself to be persuaded to accompany her worldly friends to the theatre. On her return, it was painfully evident how much she had declined. But God, who is rich in mercy, still cherished his kindest purposes toward her. Under the means of grace she was soon led to feel how guilty she had been in departing from God. She now mourned the absence of the light of his countenance and suffered bitterly for her folly. This, however, in the sequel was attended with holy results—with earnestness and resoluteness, she at once and for ever bade adieu to the company and frivolous pursuits of worldly persons. From that time to her death, she was unshaken in her purpose; it always grieved her beyond measure to witness the inconsistency of those who pro-

fessed to love Christ, choosing the companionship of worldlings and scarcely distinguished in their pursuit from those who make this world their home. May the youthful part of this auditory ever bear in mind this salutary example. May they ever remember as she did—that those who are Jesus' are his—by the sufferings he underwent, and by the blood he shed for them! But to proceed. She was baptized on the 29th of March, 1840; and shortly after took charge of the native Christian female asylum. This was a work in which she delighted, for it was her anxious and prayerful desire to win her pupils to Christ. On the 16th of July, 1841, she was united to Mr. Robinson, and she continued her charge until sickness and domestic claims obliged her to relinquish her delightful employment.

The principal traits in the character of our departed friend were integrity, strong affection, and great firmness—with these she blended a degree of constitutional nervousness which at times greatly tried her. Her love was sincere, even to devotedness, nor would she hestate to sacrifice her own comforts to secure the happiness of those she loved. She sincerely loved the household of faith, but she never hesitated to reprove and warn those whom she thought to be exposed to danger either from themselves or others. She was grieved if offence was taken, but she felt it to be a paramount duty, not to suffer sin to remain on the consciences of any of her friends. She was ever anxious to forward the cause of the Redeemer, and grieved that she was able to do so little for him she loved so much. Though she could do but little publicly, she did much to make religion lovely at home. She loved no conversation save that which tended to honour her Saviour. She often expressed her regret that Christian females, when they met, should consume the time in talking of the things of the world, and so infrequently talk of the things which pertain to Jesus Christ, and to their souls' best interests.

She was naturally fond of retirement. She visited but seldom; when she did so, it needed a day of rest to renew her spirits, and enable her to attend to her usual domestic duties. This was owing, as has been said, to constitutional nervousness—an evening spent in society was generally followed by a sleepless night. The last few months she appeared to have had a presentiment of death: to those about her she appeared to be ripening for another world. On the morning of the 3rd of March she rose much indisposed, but as usual walked to church. Just before she left home she heard the funeral bell toll and exclaimed, "Poor Mrs. S. is gone!" She added, the next call *would be for her*. On her return the pain had increased, this was succeeded by fever, when she remarked to her husband that this was her last illness. The following day she endured much suffering, so much so, that she was unable to converse, except with pain and difficulty. On the Tuesday she expressed herself uneasy in mind. She was greatly harassed by fears. Her husband sought to lay before her the gracious invitations and comforts of the gospel. She asked for the 116th and 123rd Psalms to be read, after which she anxiously asked, "Do you think that I am a Christian, indeed?" On the affirmation being given—she said—"but I have very great fears." Her husband pointed her to the scripture plan of salvation; she said, "*How simple!*" He then read those gracious encouragements to sinners contained in the books of Jeremiah and Hosea, and he spoke to her of God's willingness to receive every returning penitent. She derived great comfort from these passages. During one of her paroxyms, she looked up and said, "Oh that you knew what a happy change has taken place in my mind! read the 23rd psalm." When asked whether she could adopt the language, "Yea, when I walk through," &c., she replied, she could, and that her fears were gone; that her thoughts were now of another world. She acknowledged the mercy of her heavenly Father in giving her so much time to think of heaven before she went there. She felt it hard to leave her infant family—but being reminded, that she herself had been left an orphan without father or mother, and that God had fulfilled his promise and taken care of her from her childhood—she bowed submissively and committed them to him—as her and their Father, her God and their God. On Saturday night, conscious that her end was approaching, she asked for the 14th and 15th of John's gospel to be read to her. She said, "Death has now no terrors for me, Jesus has deprived it of its sting." She then repeated the words of her funeral text, "The sting of death is sin—the strength of sin!"—here her voice or memory failed her, and the remaining part of the verse was repeated; when she said, "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" and then added, "Yes, thou art precious to my soul; my transport and my trust"—dwelling with peculiar emphass on the words, "*my transport.*" She shortly after this gave directions about her funeral, and went on to speak of God's gracious dealings, and providential guidance during her earthly pilgrimage.

On the Lord's day she asked her husband to deliver her dying messages to her sister, father-in-law, friends, and to all the missionaries and their wives, and then added—"I have now done." Her husband said, "One thing more: may I now hope you sleep in Jesus and are blessed?" She replied, "*Yes*—there is no doubt of it."

"And at the last day," he added, "will you stand at the right hand of the Judge?" "Yes, I hope you will see me there. Now I have done with all things here."

After this she spoke but little. When the last struggle apprcached, she laid her husband's hand upon her heart, and almost immediately after "fell asleep." Thus departed our dear sister in the morning of her days. Her dying hours were not gloomy. Those who stood by her bed and witnessed her patience and resignation, felt it was a Christian's death—that for her death had no sting.

MRS. MARIA PRUDENCE MAYER.

The subject of this brief sketch was born in 1809. Her parents were both of them pious persons, and members of the baptist church, Burslem, Staffordshire.

Little is known of her childhood. In consequence of the death of her mother when she was very young, she was committed to the care of her grandfather, William Taylor, Esq., who was strictly attached to the church of England, and used his influence to attach her to it, but at an early age she was led to attend the baptist chapel, and soon began to feel an interest in the sabbath-school, to which she devoted her youthful energies. In this sphere she laboured with much attention and punctuality, not only on the sabbath day, but also in the week, devoting much of her time to the social improvement of the members of her class, by teaching them to sew and knit, &c., &c.; her labours were pleasingly owned by God, in leading several of her scholars to a knowledge of the Saviour; several of whom have died leaving behind them satisfactory evidence that they died in the faith, and are gone to inherit eternal life, through Jesus Christ; others are now filling important situations, who, by her instrumentality, were led to think seriously of religion.

During the ministry of the late Mr. Hodgskins her mind seems to have been deeply impressed with the importance of personal godliness; and she was one of those who seem to be drawn by the cords of love rather than by the terrors of the law; she seems never to have sympathized with the vain and sinful amusements which betray so many young persons, and lead them to sell their eternal hopes for momentary pleasures; she was uniformly truthful, and sedate, and obedient to those who were entrusted with her.

The most pointed and tangible circumstance connected with her conversion was as follows: when Mr. Hodgskins, on his removal, was packing up his books and manuscript sermons, she entered his room, and he showed her a number of sermons, amounting to about 1200, saying, these are sermons which I have preached in Burslem, and most of them you, Miss Brassington, have heard. Oh! thought she, what then will be my responsibility? She did not, however, join the church until the month of May, 1833, during the ministry of Mr. Muckly; and since that time until her death she has stood connected with the church at Burslem, an unreproved, circumspect follower of Christ. In the year 1835 she was married; then began her cares, and anxieties, but through scenes of joy and sorrow, of pleasure and pain, the great Shepherd of Israel kindly and mercifully led her even to the end.

As a mother she was unremitting in her attention to her family, affectionate to her children, and deeply anxious for their spiritual welfare, if they should live to years of maturity. In her estimation the duties of a mother as a social, and even as a religious guide, were too sacred and peculiar to admit of performance by any person in her stead, a sentiment which it would be well for posterity if Christian mothers would cherish, and which it is hoped were not lost upon her orphans, though young, when she was removed from them.

As a wife she was devoted in her attachment, faithful in counsel, and one whose judgment was valuable to her partner, actively engaged in commercial and mercantile duties. She was naturally of a weak and delicate frame, and for several years previous to her death, was often constrained, in obedience to medical advice, to refrain from attending to the public means of grace, but at such times she made the religious instruction of her family her chief concern.

As a member of a Christian church her conduct was exemplary. First, in carefully avoiding party feeling and conduct she was a lover of peace and concord, and often have I heard her, in the short time I knew her, lament the denominational strifes and disputes which agitated the church. Towards the ministers of Christ she ever sought to act disinterestedly; distant and reserved she might seem to strangers, but became warmly attached to pious and holy persons whose hearts seemed engaged in the great work; would that every Christian could be spoken of as a peace-maker, and a sincere and constant friend of those who are called to bear the burden and responsibility of the religious teacher.

Delicate as was her constitution, little did her friends think her removal would be so sudden. She was in her usual health until a fortnight before her death, but though the summons came suddenly, it found her not unprepared; hers was not the religion of yesterday, it had been her solace amidst the trials of life; her comfort in tribulation, and her stronghold in the hour of affliction. When laid on a bed of sickness, she could devoutly and confidently appeal to Christ as her beloved, and thank God that her soul had not

to grapple with the mental agonies of the struggling penitent; and in the hours of physical pain, endure the severe mental discipline of the soul just emerging from darkness and spiritual death; during the fortnight she was confined to her room, she gave most satisfactory evidence of her interest in the blood of Christ, the natural timidity she was subject to in health gave place to a strong confidence in God, and was exchanged for a calm and holy tranquillity of soul in the prospect of the solemn change approaching. Her friends, anxious to know the state of her mind, and whether any cloud encompassed her soul, inquired if all was well, she answered, "As I have lived so I die, trusting in Christ," and then apparently checking herself she said, "I don't wish to say anything now that may be said of me hereafter." She frequently called upon those in the room to read and pray with her, and the principal parts of several nights were engaged in quoting passages of scripture and reciting her favourite hymns, again and again did she exclaim, "Begone unbelief," &c., "Jesus, lover of my soul," &c. &c.

Hopes were entertained by her friends of her recovery, but when they were most buoyant she was calm and, impressed with the conviction of her nearness to eternity, when conversing upon the subject of reconciliation to God through Christ, her soul seemed in an ecstacy.

The farewell she took of her children was most solemn and affecting, and it is hoped will not be lost, she calmly resigned them into the hands of her Redeemer. Her end was calm, dignified, and peaceful; as she had lived so she died, a genuine Christian, entering into her rest May 4, 1850.

MRS. B. HARGREAVES.

April 26th, 1850, aged sixty-five years, Mrs. Betty Hargreaves, of Rawtenstale, Lancashire, a long-tried and sincerely attached member and friend of the baptist denomination. Her end was peace, in humble reliance upon the blood and righteousness of Jesus Christ.

MRS. E. SMITH.

April 26th, 1850, at Bedale, in the full expectation of eternal life through Jesus Christ, Mrs. Elizabeth Smith, aged seventy-five years, widow of the late Mr. William Smith, of the Royal Oak, Bedale, and mother-in-law to the Rev. A. Nichols of Sunnyside, Lancashire; having sustained a long and honourable connexion with the baptist church of Christ at Bedale, Yorkshire, and at last, leaving all her children and many of her grandchildren in the church on earth, of whom a son-in-law and a beloved grandson are in the ministry.

MR. W. HILL.

Died on Lord's day morning, May 19th, 1850, at Thrapston, Northamptonshire, in the seventy-third year of his age, Mr. William Hill, for many years a deacon of the baptist church in that town, and for more than half a century one of its most consistent and useful members. To simplicity of dependence on the atoning sacrifice of the Lord Jesus Christ and fervent attachment to his cause, Mr. Hill added a lively interest in the prosperity of the church with which he was associated, and an earnest solicitude for the spiritual welfare of his fellow members; and by many his memory will long be held in affectionate remembrance.

MR. J. BLACKBURN.

Died on the 23rd of May, at Milby, near Borobridge, in the eighty-third year of his age, Mr. Joseph Blackburn, who was nearly forty years a member, and thirty-four a deacon of the baptist church at the above place. He lived in the faith and hope of that gospel which supported him in the prospect of death and eternity.

MISCELLANEA.

BEXLEY HEATH.

Mr. Wallis, the pastor, says, "The baptist church at Bexley Heath, through rich mercy, is much revived within the last year; fifteen by baptism and sixteen by experience have been received in since March, 1849, making a total of thirty-one. The cause was very low both as a church and congregation when I took the pastorate at the above date, but God, for his great name's sake, has kindly blessed us. To his name be all the glory!

LEE, KENT.

It will be remembered by the readers of this magazine, that in the January number a notice appeared of a meeting held in the above chapel, on Tuesday, December 4th, 1849, S. Morton Peto, Esq., M.P. in the chair; for the purpose of adopting measures for procuring a larger and more suitable place of worship.

Since that period considerable delay has been occasioned by the difficulty of obtaining ground, but the committee are happy in being able to state that a piece of freehold land situated in the high road, has now been purchased. They, therefore, feel justified in making a renewed effort to raise the necessary funds; and purpose to commence building as soon as the sum of three hundred pounds be added to the amount already subscribed.

The present position of the church is peculiarly trying, the chapel in which they have hitherto worshipped being sold to a

gentleman of the independent connexion, they were compelled to relinquish possession at Midsummer, and must erect a temporary building for their future accommodation until the new chapel is ready for their reception.

Under these circumstances, they feel assured of the sympathy of the religious public generally, and of the baptist denomination in particular. And the committee trust that, with the divine blessing resting on their efforts, they will very soon be enabled to commence this important work.

COLLECTANEA.

POST OFFICE DELIVERY.

It reflects but little credit upon Her Majesty's ministers that after advising the Queen to comply with the Address of her faithful Commons respecting the closing of the Post Office on Sunday, and before putting their orders for that purpose in force, the Chancellor of the Exchequer should have openly invited a public demonstration against the measure.—*Patriot*, June 24.

From the tone of some remarks which fell from the Chancellor of the Exchequer last night, and from Lord John Russell on a previous evening, as well as from the *animus* of these instructions, we fear that the Ministry are not acting in accordance with their high moral character—they are conniving at an attempt on the part of the Post-office authorities to render the alterations as troublesome and obnoxious as possible.—*Christian Times*, June 21.

REV. J. GIRDWOOD.

The Rev. J. Girdwood of Montreal has received a unanimous invitation to become the pastor of the baptist church, New Bedford, Massachusetts, and has accepted it. —*Nonconformist*.

CORRESPONDENCE.

THE WORKS OF JOHN CALVIN.

To the Editor of the Baptist Magazine.

Dear Sir,—We will thank you to permit us in your pages to commend the publications of the "Calvin Society" to the attention of your readers.

About seven or eight years ago this society was formed, for the purpose of effecting a wider circulation of the writings of Calvin throughout the church of Christ in these kingdoms.

The works of such a man need no recommendation of ours; but we may, perhaps, be allowed to remark, that the general correctness and scriptural character of their theology, together with the broad and comprehensive view of divine truth which they give, afford an admirable safeguard against some popular errors of the age; while, at the same time, their felicitous elucidation of sacred writ, their masterly style of reasoning, and the spirit of holy unction by which they are pervaded, must commend them to the approbation of all the friends of taste and devotion. A large portion of his works consists of expositions of the word of God, and they are thus well adapted to ministers, students, and all who desire to "behold wondrous things out of his law."

And yet, we regret to know that this society has not been adequately sustained by the religious public, and is therefore struggling with difficulties. We are apprehensive that this edition of the works of so eminent a reformer, divine, and commentator—one of the brightest of the "burning and shining lights" of his age—has not received from our own denomination the support which might have been fairly anticipated. We feel that it would be a reproach to our times if this noble enterprise were allowed to languish and fail, when so large a mass of mediæval and modern trash, of a professedly religious kind, is issued from the press and extensively circulated.

The works of Calvin now in the course of publication by this society, are specially recommended by the following considerations:

1. They are not a reprint of old translations, which are very uncouth, and otherwise faulty; but they consist of new translations, which have been made by competent persons.

2. They are got up in admirable style. The paper, type, and execution are what every lover of Calvin's writings could wish them to be.

3. They are surprisingly cheap. Four volumes, each on an average containing 500 pages, are furnished for the sum of *one pound*.

4. They are issued in a way which renders their purchase easy. Four such volumes as we have just described are issued every year; and thus, for a trifling annual outlay, a library can receive so valuable an addition.

5. "New subscribers" (we quote from an address of the society) "may still be admitted on the original terms, and obtain all the works, on transmitting the contributions; or parties may take one or more year's books at a time, and pay up the remainder of the subscriptions at convenient intervals."

These works can be obtained through the medium of any bookseller; but the best method of procuring them would be by application to the depository of the society at Messrs. Sutherland and Knox's, booksellers, 23, George Street, Edinburgh; or to Robert Pitcairn, Esq., F.P.A., Calvin Office, 9,

Northumberland Street, Edinburgh; from whom any further information may be obtained.

We remain, dear Sir,
Yours cordially,
F. A. Cox, *Hackney.*
James Webb, *Ipswich.*

THE GREEK WORDS RENDERED ORDAIN.

To the Editor of the Baptist Magazine.

My dear Sir,—I am glad to see that you are calling attention incidentally to the practice of the translators of our English bible, in translating the *same* Greek word by *different* words in English. Your labours are appreciated both in the east and in the west; and your lists have been re-published in Calcutta and in the States. Allow me to suggest that in *due* time you proceed to notice the converse practice of translating *different* Greek words by the *same* English term. A specimen will explain my meaning: "ordain," in our New Testament represents various words in the original.

In Acts x. 42, xvii. 31—The original means *determined.*
In 1 Cor. ii. 7—*fore-determined.*
In Acts xiii. 48; Rom. xiii. 1; Gal. iii. 19; 1 Cor. ix. 14—*ordain*, with the idea of setting in order.
In Acts xvi. 4—*decided.*
In Eph. ii. 10 (as translated in Rom. ix. 23)—*prepare.*
In 1 Tim. ii. 7 (as in 2 Tim. i. 8; Acts xiii. 47, xx. 28)—*appoint.*
In Heb. v. 1, viii. 3—*constitute* or *establish.*
In Jude i. 4—*to write up in the face of men*, i. e., denounce, or to write concerning a thing before hand.
And in Acts i. 22; and Rom. vii. 10; there is no corresponding word at all in the original.

I am not prepared to maintain that the meaning I have given in each case is perfect; but if it serves to show the difference between the words in the original, my end is gained.

Yours very truly,
J. A.

QUERY ON HYMNS SELECTED FOR PUBLIC WORSHIP.

To the Editor of the Baptist Magazine.

Dear Sir,—Will you permit me through the medium of the Baptist Magazine to beg the thoughts of some of your able correspondents on a subject which has long agitated my mind, and that at a time the most undesirable, disturbing the holy calm which the worship of God is calculated to inspire. It is with regard to the hymns proper to be used in the public services of the sanctuary.

We are in the habit (and I think justly so) of considering the songs of Zion to be one portion of the devotional exercises, a part of the worship we offer to God, through the only Mediator, the Lord Jesus Christ, and we are commanded to sing with the heart, and with the understanding also. But can it be consistent with this view to sing hymns *addressed to sinners*, which are neither *prayer* nor *praise*?

It not unfrequently happens that after a solemn address from the pulpit to unconverted sinners we have a hymn of this description given out—

"Sinner, O why so thoughtless grown?"

Or,—

"Hasten, O sinner, to be wise."

I cannot, as an individual, feel it right to stand up and *sing to sinners.* If I am right in my feelings on this subject I should be glad to awaken in the minds of other Christians an inquiry also, but if I am wrong I shall be very thankful to be set right.

I cannot but think there are many hymns in our selections that are of a directly contrary order, that are perhaps equally inappropriate for public worship, such as convey the ardent feelings of deep piety and holy longing for deliverance from this sinful world, very sweet and refreshing for private devotion, but not suitable for a public mixed assembly, and yet frequently so used.

An answer to this Query will be very thankfully received by a constant reader of your Magazine, and

A Female Member of the Church of Christ.

EDITORIAL POSTSCRIPT.

The three orphan children of our late brother Moore need the kind consideration of those who respect his memory. There are two boys, one aged ten and the other nine, and a girl aged about six, left among strangers at Sydney — Christian strangers indeed, but strangers on whom they have no claim arising from knowledge of their father, or of his persevering and ill-requited labours. They are remaining with the benevolent friends who received him in his debilitated state and soothed his last hours, and it will be probably best for them that they should continue where they are; but it affords us pleasure to say that the committee who raised the fund for Mr. Moore's passage to Australia, when this was thought to be the most promising means of saving his life, are making efforts on their behalf. Mr. Bowser of Catharine Court, Tower Hill, is ready to act as treasurer; and we trust that these fatherless and motherless children will be graciously remembered by Him who has all hearts and all resources at his disposal.

We are informed by the Rev. Thomas

Price of Aberdare, Glamorganshire, that he has been requested by the Committee of the Baptist Academy, Pontypool, to visit London on behalf of that institution, and that he intends to do so in the course of the present month.

It has been our custom for some years to present our readers occasionally with "*Collectanea.*" The articles inserted under this head have generally been derived from periodicals conducted by brethren of other denominations, whose information on matters of general interest we found to be superior to our own. When there has been internal dissension among them we have seldom adverted to the fact; as, for instance, in the recent May meetings, when it was resolved, after much discussion, that the Christian Witness and the Penny Magazine should be no longer regarded as the official organs of the Congregational Union; respecting which we said not a word. But the recent attacks on Mr. Noel and Dr. Price, members of our own body, and principally we believed because they were of our body, we considered it right to notice or permit to be noticed in our pages. It never entered our thoughts that to quote from another magazine laid us open to the charge of *conspiracy*. Last month, however, we took a paragraph from a small periodical edited by four well-known baptist ministers in Yorkshire, relative to the treatment of Dr. Price by the British Banner—a newspaper which we are not in the habit of seeing—prefixing to the extract this sentence:—"From our small but respectable baptist contemporary, 'The Church,' we quote the following passage, because it relates to a subject on which many of our readers will wish for some information, and respecting which our personal knowledge is incomplete." This fact was followed by the appearance of an advertisement in the Patriot to the following effect: "The British Banner of Wednesday next, June 19th, will contain an Address to the Baptist Churches, with their pastors and deacons, upon articles which have just appeared in certain Baptist Periodicals, relative to the recent controversy on the subject of infidelity and the Eclectic Review. Let every baptist read both sides of the question: 'Strike, but hear!' Five Postage Stamps addressed to the British Banner Office, 69, Fleet Street, London." Accordingly, on the appointed day, a leader appeared in that paper, headed, "THE CONSPIRACY." It charges the editors of the Church and the Baptist Magazine with "a flagrant falsehood, a deliberate calumny, impacted successively in the columns of two periodicals devoted to the instruction of a Christian denomination." It declares that "the web of malice is woven with a double woof, and the decoction of hemlock has its mortal pungency indefinitively augmented." It says that "a lesson of malice has, by these Masters in the School of Defamation, been thus set to music for them" [their readers]; "and it is but too probable the bulk of their disciples will sing on as they are bid, asking no questions." In another part of the paper is the advertised Address, which occupies more than five columns. It speaks of "a lesson of spite and hate," "unblushing falsehood," and "cunning malignity." These are specimens of the phraseology which the editor of the British Banner, the Christian Witness, and the Christian's Penny Magazine, applies to ministers of long standing in Yorkshire, as well as to ourselves; to them, for recording their opinion of certain publications, to us, for quoting it. There are some other paragraphs belonging exclusively to the editor of this Magazine. He has given offence by saying, "the fullest account of the baptist annual meetings in London that we have seen this year, has been given in The Christian Times." This, the editor of the British Banner has partially quoted; but he has suppressed the words "The Christian Times," putting a dash instead of them, that his readers might not know what paper was referred to; and he has altered the former part of our sentence, putting in two words of his own, so as to make it nonsense! Now, if any of our readers think that this is a style of writing that ought to be encouraged, let them by all means send the "Five Postage Stamps." As to ourselves, we have done our duty by Dr. Campbell. Five years ago we cautioned him respecting the consequences which would ensue from his habit of misquoting. When he had greatly misrepresented our language, we said mildly, "All this we deem incautious; but if he should persevere in this style of quotation in controversy, some day or other he will meet with an opponent who will take a harsher view of the case, and express it in other terms."* The correctness of this anticipation he has already realized, but as yet, alas! there is no amendment. In the same article, we ventured to intimate to some of our correspondents, whose ardour we thought it necessary to restrain, that we had had for some time a settled conviction that it was not the destiny of the editor of the Christian Witness to be written down by any other pen than his own. And, now, as all further warnings would be out of place, and the united efforts of his friends to save him have proved unavailing, we can only say, Let him go on; the faster he writes the sooner he will destroy the remains of an influence which he misuses, and the more impressive will be the lesson that his history will teach to the Adonijahs of a coming generation.

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* Bap. Mag., April, 1845.

THE MISSIONARY HERALD.

PITCH LAKE, TRINIDAD.

TRINIDAD.

THE PITCH LAKE.

Among the most singular natural phenomena of the island of Trinidad, where our brethren LAW and COWEN labour, is the lake Brea, or Pitch Lake. It is an area of about 150 acres on the north-west side of the island, and thirty miles from Port of Spain. It is thus described by a recent traveller:—

Imagine a black surface—a dreary, desolate black—spread out to the length of nearly half a mile, by an eighth in width—slightly varied by many fissures—some of them but a step across, some just too wide to jump (as I found by trying)—a few of these fissures filled with short shrubbery, but most of them mere ponds of water—of water clear as the mountain spring; and then imagine the whole bordered by a thick growth of trees, and the graceful bending bamboo, and this whole border thickly hanging with a profusion and variety of beautiful flowers—I know not the spot elsewhere where the eye can rest on such a profusion of flowers at a glance—and this may possibly convey some general idea of the peculiarity of a general view. For a closer inspection of the central part of the lake I was obliged to repeat my visit the next morning, securing the services of a negro to carry a plank to bridge the unjumpable fissures.

I then found spots where the surface of the pitch would gradually sink beneath my feet, so that in a few moments I stood in a cavity ankle deep. In other places it seemed to be boiling below; for the surface around me was bubbling and simmering like that of a pot over the fire, while the gas thus disengaged was very strong. Though the surface of the lake is generally too hard to receive a footprint—just hard enough to cut readily with an axe—there are places where the pitch oozes out in nearly a liquid form, so that one may dip it with a spoon. Some of the water fissures are quite deep, afford good bathing, and are tolerably well stocked with fish.

Near the lake I found a coloured man engaged in boiling the pitch in several large boilers. A part of this he sells after boiling, in a pure state, and to the rest he adds a portion of lime, when it is shipped as mastic. He says he has cut from the lake a great many hundreds of tons, but he never penetrates more than ten or twelve inches below the surface, and the hole is always filled again within two days after the cutting. The supply is doubtless inexhaustible. But the pitch is not confined to the spot I have endeavoured to describe. There are masses of it extending miles inland, and at several points it extends to the sea beach. At the last place it is cut out in large quantities to ship to this city and some of the islands to use in building, and in flagging the streets. It is used by the steamers, being largely mixed with coal for fuel, and is recently coming into use in the manufacture of petrolium. But wherever these cuttings are made—on the lake, inland, or on the beach—the quantity is almost immediately made good, and in some places gradually increases. The neighbourhood is in motion, very slow to be sure, yet there is, as it were, a growing up of the surface in spots, so that the houses in La Brea are found now and then to have a side or an end raised a few inches above its opposite.

INDIA.

CALCUTTA.

In a brief note, under date of May 3, 1850, our brother WENGER in the following words gives us the highly important information of the establishment of religious liberty in India.

I write just a line to call your attention to the act passed on the 11th April by the Governor-General in council, of which the following is a copy. I omit the preamble.

"So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any

religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories."

This is a noble act, just of the right stamp. I trust our friends in England will not fail to give glory to God for it.

It is one of the many proofs we have that our government here is really desirous of doing what is right. It looks sharp after its revenue, but with this exception it does really seek the good of the people; and among the judges, magistrates, and collectors whom it employs, there is probably a larger proportion of pious men than in any other body of official persons in any part of the world. The great defect is the small number of European government officers: one judge, one magistrate, and one collector for say every 600,000 souls, in some districts for nearly a million, is the ordinary proportion in the interior. The people are oppressed by the native underlings.

As may be supposed, this measure of justice awakens the wrath of the rigid and bigoted Hindoo, and the natives are not slow to perceive the fatal effect it may have on the duration of their creed. The *Bengal Recorder*, a paper edited by a well-educated native in Calcutta, says, "The die is cast, and all is over. Such a blow has been struck at the stupendous structure of the Hindoo faith," as neither Mahmood of Ghuznie, nor any of his persecuting and iconoclast successors, nor Tippoo Sultan inflicted on it. Some of the votaries of Vishnu even go so far as to propose to petition the imperial legislature against the act, as if the power of persecution being removed, the main support of Hindooism was swept away.

Another act, called the Apprenticing Act, is also likely to have an important bearing on the welfare of the native Christians, who have for a long time been oppressed by peculiar disadvantages, which this act will remove. When called by God's grace from the midst of their idolatrous countrymen, they are in a great measure constrained to depend upon artificial sources of subsistence. "No native workmen," says the editor of the *Friend of India*, "will teach them a trade, and no native Baboo will willingly employ them. They will now, however, be able to apprentice themselves to Europeans, and thus obtain a knowledge of mechanics, which will place them in a superior position. They will be brought into direct rivalry, on fair terms, with other native classes, and we shall soon see that their superior regularity, and more than average honesty, will place them on high vantage ground."

Thus the proceedings of the government of India concur with the evangelizing labours of our missionary brethren to prepare the way for the future triumphs of the cross.

Notices of several recent baptisms at various mission stations have reached us. At Circular Road, one young female was baptized into Christ on the 7th April. At Colingah, on the same day, our native missionary brother, Shujaat Ali, immersed a young East Indian. At Narsikdachoke, on the 21st, Mr. Lewis had the pleasure of baptizing, on a confession of faith, three Bengali converts. Mr. Williams has also baptized one native female at Agra, and Mr. Smith three at Chitaura: two of the number were formerly wards of the Orphan Refuge at Patna.

It will give our readers unfeigned pleasure, and excite their gratitude to God, to learn that our brother, Mr. Denham, has returned from Maulmain much improved in health. "In his case," says Mr. Thomas, "God has heard prayer, and been very gracious."

On the other hand, our brother Thomas has been most sorely tried by the decease of one of his children, a daughter in her twenty-first year, his constant companion for many years when going to preach or attend prayer-meetings at Lal Bazar. She was seated with her beloved parents at breakfast in the morn-

ing; but in the evening was a corpse. So rapid and fatal is disease in the sultry clime of Bengal. Though she had not made a public profession of the name of Christ, yet are the hearts of our beloved brother and his partner cheered with the confident hope of her entrance into the glory of the Lord; for by many manifest tokens was it apparent that she loved the Saviour whom it was her delight to hear proclaimed by her now sorrowing father. "My heavenly Father," says Mr. THOMAS, "has mingled a cup, and given it me to drink: may He graciously watch and control the effects, and make the result abundant to his glory!"

MONGHIR.

Mr. LAWRENCE, writing from Monghir on the 29th April, gives us an interesting account of some recent additions to the church under his care. With the exception of Mrs. LAWRENCE, the mission families have been preserved in "pretty good health." Mr. LAWRENCE writes:—

Baptisms.

I am happy to inform you that on the 4th of this month six of those who have been waiting for some months were publicly baptized, having testified before the church their repentance towards God and faith in the Lord Jesus Christ. One of the six is a lady who was brought up in the Roman catholic faith, and who continued in that communion, although she did not strictly conform herself to its tenets, until about a year ago, when she became fully convinced that Romanism is unscriptural, false, and delusive, and therefore renounced it. She was a stranger to the gospel plan of salvation, and to her own heart, until about three years ago, when, being on a visit at Monghir, she attended with her relatives at our chapel, and heard a discourse which was the means of awakening her attention to the necessity of being born again. On another visit to this place, about a year ago, her mind became so greatly exercised that she could find no rest until she had proposed herself to us as a candidate for baptism. We advised her to wait for some months longer, and if she still continued in the same mind, we informed her that we should then be happy to hear from her again. This was a trial to her, but we hope that it has been beneficial, and we are more fully satisfied of her being a sincere and humble believer in the Lord Jesus Christ. She fears that she will be compelled to reside where she will not have Christian society, or the ministry of the word; and this is a great grief to her; but it is her consolation to know that the Almighty Saviour, to whose service she has devoted herself, is not confined to places or means—his grace is every where all-sufficient.

Many pious people are so situated in this country that they but rarely have access to the public means of grace, and seldom see truly Christian friends. Hence they have to stand alone, amidst many privations and trials. Such Christian friends need the sympathy and prayers of the Lord's people.

The other five who were baptized are natives, who have been brought to a knowledge of themselves, and of Christ as the Saviour, we hope, in Monghir. All have been kept waiting for many months, and we are pleased to see that during their probation their knowledge and experience have been improving. We trust that they will be consistent and honourable members of our Christian community. We are not without hopes of three or four more persons, who are very earnestly seeking admittance into the church. May we be so directed by the Holy Spirit, that we may admit none who will not be accepted by the Lord in the day when He shall try every man's work of what sort it is!

It will, we are sure, give our readers much pleasure to peruse the following translation by Mr. LAWRENCE of the journal kept by our young native brother Sudeen, while on a journey undertaken by Nainsukh and himself to Baijnath at the beginning of the year. It is an interesting example of the mode in which our native brethren seek to convey to their idolatrous countrymen the knowledge of the gospel of Christ.

The journal of Nainsukh and Sudeen, containing some particulars of their visit to the mela at Baijnath, a celebrated resort of pilgrims from all parts of India, distant from Monghir about seventy miles to the south-east.

The Sacrifice.

January 14*th*, 1850. We left Monghir about two P.M., and arrived at Nau Ghari, where we pitched our tent for the night. On the 15th, early in the morning, we went into the village, and preached to the people. They appeared to listen with much pleasure, and no one opposed us. After taking our meal at noon, we took down our tent, and proceeded on our journey. In the road we met with many pilgrims, and as we were walking together, we had much conversation. On our arrival at Maha-devar a strange sight presented itself. What should we see but a great crowd of people assembled under a tree, instruments of music were being played, preparations for some kind of worship were in progress, and a man stood with a fine he-goat (intended for sacrifice). We went into their midst, and speaking to them in a tone of reproof, inquired, what are you about? At the same time four chokidars (watchmen), who were standing near, cried out, "listen to the Company's order." Immediately all were silent, and then we began to speak to them on the greatness of the sin they were committing. I (Nainsukh) was about to put my foot on the pindee (a lump of earth used in the ceremony), but one of the chokidars laid hold of my hand to prevent me. I continued speaking to them for some time, when the man who was the principal person concerned in the ceremony recognized me, for I had held a long conversation with him on a former occasion, and he immediately told the musicians to play their instruments, who made so great a noise that speaking was useless, we therefore left them. In the evening we came to Kalryanpur, and put up our tent.

The Journey.

Wednesday, 16*th*. In the morning we went into the village; the people appeared very pleased to see us, and listened to our preaching with evident good feeling. While we were speaking a person of some importance sent for us. We went to his house, and found him very willing to hear the word. After leaving him we went to another place, and preached for some time. We then went to our tent, and took some refreshment, after which we again went into the bazar, and continued speaking with the people until evening.

Thursday, 17*th*. Very early in the morning we left the above place, and while proceeding along the road we found many people with whom we had much conversation. Some of them listened with great attention; A Mohammedan fakir (beggar) promised to visit us in Monghir.

Friday, 18*th*. We again proceeded on our way, conversing with our fellow travellers as we went along, and arrived at Bhagulpore about eight A.M. We pitched our tent in a grove.

Saturday, 19*th*. We went in the morning to call on the collector, and found the late collector of Monghir also here. Both these gentlemen admitted us to an interview, and received us very kindly. They desired us to come again at one, P.M., to-morrow. After taking our dinner we went to the Sipahi-Lines (quarters for native soldiers), and found Mahes at home. We were glad to find that he reads the scriptures, and converses with others about them, on the great truths therein contained. Some had asked him for our books, and he had promised to procure some from us when we should come to Bhagulpore, and to keep them in reserve for distribution, as occasion might offer. His conversation with us was excellent. In the evening we went into the bazar, and conversed with the shopkeepers.

Mahes.

Lord's day, 20*th*. We went to the collector's according to appointment, and both the collectors went with us to the chaplain's house. The chaplain called together all his servants, and I (Nainsukh) explained a portion of scripture and prayed with them all. Afterwards we accompanied the collector again to his house, who very kindly offered to provide me with any thing I might be in need of. Taking leave of these gentlemen, we returned to our tent, and on arriving there what should we see but Mahes and a congregation of more than thirty persons sitting near our tent, waiting for us. This was delightful. We sang a hymn, and had some preaching, after which we had a long conversation with Mahes; and it really appears to us that he has made great advances in the knowledge of religion. He conversed not only with us, but with other people also in our presence, in a most excellent manner. He is no longer the Mahes he used to be. He is a hopeful character. [Mahes is a hill-man, the master of a school of hill-boys at Bhagulpore; he appears to have profited by our late dear brother Hurter's ministrations.]

Monday, 21*st*. To-day we were prevented from doing any work by an accident, through which one of our boxes was broken, and our gari (cart) was injured: we had to repair them.

Tuesday, 22*nd*. We left Bhagulpore, and after proceeding about two kos, our gari was overturned. Sudeen received a severe bruise, and a boy who was with us had a very narrow escape with his life. The gari fell over him, but by the Lord's mercy we got him out without injury. We managed to put our things in order, and again proceeded on our way, thankful that no more serious injury had been sustained.

To be continued in our next.

CEYLON.

Our esteemed brother, Mr. ALLEN, has forwarded us, under date of May 9th, the following particulars and tabular statement of the schools in the Colombo district. As these will be interesting to the young friends who have so zealously taken some of them under their care, we gladly insert them here.

SCHOOLS IN CONNEXION WITH COLOMBO DISTRICT, 1850.

Name of Place.	Station to which School belongs	Boys.	Girls.	No. in Attendance.	
The Pettah ..	Colombo	1	...	20	Boarding school.
Matwal	Do.	...	1	20	Sabbath school, Native.
Grand Pass ...	Do.	1	...	44	
Demettagoda...	Do.	1	...	40	
Matakooly.....	Do.	1	...	30	
Byamville	Byamville	1	...	24	
Kalunalgoda ...	Do.	1	...	25	
Yakkuduwa ...	Do.	1	...	20	Supported by local contributions
Toduwagoda ...	Do.	1	...	41	
Cosrupuya.....	Do.	1	...	33	
Delupitiya.....	Do.	1	...	40	
Kottigahawatte	Kottigahawatte	1	...	26	New Park Street.
Gotatgowa.....	Do.	1	...	24	
Kalanimulle ...	Do.	1	...	27	
Mahabootgama	Do.	1	...	33	Sab. school, Probert's, Bristol.
Ambitele	Do.	1	...	35	Melksham.
Biagama	Do.	1	...	27	
Dalgama	Do.	1	...	15	Local contributions.
Wailgama	Wailgama	1	...	25	
Weliswise	Hendella	1	...	50	
Gonawella.....	Gonawella.....	1	...	35	
Kalany	Do.	1	...	25	Local contributions.
Potteville	Do.	1	...	20	Ditto.
Hanwella	Hanwella	1	...	35	

From the above you will see where our schools are situated, and how they are attended. The character of the schools will be best given, perhaps, by saying that they are in point of fact so many sabbath schools—what sabbath schools are in England. Here they are taught six days in the week instead of one; that is all the real difference that obtains. I speak, of course, of the schools named, all of which I have visited within the last three months, with the exception of two, to which I should have gone this very week, but the awful weather we have had has compelled me to stay at home sorely against my will.

The storms we have almost every day just now are appalling, the house almost reels under the incessant rolling and crashing of the thunder.

These schools are for the most part, as far as I have seen and can judge, about equal to good sabbath schools in England. Considerable pains have been taken with the masters, who are in most instances church members, though I believe there are two or three instances in which they are only nominally Christians. They have been drilled into a method by which, if pursued, the children who attend cannot fail to learn and acquire a good knowledge of the bible, which is the class-book. Beyond learning to write, no other than religious instruction is imparted.

There will be some difference in the attainments of the children; much indeed will depend on the master, and a good deal on the native pastor, whose business it is to visit and inspect these schools periodically. But on the whole, with one or two exceptions, they are worth the money that is spent, and the pains that are taken with them. In most of them there are some in the bible-classes who can answer intelligently and readily to the questions put to them after a portion has been read. The scripture catechisms used compel them to search the scriptures, and I have met with many instances in which the children knew as much or more as any similar class in England. Of course

they have greatly the advantage of adults who cannot read. Hence in many instances they really know more of the bible than do the members of the churches. All our hope concerning them is, that such instruction may be sanctified. At all events, it is one of the best ways of dislodging error.

With respect to more directly missionary operations, Mr. ALLEN writes:—

Good doing.

Some little success has attended the preaching of the truth here. A few have put on Christ. Others are waiting amongst the natives, and hope at length is about to be realized in connexion with the English congregation. There has been a noise amongst the bones for some time; some have started up, flesh and sinews have come upon them, and, best of all, there is life.

You will hear next time, probably, of the waters having been stirred there.

There is seldom any good doing and making its appearance, but the enemy starts up, and begins his noise. I have lately been the subject of newspaper writing. The enemy, in the form of some sciolist of the establishment, has undertaken to demonstrate to the world that the missionary has no right to lift up his voice for the Redeemer in the city, but that it is his duty to move on from the spot where Christianity exists, and give place to the pastor, i. e., the state-paid chaplain of Colombo. Strange threats have been held out towards such as they deem them who venture to take a seat in a mission chapel, but I have so much to do of that which I love, that I can scarcely afford time to smile at them. I long to see the day that is, I hope, rapidly rising on dear Old England, when that unhallowed connexion shall be among the things that were, and then what will become of some of these specially called ones?

Is help coming?

Will next mail bring tidings of good to Ceylon? Has any one offered himself for Ceylon? Have God's people supplied the funds to send somebody? I cannot think but there are men, if the cry be raised. Colleges and churches thickly strewing the land, are there none within their walls that have the heart to say, "Here am I, send me." What is it that keeps them back? England wants them not half so badly as the world that lies in wickedness, and is sitting as it were in darkness and the shadow of death, waiting for some one to call her forth to light and life. Why will they not come? Are they afraid of difficulties, hostile climate, death-dealing influences as they exist? Count they their lives dear when Jesus calls to the high places of the field? What if the work and the difficulties, and the trials, and the dangers be great; the reward is greater than all. God is here, and that is quite enough; and every thing here, save man, is good. Why do they not come and help to make even man good? Help is needed, and if God has given to any a tolerable constitution and a heart full of love for souls, here such an one may find a field in which he can glorify God.

WEST INDIES.

HAITI.

The information communicated by Mr. WEBLEY since our last reference in the *Herald* is of an interesting and encouraging kind. In the month of January our brother visited Port au Prince, where a missionary meeting was held of a most gratifying character in conjunction with the American baptist brethren. It was the first ever held in Haiti. The chair was taken by an American converted negro, and the chapel filled to overflowing. The French meeting of the next evening was equally crowded. In the following extract from a letter dated March 6th, our brother gives an account of some recent baptisms, and urges the need he feels for a chapel to accommodate his native congregation.

Baptisms.

Since I last wrote to you we have had also the satisfaction of adding two Haitien converts by baptism to the fellowship of the church. One is a middle aged, unmarried female, who dates her first religious impressions to the study of the bible I gave her. Shortly after receiving it she gave herself closely to reading its precious truths. The result of which was

that God opened her eyes to see her guilt and danger, and her heart to embrace the Saviour her bible revealed. She therefore soon abandoned her Sunday trading, attended the preaching of the word, and applied for baptism. She is now a consistent member of our little church. This is about the sixth case of conversion that has occurred here and elsewhere, directly and indirectly through the distribution of the grant of scriptures the Bible Society has placed at my disposal.

The other person baptized with her is a lad of fourteen, another and the fourth or fifth of our first fruits from the school. His mother is the first person I baptized in Haiti, and I need not tell you how much she rejoices to see her son walking in the truth. You too will learn with pleasure that he has considerable intelligence and ability, that there is every probability of his becoming sufficiently proficient in religious and secular knowledge to be ultimately of great service to the mission, and that he bids fair to be an ornament to the church. These two converts were baptized on the 26th of February, in the bay near "Liverpool Cottage" (the name we have given to our little country cot), and were received into the church, which now numbers nineteen, on the third of March.

Prospects.

The mission generally now wears an encouraging aspect. Besides these last two converts, we have two others of long standing who I trust will ere long be baptized, but who up to the present time have been prevented from being so, one by her mother, the other by her husband. Several others, too, seem on the threshold of the kingdom, and will, we trust, soon enter in. Our congregations also are looking up, and though they are not so numerously attended as they once were, yet we hope, from their present pleasing aspect, that we have not laboured in vain amongst this people.

New chapel.

A word about our chapel, which I will thank you to insert in the *Herald*. I have just sent home, by private ship, about an hundred and fifty printed circulars and letters, which have cost me a vast amount of valuable time to write, addressed, some to private friends, and some to baptist churches. I have had recourse to this step as the last to which I could resort for the purpose of raising the necessary funds for building our chapel. I cannot, therefore, but sincerely and confidently hope that though at present they have a vast number of claims upon their liberality, they will nevertheless kindly and generously contribute to our fund. I have already in hand about £60, besides £17 you still hold (£10 from Mr. Oughton, £5 from Mr. Clark of Brown's Town, and £2 which Mr. Beal will pay you as a contribution from Miss Harris), and nearly £25 I have succeeded in collecting here this year. I have begged here recently from merchants and shopkeepers, from private individuals—rich and poor, *catholics* and protestants—and to my astonishment, one and all are so interested in the building of the chapel, that I have collected amongst them nearly 1500 Haitien dollars, or, as I have just stated, nearly £25 English money. One of our members, too, has given 1000 Haitien dollars, whilst I have promised myself to forego from this year's salary the same amount. We give these 2000 dollars for the purchase of a piece of land, for which we are negociating, and which before this reaches you will in all probability be bought. Another person also has given, from a small property recently left her, £30 for an instrument to put in the chapel, which, as the people here are literally charmed by music, will prove, we think, a very successful, and certainly a very legitimate means of drawing them to the house of God. We have, therefore, personally, in the church and in the town, done our very utmost, and cannot subscribe more liberally to this long looked for and long cherished object than we have already done. We still lack, however, about £300, and for this our eyes now anxiously and involuntarily turn towards the beloved friends of the land that has given us birth, and we most fervently pray them in Christ's name to help us in this dilemma.

Its necessity.

At present we are without a chapel, and being so we are working in chains, are progressing slowly with our work of mercy, and are labouring in vain in attempting to draw to our preaching a vast portion of the town's inhabitants, principally, if not wholly, on account of the prejudice they have against worship conducted in a private house. And should we not now succeed in getting a chapel after the strenuous efforts we have for this last three years made, we shall become a laughing-stock and a by-word amongst this people; shall appear to them to have wished to make them the dupes of our deceit, by having extracted money from their pockets for an object which they will say we knew beforehand we should not be able to accomplish; shall still keep from the means of grace those who will not worship with us in a room, who, however, as they have contributed towards a chapel, would in all probability attend it were one erected, and shall almost annihilate the good we have for years been attempting to do. Nor are these mere imaginary results, which might be supposed would follow the non-erection of a chapel here. They are results that have already occurred in the painful experience of our Wesleyan brethren at Port

au Prince, Au Cap, and at Jeremie, who found it impossible even to secure a congregation at these stations until they had built chapels in each of them. The happy results that have followed the erection of chapels at these stations by these brethren are already before you and before the world. I need not therefore here refer to them. Suffice it to say, that we have every reason to believe that, with the divine blessing, the same success would attend the building of a house for God here. Many of our dear friends at home have given to the mission in cases of emergency £100, £500, and even £1000. We are fully persuaded too that this portion of the mission field still lives in the affections of their hearts, and we cannot think that they will now withhold from us the small sum of £300; that they will see us give our lives and our all to an object which is as dear to their hearts as it is to ours; that they will allow us to become subject to privation and want by giving ourselves even beyond our means to this object, and not *willingly* give us the *small* portion of their abundance which we most humbly and most anxiously solicit from them. Tell our beloved friends, my dear brother, that afflicted and benighted Haiti stretches forth her hands and her expectations to Britain—that she regards England as the envy of the world for her wealth, and that she fondly indulges the hope that British Christians will never forget that their unbounded riches have been given them to bless and save a world that perishes as it asks relief. I have sometimes told our dear people here not to look for too much from my kindred at home, because a multitude of urgent claims are perpetually pressing upon them, and they have told me, almost with tears in their eyes, "No, but our British brethren *will* help us; your letters will move their hearts to give, and the desire of our hearts will be accomplished." Indeed, I assure you that so deeply interested are they now become in the erection of a chapel, that should we not succeed in getting one, their hearts would almost break.

We trust that the earnest wishes of our brother and his flock may speedily be realized. It will give us sincere pleasure to be the means of aiding them by the transmission of any funds our readers may supply.

JAMAICA, CALABAR.

Our treasurer, S. M. Peto, Esq., has favoured us with the following important communication from our esteemed brother, Mr. Tinson, on the training of a native ministry for Jamaica. It is with great pleausure, and also at Mr. Tinson's request, we here give it insertion.

My dear Sir,—

The subject on which I am about to write has excited much interest, and is one on which various sentiments have prevailed, and probably still prevail. I also would show my opinion: and in answer to the question, Is it possible, or probable, that efficient native preachers can be raised up in Jamaica to carry on the work of the ministry when the European teachers are removed? I unhesitatingly answer, Yes; it is not only possible, and probable, but certain, if proper attention and encouragement be given to the undertaking. Think not because I have thus plunged "in medias res," that I am going to treat the subject in an off-hand or careless manner. What I have to offer is the result of close, long-continued thought, observation, and experience. I am not going to theorize. For theories I care little or nothing until they have been tested by experiment. To establish my assertion, I shall deal with facts—not those recorded in past history, but with tangible, living realities; and such

> "Facts are chiels that winna ding,
> And downa be disputed."

The subject is confessedly one of importance, viewed in connexion with missionary operations, and I am not ignorant that it has often formed a serious element in the discussion of missionary questions—that it is a subject on which much grave and prayerful deliberation has been bestowed, yet little hitherto has been effected.

I am not aware of any mission field that has been opened, and brought under culture by Europeans, the cultivation of which has been taken up and successfully carried on by a native ministry. There may be such cases, but if so, they are the exceptions, and not the rule; and why is this? It surely is not in accordance with the genius of Christianity, the design of its Author, or the aim of missionary societies. The religion of the bible, like all the productions of Deity, has its seed in itself, and is destined to fill the earth with its fruitfulness, by the diffusion of its principles, through the agency of its recipients. An opinion seemed once to prevail, that native agency, though viewed as highly important in a subordinate capacity, could not

be safely or advantageously trusted to go alone. I am not concerned to trouble myself about a notion that facts are annihilating. There was a time in Jamaica, since my acquaintance with it, when the black or coloured man was effectually excluded from any participation in public affairs. That such a state of things must of necessity have produced an unhealthy, morbid condition of society, no one can require to be told. Society consisted of two extremes; every white man that wore shoes and stockings assumed to be a gentleman, and was dubbed an esquire, while all others, whether coloured or black, educated or not, were viewed as the "dirty feet of the body politic," to carry without a murmur the burdens imposed upon them. But that time has past; the world moves on, and we must move with it, or be dragged after it.

In the tone of public feeling, and the removal of prejudice, a marvellous change has taken place. This change is progressing, I hope healthily, and the wonder is, not at the slowness of its progress, but at the rapidity of its advancement. And should any person now talk of incapacity on the ground of colour merely, he would not only expose himself to merited rebuke, but evince a lamentable ignorance of the present state of society. If men can rise to distinction as merchants, lawyers, and statesmen, why not as preachers of the gospel? Surely if there be capacity for receiving such an education as will fit for some of the most important and responsible situations in civil and political life, of which we have ample proof at this moment in Jamaica, what should hinder men of the same race and clime, when converted to God, becoming intelligent and efficient preachers of the gospel? It may be said, that in a small community like this, men may be voted into public office from other considerations than personal fitness. Granted, but the argument cuts both ways, and holds with one class as well as another. In our legislative, municipal, and parochial bodies there are natives of character and talent. I am not called upon to defend the wisdom or the worth of these bodies; as a whole it may be very presumptuous, if not impertinent, in me to attempt such a service. The public papers have been finding sad fault with them of late, but I see the same thing happens in England, and perhaps it will be so till the millennium. Not only are some important offices under government filled in this island by natives, but they are found among the most talented and able pleaders at the bar. If it be said, that our converts are not men of such ability, we reply, what should prevent their becoming so? Have not many in England, and elsewhere, risen to eminence in science and theology who received the first elements of their education in the sabbath school?

Fears have been entertained that in the government of churches there would be failure. All men do not possess alike the power of directing others, some have it not at all, and if such a man, whether white or black, has been erroneously induced to take a situation, or wriggled himself into it, to fill which he has no capacity, leave him alone, if there be no power to remove, and if he does not discover the mistake, others will, and the sooner he falls back into his proper position the better. It may be well for the world, and the church too, if many would learn that lesson. Facts, however, do not establish the fears referred to, but prove the reverse. Those who have gone out from this institution as pastors have shown no particular deficiency in the matter of government. One had a difficult case to manage at the very outset, but the result has shown that he acted wisely. He has two congregations, but no chapel or mission-house, he preaches in two booths, and hires a residence for himself and family, but he goes on quietly, and as well as his neighbours. He keeps a day school, and he told me a day or two ago that he has fifty children. The church has had several additions during his ministry; and should any suspect that the additions have been hasty, I have no sympathy with the reflection; and if it should be so, he has only followed, and that with very unequal steps, his older brethren, so that one may say to the objector, in thus saying thou condemnest us also. Another student, who was not with us more than three years, has been settled over a church since January, 1847. He has gone on very happily, supports a wife and eight children, and has nearly finished a good chapel, fifty feet by thirty-two, and he told me a few weeks ago that they were not in debt. What some are doing may not others do? This week some of our brethren assemble at Monague, to ordain another of our students over the church there. This young man has been with the people some months, and though he is not likely to have a bed of roses, he writes and feels about his work in a manner that does credit to his head and his heart. I may be told that there have already been many native preachers, and that they all failed. This, with two or three exceptions, is perfectly true, and the cause is obvious. They were not only illiterate, but wicked; they either formed parties, and drew them off, or attached themselves to parties that had been previously seduced; they could not of course be sanctioned by the accredited agents of our mission, and they soon came to nought. The men we are now sending out are sanctioned and encouraged by our ministers; thus I presume we are taking a step in the right direction, especially at a time when missionary societies find it so difficult to sustain their varied agencies, and when the circumstances of this island im-

peratively demand some plan of operation to meet as early as possible the exigencies of the mission without foreign aid. From the diminished resources of our mission, combined with other causes, some of our ablest men have been contemplating a return to their native country, and if men cannot be found here, what is to become of our churches? But it may be said, if the European cannot stand his ground, how is the native to do it? Do it very well, and he himself will be benefited by being allowed to do it. Let him stand on his own feet, and unencumbered by foreign support, which must involve foreign control—I speak not of aid for schools or buildings, these may be legitimate objects of appeal—but I refer to personal support. And in respect to that, there is, and must of necessity be, a very material difference in the expense of native and European agency. What but a conviction of this has kept alive the ardent desire ever evinced by missionary societies to bring into operation as early possible a native ministry, that they may employ their resources in sending the gospel elsewhere? And that conviction is perfectly right, though the difference of expense may not so readily appear either to a native or European who has no knowledge of any country but his own. A person unacquainted with all the customs and conditions of social life except those of his native land, must to a great extent, if not altogether, be incapable of forming a just opinion on this question. From his limited experience he cannot accurately estimate the influences of climate in forming the habits and manners of a people, and is therefore incompetent to decide on the relative necessities or wants of the parties. With colour I have nothing to do; I view any assumption of superiority, merely on that ground, from whatever quarter it may arise, as meriting nothing but contempt. Neither will I institute an inquiry as to whether a black man *can* or *cannot* do with less than a white man. Such a course would lead to invidious comparisons, which I have no right to make, and for which I see no necessity. Let there be a fair field, and no favour, and leave every man, be his colour what it may, to occupy the status to which his abilities and character may raise him. If a black or coloured man, by his talent, piety, and intelligence, should rise to the pastorate of one of our largest churches, let him enjoy all the advantages such a position could give him, and let us rejoice in his elevation. Should any man be so ill informed as to imagine because he is a minister, that he must therefore be at once, without regard to circumstances or talent, on a par with all about him, and be entitled to live in the same style, and incur a similar expenditure, to any other, he must just learn another lesson, and, left alone, time and events will soon supply the requisite instruction. He must learn what many holy and devoted men daily experience in England and everywhere else, that God makes distinctions, and man must submit. But I have no right to suppose that any man here would entertain such notions. As to what a man *can* or *cannot* do without, there will be different opinions. Some sigh over abundance, and are full of wants in the midst of repletion, while others learn, in whatsoever state they are, therewith to be content, and like the ancient sage, wonder that there are so many things they can do without. When Diogenes broke his cup on seeing a boy drink water from his hand, he marvelled that he should so long have encumbered himself with a useless article.

But that native agency has the advantage of European in point of expense, can readily be perceived by a mind conversant with the climate, and the constitution of society in both countries. In addition to the serious expense of an outfit and passage for European agents, which cannot be incurred for native ministers, habits, constitution, climate, ignorance of the country, its customs, and the work to be performed, must all be considered. And in all these the native will have the advantage, and, other things being equal, may perform the same amount of labour at less expense. And whether the native minister fills a higher or a lower station, he enters on his labours with those habits of life, knowledge of his work and of the people, which the European has to acquire; the acquisition of which involves expense or suffering. If the former cannot be borne, the latter must be endured; to neither of which is the native minister subject.

No man is necessarily exempt from illness, but the native is habituated to the climate, and less likely to be affected by those diseases incident to strangers, and which often entail heavy expenses. I have known European missionaries who, led by glowing descriptions of the country, the people, and the work, of which they could know nothing but from report, cherish hopes that never have been, and perhaps never ought to be, realized, but which led them into pecuniary responsibilities, involving endless perplexity and disquietude. This cannot in part, and need not at all, be the case with the native minister. He enters on his work in his own country, and amongst his own people, to whom alone he looks for support; he is not ignorant of his sphere of labour, and knows what are his means and appliances for working it, while he need not be seduced by any delusive or unjustifiable anticipations of future liberality from the people, or vague expectations of foreign aid, being already familiar with the condition of the country and its inhabitants. These are among the reasons why a native agency should as early as possible be employed in every mission field, while it is in perfect

accordance with the spirit of Christianity and the dictates of common sense. Providence is now bringing out men in our churches, slowly, but as many as we are able to take, fitted by piety, zeal, and a desire of knowledge, that will enable them in due time, by God's blessing, to preach the gospel acceptably and successfully to their fellow countrymen when many of the present ministers, now crushed with difficulties arising out of their past efforts for the mission, shall have ceased from their labours, and entered upon their rest.

I remain,
My dear sir, with much esteem,
Your obliged and grateful servant,
JOSHUA TINSON.

S. M. PETO, Esq., M.P.

HOME PROCEEDINGS.

We have to announce the safe arrival in this country of Mr. and Mrs. MAKEPEACE and family from India, Mrs. CAPERN and son from the Bahamas, Mr. and Mrs. SAKER and Miss VITOU from Africa, seeking by a temporary residence in England a restoration to health, also Mr. KINGDON from Belize. Some short time since tidings were heard of Mr. DAWSON and family off the coast of Portugal, on their way home from Ceylon; but we have not yet heard of their landing in England.

The return of so many of our brethren from the field of labour through shattered health, calls for increased exertions on the part of the churches to supply the Committee with the means of re-inforcing the missionary band. At present they cannot send out a single new missionary. Consequently the stations now left, are destitute; and unless speedily supplied, the toil and expenditure of years will be rendered almost fruitless.

Mr. and Mrs. SAKER, and Miss VITOU, were kindly brought home in the vessel belonging to the United Presbyterian Church Mission in Africa, free of all expense to the Society. Our cordial thanks are tendered to our brethren for this act of kindness to the Society and its missionaries.

Meetings have been held, since the commencement of the present financial year, at Bristol, Bath, and places adjacent, which were attended by Messrs. SPRIGG, KATTERNS, TUCKER, CLARKE, and TREGTRAIL; at Amersham by Messrs. MAKEPEACE and KATTERNS; at Liverpool by Messrs. MAKEPEACE and CLARKE; at Norwich, and surrounding towns and villages, by Messrs. UNDERHILL, GRIFFITHS, and WHEELER; at St. Hiliers and Guernsey by Mr. FISHBOURNE; at Cambridge and places adjacent by Dr. COX, and Messrs. ELVEN and TREGTRAIL. Mr. UNDERHILL has also visited Colchester, and Mr. TREGTRAIL Luton. The general results of these meetings have been satisfactory, and the spirit pervading them earnest, cordial, and animating.

The income of the Society, for general purposes, has somewhat increased. The amount received up to the present time has exceeded that received at the corresponding period of the past year by nearly £1000. Should the remaining portion of the year prove equally prosperous, the debt now owing will be considerably reduced. But still no new missionaries can be sent out. All that can be done is to hold the ground at present occupied. In vain do brethren call for more help. Stations abandoned by brethren whose health is broken, or by the death of those who have fallen, can not be filled up; nor can those who are fast hastening to the close of their labours be furnished with the assistance now becoming absolutely necessary to the continuance of the mission in India, Africa, and Ceylon. Such are the facts. We commend them to the serious consideration of the churches. May they seek help from on high. May they abound yet more and more in fervent prayer. And may they add to these their own more active and devoted efforts.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	March 1.
		Newbegin, W.	Dec. 27, Jan. 14, Feb. 9.
	CLARENCE	Newbegin, W.	Nov. 29, Jan. 26, Feb. 28.
		Saker, A.	Nov. 26, Jan. 4, 5, and 24, Feb. 2, 15, and 26.
	GRAHAM'S TOWN	Hay, A., & Nelson, T.	February 22.
AMERICA	MONTREAL	Davies, B.	March 16.
		Hearle, J.	March 26.
	NEW YORK	Capern, H.	May 2.
		Colgate, W.	April 16.
ASIA	BENARES	Small, G.	April 13.
	CALCUTTA	Aratoon, C. C.	December 6.
		Thomas, J.	Feb. 7 & 8, March 8, April 6.
		Wenger, J.	February 5, April 6.
	CHITOURA	Smith, J.	February 23.
	COLOMBO	Allen, J.	Feb. 15, March 11, April 15.
		Dawson, C. C.	February 10.
	DACCA	Robinson, W.	January 7.
	DELHI	Thompson, J. T.	Feb. 6, March 21, April 30.
	DINAGEPORE	Smylie, H.	February 10.
	INTALLY	Pearce, G.	Feb. —, March 7, April 5.
	MADRAS	Page, T. C.	Feb. 13, March —, April 12.
	MONGHIR	Parsons, J.	March 25.
	SERAMPORE	Denham, W. H.	March 6, April 6.
BAHAMAS	GRAND CAY	Rycroft, W. K.	February 16.
	NASSAU	Capern, H.	March 15 & 27.
		Littlewood, W.	March 27.
BRITTANY	MORLAIX	Jenkins, J.	April 3, May 25.
GERMANY	GRATHIN	Dannenberg, J. C. A.	March 25.
HAITI	JACMEL	Webley, W. H.	March 6, April 9, May 6.
HOLLAND	ROTTERDAM	Hugenholtz, P. H. & anor.	April 15.
HONDURAS	BELIZE RIVER	Kingdon, J.	Feb. 9, March 13, April 3.
JAMAICA	ANNATTO BAY	Jones, S.	April 22.
	BROWN'S TOWN	Clark, J.	March, 21, April 4 & 19.
	CALABAR	Tinson, J.	Feb. 17, March 18, April 3 and 15, May 3.
	GURNEY'S MOUNT	Armstrong, C.	March 5.
	JERICHO	Cornford, P. H.	March 19.
	KINGSTON	Oughton, H. L.	May 8.
	LUCEA	May, J.	March 30.
	MONTEGO BAY	Reid, J.	February 17.
	MOUNT NEBO	Tunley, J.	May 2.
	PORT MARIA	Day, D.	March 10.
	ST. ANN'S BAY	Millard, B.	Feb. 16, March 5 & 23.
	SALTER'S HILL	Dendy, W.	March 5.
	STEWART TOWN	Dexter, B. B.	March 6.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	March 25.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

Friends at Upton on Severn, for a parcel of clothing;
Mrs. Haighton, for a parcel of magazines;
Mr. Lee, Portsea, for a box of valuable books;
Children of Lewisham Road Sunday School, for a box of clothing.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of April, 1850,—continued from page 388.

	£	s.	d.
NORFOLK.			
Buxton—			
Contribution	2	0	0
Do., Sunday School	1	3	1
Do., do., for *Dove*	0	16	6
Diss—			
Collection	8	0	2
Contributions	7	1	0
Do., Juvenile	5	13	10
Do., Sunday School	0	16	6
Ellingham—			
Sunday School, for *Dove*	0	14	6
Fakenham—			
Collection	3	4	6
Contributions	10	13	0
Do., Juvenile	1	10	6
Foulsham—			
Collection	2	10	2
Contributions	6	11	6
Proceeds of Tea Meeting	1	11	0
Ingham—			
Collection	6	11	1
Contributions	15	12	10
Do., Sunday School	0	12	7
Mundlealy—			
Collection	1	10	6
Norwich—			
Collection, Public Meeting	13	7	6
St. Clement's—			
Collections	11	0	1
Contributions	23	15	6
Do., for *Dove*	3	15	0
St. Mary's—			
Collections	19	12	8
Contributions	68	1	3
Do., for *Dove*	2	16	10
Sprowston—			
Collection	1	5	0
Swaffham—			
Collection	6	4	6
Contributions	4	0	0
Do., Juvenile	7	14	5
Do., for *Dove*	0	12	0
Worstead—			
Collection	7	0	0
Contributions	6	7	10
	252	5	10
Acknowledged in last year's account	200	0	0
	52	5	10
NORTHAMPTONSHIRE.			
Wollaston—			
Ward, Mr. John	10	0	0
SOMERSETSHIRE.			
Bristol, on account	101	0	10
Chard	12	19	0
Frome—			
Collection, Public Meeting	6	6	8
Contributions	16	10	0
Dividend on Mr. Butcher's Legacy	6	10	4
Badcox Lane—			
Collection	5	7	0
Contributions	9	4	0
Sheppard's Barton—			
Collection	6	8	0
Contributions	15	8	4
STAFFORDSHIRE.			
Newcastle under Lyne—			
Contributions	5	0	0
Tettenhall—			
Contributions	5	0	0
Wolverhampton—			
Contribution	0	5	0
Do., Sunday School	2	15	0
SURREY.			
Dorking—			
Jackson, Mrs.	5	0	0
SUSSEX.			
Hastings—			
Gray, Rev. Dr.	0	10	6
WILTSHIRE.			
Bradley, North—			
Collection	4	7	3
Devizes—			
Collection, Public Meeting	9	8	0
High Street—			
Collection	2	3	0
Contributions	16	1	9
Second Church—			
Collection	5	12	3
Contributions	11	19	0
Do., Juvenile	11	8	2
Laverton—			
Collection	1	10	0
Contributions	1	7	0
Melksham—			
Collections	8	0	4
Do., Forest	0	3	0
Do., Beanacre	0	2	4
Contributions	29	2	4
Do., for *Africa*	1	10	0
Do., Juvenile	2	3	2
Penknap—			
Collection	1	15	0
Contributions	4	12	3
Westbury Leigh	6	12	6
WORCESTERSHIRE.			
Bewdley—			
Collections	6	0	10
Contributions	3	12	0
Do., Sunday School	0	3	6
	9	16	4
Less proportion to Baptist Irish Society	2	8	7
	7	7	9
Westmancote—			
Collection	2	3	8
YORKSHIRE.			
Farsley—			
Sunday Schools, for *Dove*	0	17	6
Gildersome—			
Contributions, for *Dove*	1	5	3
Leeds—			
Contributions, for *Dove*	1	0	7
SOUTH WALES.			
SOUTH WALES, on account, by Rev B. Price	35	1	1
GLAMORGANSHIRE—			
Ararat	2	8	0
Lisvane	1	0	0
PEMBROKESHIRE—			
Blaenconyn—			
Collection	0	17	2
Contributions	2	7	1
Do, Sunday School	1	18	0
Blaenllyn—			
Collection	0	16	6
Contributions	7	15	0
Pisgah—			
Collection	1	0	0
SCOTLAND.			
Edinburgh—			
Contributions, by Rev. C. Anderson	2	0	0
Greenock—			
Contributions	1	10	0
Stirlingshire & Vicinity, by Rev. C. Anderson	5	0	10
IRELAND.			
Nenagh—			
Contributions, for *Dove*	3	9	0
Waterford—			
Coombe, John, Esq.	0	10	0
FOREIGN.			
Graham's Town—			
Contributions, two years	138	4	0
Montreal—			
Wenham, J. J., Esq.	3	0	0

Received during the month of May, 1850.

	£	s.	d.
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.			
Sermon to Young Men at the Poultry Chapel	22	0	0
Camberwell	41	3	7
Eldon Street	6	5	7
Hammersmith	8	0	6
Hampstead	3	9	6
Henrietta Street, additional	0	11	0
Highgate	9	10	0
Mazepond	13	14	0
New Park Street	16	4	6
Regent Street, Lambeth	18	8	8
Do., Juvenile	2	3	2
Salters' Hall	11	13	6
Stepney College	2	0	0
Annual Subscriptions.			
Giles, Edward, Esq.	1	1	0
Gough, Mr. E., additional	0	10	6
Taylor, Mr., Whetstone	1	0	0
Wheeler, Mr. D. D.	1	1	0
Donations.			
Allingham, Mr. John	10	0	0
Beddome, R. B., Esq.	21	0	0
Friend, by Mr. Bowser	1	0	0
Marlborough, E., Esq.	5	0	0
Nash, W. W., Esq.	10	10	0
Nash, Mrs. W. W.	10	10	0
Peto, S. M., Esq., M.P.	50	0	0
Roe, Mr. Freeman	2	0	0
Smith, W. L., Esq., and Mrs. Smith	100	0	0
Stevenson, George, Esq.	50	0	0
Legacy.			
James, Rev. W., late of Lower Redbrook, Gloucestershire, by the Rev. G. Rideut	47	2	10
LONDON AUXILIARY.			
Cumberland Street—Bible Class, for *Schools*	0	14	6
BEDFORDSHIRE.			
A. S.	10	0	0
Biggleswade—Friend	0	10	0
CORNWALL.			
Port Isaac—Muir, Mr. and Mrs.	0	5	6
DEVONSHIRE.			
Christow—Collection	1	9	7
Exeter—Collection, Public Meeting, Bartholomew Street	5	17	5
Contributions	3	11	0
Bartholomew Street—Collection	5	5	8
Contributions, Sunday School, Bible, and Infant Classes	3	5	6
South Street—Collection	2	15	8
Hemyock—Collection	0	14	6
Kilmington—Collection	1	18	6
Shaldon—A dying bequest	1	2	6
Tiverton—Collection	6	16	6
Contributions	7	16	6
Do., for *Native Teacher, Dinagepore*	5	0	0
Yarcombe—Collection	1	0	0
DORSETSHIRE.			
Lyme Regis—Sunday School, for *Dove*	3	3	0
Weymouth—Collection	4	6	6
Contributions	9	2	11
Do., Sunday School	8	5	7
ESSEX.			
Braintree—Collections	12	0	0
Contributions	5	10	0
Halstead—Collection	4	0	0
Contributions	4	0	0
	25	10	0
Acknowledged before	22	0	0
	3	10	0
Langham—Blyth, Mr. T.	0	10	0
Terling—Kemp, Mrs.	1	1	0
GLOUCESTERSHIRE.			
Cheltenham, Ebenezer Chapel—Contributions (1848)	10	0	0
HAMPSHIRE.			
Andover—Anon, by Rev. W. Goodman	2	0	0
Winchester—Contributions, by Mr. Buchanan	1	14	0
HERTFORDSHIRE.			
Totteridge and Whetstone—Contributions, by Jno. Wood, Esq.	3	15	8
KENT.			
Greenwich, Lewisham Road—Collection	8	14	6
Contributions	12	6	8
LANCASHIRE.			
Liverpool	1	11	0
Rochdale—Contributions, for *Chapel at Jacmel*	5	6	0
Spark Bridge—Fell, John, Esq.	5	0	0
LEICESTERSHIRE.			
Husband's Bosworth—Collection	1	0	6
Illston—Hackney, Mr. Samuel	3	0	0
Leicester, Charles Street—Harris, R., Esq., jun.	10	0	0
Sheepshead—Contributions, for *Debt*	4	5	0
NORTHAMPTONSHIRE.			
Buckby, Long—Collection	9	5	0
Contributions, Juvenile	1	0	0
Kettering—Proceeds of Lecture	0	13	3
NORTHUMBERLAND.			
Berwick on Tweed—Collection, Mr. Cairn's	1	16	0
NOTTINGHAMSHIRE.			
Carlton Hall, near Worksop—Contributions, by Mrs. Scott	0	10	0
SOMERSETSHIRE.			
Beckington—Collection	3	14	8
Bridgwater—Collections	6	3	2
Contributions	2	6	0
Do., Juvenile	8	4	2
Bristol—Balance of last year	66	16	9
On account of present year	239	9	1
Curry North—Collection	0	10	0
Highbridge—Collection	0	12	9
Contributions	1	6	4
Isle Abbott—Collection	0	12	4
Contributions	1	9	0
Montacute—Collection	3	5	11
Contributions	7	13	9
Do., Sun. School	1	3	6
Stogumber—Collection	1	16	9
Upottery—Collection	1	14	0
Wincanton—Collection	3	4	0
Contributions	3	10	7
Do., Sunday School	0	9	0
SUFFOLK.			
Debenham—Peck, Mr. J.	1	1	0
Ipswich—Goodchild, Mr.	1	0	0
Sudbury—Holman, Misses	1	0	0
SURREY.			
Norwood, Upper—Collection	3	6	5

Sussex.	£	s.	d.
Brighton—			
Ivory, John, Esq., for *Chinese Translations*	50	0	0
Warwickshire.			
Birmingham—			
Collection, Newhall Street	5	0	0
Contributions	6	1	0
Wiltshire.			
Bradford—			
Collections	4	2	0
Contributions	18	10	8
Calne, Castle Street—			
Collection	1	10	8
Contribution	0	10	0
Do., for *Dove*	1	2	9
Chapmanslade	0	15	1
Crockerton	2	0	0
Devizes—			
Anstie, Messrs. P. & E., for *Rev. P. H. Cornford, Jamaica.*	100	0	0
Anstie, Mr. E.	1	0	0
Warminster—			
Collections	8	13	2
Contributions	4	6	8
Do., Juvenile	4	8	0
Westbury—			
Collection, Cooke's Stile	1	7	3
Wilkins, Mr. John	1	1	0

Yorkshire.	£	s.	d.
Beverley—			
Sunday School, for *Dove*	1	0	0
Hull, George Street—			
Proceeds of Bazaar, for *Widows and Orphans*	55	0	0
NORTH WALES.			
Anglesea—			
Amlwch—			
Collection	4	1	8
Contributions	6	16	0
Cemaes—			
Collection	0	4	0
Contributions	0	5	0
Rhosybol—			
Collection	0	9	7
SOUTH WALES.			
Brecknockshire—			
Brecon, Kensington—			
Collection	1	10	0
Contributions	0	15	0
Erwd—			
Collection	0	14	8
Maesyberllan—			
Collection	1	7	1
Contributions	1	7	6
Pantycelyn and Salim—			
Collection	3	1	6
Contributions	1	15	0

	£	s.	d.
Penyrheol—			
Collection	0	17	6
Pontestyll—			
Collection	0	9	10
Contributions	2	13	0
Talgarth—			
Collection	0	9	0
Cardiganshire—			
Penrhyncoch—			
Collection	0	16	6
Contributions	0	7	6
Pembrokeshire—			
Pembroke Dock, Bethany—			
Collections	4	16	1
Contributions	4	1	9
Sardis—			
Collection	0	18	0
Radnorshire—			
Beulah—			
Collection	0	7	1
Elan Vale—			
Collection	0	9	0
Nantgwyn—			
Collection	0	12	8
Contributions	0	7	6
New Chapel—			
Collection	0	10	0
Rhayader—			
Collection	0	19	0
Contributions	0	6	6

The following particulars of contributions from Colchester were omitted in the Annual Report.

	£	s.	d.
Averhill and Brackett, Messrs.	0	10	0
Catchpool, Mrs., for *Schools*	0	10	0
Cross, Messrs. W. and J. W., for *do.*	0	10	0
Crowe, Mr. Edgar	0	10	0
Crowe, Mrs.	0	10	0
Delf, W., Esq.	2	0	0
Daniels, Mrs.	0	10	0
Francies, W. W., Esq.	2	2	0
Harvey, J. B.	0	10	0
Patmore, Miss	0	10	0
Langford, Rev. R.	0	10	6
Warmington, Mr. E.	0	10	0
Wicks, Mr. J.	1	1	0
Collected by—			
Miss Patmore	1	2	7
Do., for *Dove*	3	6	0
Miss E. Bennell	0	5	0
Boxes by—			
Ann Pizzey	0	13	1
Hannah Keeble	0	3	5
	15	13	7
Deduct Mr. Delf's subscription, included with the congregational collections	2	0	0
Remitted, March 27, 1850	13	13	7

ERRATUM.

The amount of £2 17s. 1d. acknowledged for the *Dove* as from *St. Peter's* in the April Herald, page 255, should have been from *Providence Chapel Sunday School, Broadstairs.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

In consequence of the insertion in the last two Chronicles of our Annual Report and the speeches at the Public Meeting, we are very much in arrear with our agents' correspondence. We therefore give a few extracts from their letters, omitting all prefatory remarks of our own.

The following letter from our venerable brother, Mr. M'Carthy, will, we believe, greatly interest our readers, and therefore we insert it entire.

The bustle, as well as the pleasure of our southern quarterly association having passed over, I feel disposed to communicate to you some passing events, not only of it, but also of things happening more immediately within my own sphere of labour. As to the business part of the association, that will come to you from the secretary. I therefore confine myself to the missionary part of it. The meetings commenced on the 6th of May. At every meeting we held, a visible increase to our number was manifest, an evident sign to us that they were growing in interest. The lectures were all calculated to impress the mind with eternal things. The Rev. Mr. Young of Cork preached the association sermon, from "The weakness of God is stronger than men," 1 Cor. i. 25. It was remarkably fine and appropriate. Deep as the interest was felt at all the other meetings, that of Thursday evening seemed to excel. It dwelt principally upon the religious affairs of Ireland, and largely on the working of our own mission. All the speeches were energetic and appropriate, but that of the Rev. Mr. Macnamara excited the greatest attention. I cannot promise to give you even a sketch of the speech, as I merely intend directing your attention to what he said relative to his own conversion. As I made no minutes of the proceedings, and merely write from memory, I must give the facts of the case in my own words, and to the best of my recollection. He said, a very old and illiterate man, though hardly able to read a chapter in the bible, yet in what he did read, saw enough to convince him that popery and the word of God were at downright variance with each other; that either the one or the other must be a falsehood; and that as revelation, having come directly from God, is the foundation of all true religion, he resolved to be solely guided by it; and the happy and blessed result was, he was led to Christ as his only Saviour, and of course resigned his connexion with the church of Rome. On hearing this, Father George (Mr. Macnamara) went to see him, fully invested with all the authority of a popish priest, to frighten his new religion out of him. But he very soon found that the man was invincible to all his threats and anathemas. When his reverence saw and felt this, and his passion had cooled down a little, he said, "Well, tell me, what has led to your revolt?" The old man said, "Sir, read the 10th of Hebrews and 14th verse, 'For by one offering he hath perfected for ever them that are sanctified.' If you were alive," said he, "when this offering was made, and immediately after saw a Jewish priest offering another, would you not say that he could not possibly give a stronger demonstration of his total disbelief of the finished work of Christ?" Here the priest bowed with submission to the faithful reasoning of the poor old man. "Then, sir," said he, "When you make a Jesus Christ, and then offer him up in the sacrifice of the mass, are you not outdoing the Jewish priest in your unbelief?" This struck the final blow, and away from the priest's mind went the whole foundation of the stately fabric of popery, erected by "the man of sin." And thus have we an illustrious demonstration of the truth of that comprehensive saying, "The weakness of God is stronger than men." Very soon after he (Mr. Macnamara) had renounced the errors of the church of Rome, he was received into the church of England, by law established; but here also he soon found he had to do some of the unscriptural work to which he was accustomed when in the mother church —"to make saints." By baptism, making infants "members of Christ, children of God, and inheritors of the kingdom of heaven." The same conscientious feeling which led him to fling to the pope all his Christ-rejecting dogmas, also led him to fling to the protestant bishop his Christ-dishonouring system of making saints by baptism.

Mr. M'Carthy refers to the trying, the almost disheartening position of Irish missionaries, arising from the fierce opposition of priests and clergymen,

and the constant draining of their churches by continued emigration. Similar complaints from other agents are constantly reaching us. The following is the conclusion of Mr. M'Carthy's letter.

The school in this town is again lifting up its head, after the late severe crush it received by the priest's denunciation; but the one at Clonshanny, from the same cause, is in a very feeble condition. God help us, poor Irish missionaries, we have daily to contend with priests and ministers who are exerting all their influence to obstruct us every inch we go. Every power is exerted by the priest to keep the children from bible schools, and by ministers, to prevent the people from hearing every class of dissenters. But what is most dreaded is, lest the people should openly avow their faith in Christ, by being baptized. And the very instant it is known that a person is thinking on that subject, a set is made at him to stifle the spirit of inquiry. I could give you several bare-faced instances of this, and done by men professing to be eminent advocates for the bible and the doctrine of grace. We are also suffering very much from the teeming emigration daily going out of this country. Several of my congregation lately went to America. The priest of the parish is also beginning to feel something of this. He told a friend of mine the other day, he misses more or less of his people every time he goes into his chapel, and that with the pressure of the times, and what he has lost by emigration, he hardly gets out of the whole parish twenty pounds a year. A little more of this, and the priests will soon fly from their altars.

ANOTHER CLERICAL OPPONENT.

Our missionary, Mr. THOMAS, has been well disciplined by opposition, and of course, fears not his new assailant. The following is a part of his last letter:—

The new rector who has come here is endeavouring in every way possible by bribes and threats to destroy our Sunday school that we recently commenced, and also to disperse our congregation. He says he will have no Thomases, and will give no countenance, nor kindness, nor acknowledgment to any one who will come near our place of worship. The Wesleyan schoolmaster (who is also a class leader) has become his schoolmaster, for which he is to receive an additional salary, and is to teach the church catechism. Most of the methodists now go to church after their own service.

MORE OPPOSITION.

Our reader, RICHARD MOORE is still energetically pursuing his labours. The following incident is but a specimen of cases frequently occurring in the life of an Irish missionary.

Lately, in the shambles, I was in a few minutes surrounded by a crowd of people, young and old, male and female, pressing on apparently to attack me. I cannot tell you the number; several of them were very young, scarcely fifteen years of age. One thing was in my favour; I stood in the door of a shed, so that none could get behind me.

I was surprised at the manifest hostility, inasmuch as I had been often there before, and had been treated kindly. It appears to have been a conspiracy. They began to ply me with questions, eight or nine questions were put at once by different persons. I said, "I cannot answer you all, but send me your best advocate, and I am prepared to meet him." "That is right," said they. So the cleverest advanced, and at once cast Luther in my face. I informed him that we had nothing to do with Luther, that man is too weak a foundation for any to build on for eternal happiness. I then asked him what was the foundation of HIS hope. "Peter," said he; and "Peter," said a second. I then referred them to the 3rd of the 1st of Corinthians, "Other foundation can no man lay than that is laid, which is Jesus Christ." I then attempted to show them that Christ was the chief corner-stone, as well as the foundation, which bound the whole building together. I then asked my opponent what materials did the Almighty choose in the formation of his church. The man walked off without replying. I referred the people to Peter's own words, "Ye also as lively stones," &c.

Mr. Moore proceeds to give the issue of his discussion. Another opponent met him, who also retired condemned by the catholics themselves. The audience were reasoned into a friendly temper, and the meeting terminated amicably. Mr. M. says, "I think the seed has been faithfully sown, but we wait God's time for the increase. I think the Lord is convincing by his word and Spirit."

From Coolaney, JOHN MONAGHAN gives us the following in a very interesting letter.

I rejoice that through the good providence of God, I have been spared to address you at the close of another month, and to lay before you a few brief instances of the encouraging

prospects with which we are still favoured. On Thursday last, your missionary, Mr. M'Namara, preached in Coolaney. His discourse was plain, forcible, and impressive; his audience was large, and all strictly attentive. Whilst from the sixth of the gospel by John, sixty-seventh and sixty-eighth verses, he plainly pointed out the use of the moral and ceremonial laws, showing from these the many vain efforts tried by sinners to secure salvation by their supposed good works, whilst they neglected the one only refuge of looking for that boon of mercy through an all-sufficient crucified Saviour, all felt thankful, but none gave such evidence of their satisfaction, as some of the Roman catholics who were present. Since that time some of them have called on me, expressing their gratitude for what they heard, and requesting to get a renewed explanation of the whole chapter, and of the other portions of scripture referred to on that occasion, adding that they were struck with his conversation, and that now they intended to read the word of God, and study it for the benefit of their souls.

In regard to my own special labours, I have since my last travelled through my usual district in the baronies of Liney, Corrin, Tyreral, and part of Carberry; spent some days in each, read the scriptures to all where opportunity offered, and held some interesting meetings; and upon all occasions I have found the people anxious for religious instruction, and have been encouraged to hope the Lord's work is going on favourably; and from the great change which seems already effected, I trust we are nearly on the eve of enjoying more abundant blessings.

PAT BRENNAN writes:—

Since the date of my last letter I have been employed in visiting the people in their own houses, and endeavouring to make known the salvation of Jesus. I found them willing to hear the word of God and to speak freely on the subject of religion. I have had opportunities of reading the scriptures to a man who is now in the workhouse, and I have reason to believe that the Lord has been pleased to bless what he has heard to his soul. A few days ago, he got a pass for four days that he might spend some time with me. And when he came to my house he told me the object he had in view in coming out for a few days. "My mind," said he, "has been very uneasy since I saw you last." I asked him the reason; he replied, "What I heard you read, and the remarks you made on the subject have made a deep impression on my mind; I never fully saw my lost state till then; I now feel sorry that I did not give myself down as a protestant, for I never will kneel to a Roman priest again." I then asked him some questions as to his hope before God. He said, he trusted fully and confidently in the Lord Jesus, and believed that the atonement which he had made was all-sufficient. He stayed with me three days, and I felt much pleasure in reading and explaining several portions of the divine word for him; he is an intelligent man and was in comfortable circumstances until the state of the times brought him low like many in our country. When going I gave him some tracts which he promised to read for himself and others. I went to the workhouse yesterday to inquire after him, and I was gratified to learn that he and some of the men sit in the yard every day and he reads either a tract or a portion of the scriptures to them. I trust the Lord will bestow his blessing.

Mr. BRENNAN, after detailing some other facts, says:—

Another girl has, I trust, been brought to the knowledge of the truth in one of our schools, taught by brother Despen. A short time ago there was a protestant clergyman speaking to her. He said, "Mary, what church would you like to join?" "The baptist church, sir," said she. "Why do you wish to join the baptists." "I believe," said the girl, "that there is no other church so scriptural, and I believe it is the duty of every Christian to be baptized." This gentleman had been very kind to her before, but since then did not mind her; I sent for her and kept her a few days until the Lord opened a way for her; a Christian lady sent for her and she is to keep her in her own house as a servant.

The above may show you that the Lord is blessing our feeble efforts in this dark corner, where we have to contend with opposition of the enemies of truth.

Mr. BERRY writes to us the following interesting letter:—

I should have written to you more frequently, only that the loss of some of my stations by poverty and emigration, and the departure of many of my members to America and England dispirited me much; but, thank God, I am beginning again to take courage and bless the Lord who doeth all things well. At your time of life you can scarcely be supposed rightly to understand the keenness of one's feelings under such circumstances, and the consequent depression of spirits; to see the fruits of almost a whole life leave the land of one's birth and proceed to foreign shores, leaving only the least efficient and active behind, is indeed painful, and often suggests to the mind, *ought not I to*

follow them? However, there is double consolation, no one could control these events, they were ordered in wisdom, and they will result in the wider spread of New Testament principles in lands more highly favoured than poor desolated heart-broken Ireland. Last Lord's day, being the first sabbath of the month, I have commenced open air preaching, and, as usual, the Roman catholics as well as protestants attended; the congregation was not so large as last year, but I have no doubt it will increase. Of the candidates proposed I baptized only two, Richard and Jane England, two young but intelligent and pious Christians. The first Sunday of June, D.V., there will be another baptizing and open air service. We have now several candidates for baptism; but my custom is not to baptise all together, but monthly, for by this means I have more frequent opportunities of preaching the gospel to Roman catholics, and bringing our own views of Christian baptism more frequently before the public. I did, on last sabbath, feel as I have under favoured circumstances, but the thought that these two young persons were also preparing for America told on my nerves; but I must not repine. Please God I will begin again to work, fully believing that God will bless and order aright.

The following letter from our schoolmaster ENEAS M'DONNELL, will, we think, interest our readers:—

I write to inform you that the greater part of the children who attended the school heretofore are busily employed at present in the labour of the fields, which will cause a great deficiency in the progress which should be made during the present quarter. The priest has done all he could to prevent the parents of some of the children from sending them to school to me, during his annual rounds of hearing confessions. I mention the case of one man in particular, named Rogan, who was, and is still a Carmelite of the highest order, and wears badges belonging to different saints; and who was kept back by the priest from going to his duty, as Rogan called it, three times successively, until he should take his children from the school, or otherwise to go to the bishop, and get absolution from him. The poor man had several interviews with me privately as to how he should manage to keep the children at school; but after all I could say or do, he at length went to the bishop, and got a note from him which was not sealed, to give to the priest. He first brought it home until his son should read it for him, he being illiterate himself; and as the son could make no hand of it, he got quite angry with him, and started forthwith to complain to his master (who is your humble servant), saying, that after all the persecution he endured on account of keeping his children at my school, his son was not able to read a note containing a few words only that he got from the bishop; but, strange to tell, the master was in as great a dilemma as the scholar, for the note was written in Latin, and reads thus:—

"Eum qui has fert absolvendi facultatum tibi impertimum.—† Thomas Feeny Riversdale."

I did not see the man since he brought the note to the priest, but he still keeps the children to school. From the above narrative you may plainly see that even the Carmelites do not place such great confidence in the priesthood as they formerly did. Our prayer meetings are still carried on as usual, and also the sabbath-school without any alteration. The presbyterians are giving one cwt. of meal in the fortnight to the poorer children who attend their sabbath school in Tully, and as far as I could learn in all their other schools. The distress among the lower order as regards food is increasing daily. May we labour for that meat which endureth unto everlasting life, is my desire.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

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PASSAGES IN THE LIFE OF THE LATE ROBERT HALDANE, ESQ.

BY THE REV. WILLIAM INNES, D.D.

HAVING had much early and close intercourse with the late Robert Haldane, Esq., and as the religious movement that took place towards the end of last century in Scotland in a great measure originated with him, I should mention it more particularly. And here I may first notice a striking example of the secret bond by which, in the administration of Providence and grace, one event is frequently connected with another. Having received, when in Stirling, the first number of the Periodical Accounts of the Baptist Mission in India, I sent it to Mr. Haldane, then residing in that neighbourhood. He was exceedingly struck with the perusal of it. It gave him a new view of the importance of true religion, to think that Dr. Carey should leave his native country to make it known in a foreign land. This led him to the careful study of the evidence of the Christian faith, and he entered on the examination of this subject under this maxim, Christianity is either everything or nothing, if it be true it warrants every sacrifice and every exertion to promote its influence; if it be not, let us lay aside the hypocrisy of professing to believe it. After reading with his own vigorous mind every book of value he could find on the subject, among others Lardner's large work, he rose from the perusal of them fully satisfied of the divine authority of the word of God. He then projected the plan of selling his beautiful estate of Airthrey, and devoting the proceeds to the propagation of the gospel. He first thought of proceeding to India and of forming a Christian establishment in Bengal, with the view of instructing the natives in the Christian faith. For this purpose he invited the late Dr. Bogue of Gosport, the late Mr. Ewing of Glasgow, and myself, to accompany him. And here I must add, that a very liberal sum was proposed if any of the party from bad health or any other cause wished

to return. All had agreed to the proposal, but before it could be carried into effect it was necessary to procure the permission of the East India Company, as at that period none could remain in India without it. This led to a correspondence between the late Lord Melville and Mr. Haldane on the subject, which issued in any such permission being decidedly refused.

Being thwarted in this first attempt to employ his property in the propagation of Christianity abroad, he directed his attention to his native land, and proceeded to educate pious young men for the preaching of the gospel through the country. The first class of twelve or fourteen was placed under Mr. Ewing, he having left the establishment in the year 1798. I left it in May, 1799, to preach in the Tabernacle, which Mr. Haldane built at Dundee. The second class of above forty students was placed under my tuition for a twelvemonth in 1800. The following year that class proceeded to Glasgow, and was placed for the same period under Mr. Ewing, and during that second year I had another class of twenty-two. Thus above sixty young men were in a state of training for the preaching of the gospel entirely at Mr. Haldane's expense. The subsequent classes were transferred to Edinburgh, where the late Messrs. Canne, Atkinson, Stephens, and others were employed in instructing them. I cannot give their number, but I may safely say that hundreds were thus educated for the ministry of the gospel.

In the year 1816, after the conclusion of the war, Mr. Haldane went to Geneva, with the view of promoting the interests of the gospel in that city. He had a letter of introduction to a clergyman there, but seeing no opening for usefulness, he was on the eve of quitting it in two days, when by a striking interposition of Providence he was detained for more than six months. The clergyman referred to intended to have accompanied him to see what we would call one of the *lions* of the place, the model of the mountains which was in the neighbourhood. As from indisposition he could not go himself, he sent a student of theology in the carriage. With this young man Mr. Haldane got into close conversation on the gospel. He found him very ignorant, but very willing to listen, and seemed so much interested that he did not leave him till a late hour, and wished to return to the subject on the following day. He then brought another student with him, after that six more, then almost all the theological students requested permission to attend. Mr. Haldane then during three evenings of each week expounded the Epistle to the Romans, the substance of that valuable work which has since been published both in English and French. When I mention that Dr. Malan, Dr. Merle, the well known author of the History of the Reformation, and several others who after labouring zealously and successfully in the cause of the gospel have been called to their reward, were among those who first received just views of divine truth from his lips, it is not easy to calculate the extent of the good that was accomplished, and that shall continue to be accomplished by that visit.

Mr. Haldane afterwards proceeded to Montauban, in the south of France, where similar beneficent effects accompanied his labours. But on these we cannot enter.

When I look at the extensive scale on which Mr. Haldane carried on his plans of usefulness, the number of students he educated, the important situations in which some of them have been placed, while others have been equally devoted in a more limited sphere; when, omitting the names of some who are living I can mention, Mr. Orme, late of

London, who was many years one of the secretaries of the London Missionary Society; the late Mr. Watson of Musselburgh, for a long period the laborious and devoted secretary of that most useful institution, the Congregational Union for Scotland; and though last not least, the late Dr. Russell of Dundee — a host in himself — whose luminous expositions of scripture were so much valued by Christians of all denominations, and who has left such valuable works for the coming generation; when to these I add the numerous places of worship built by Mr. Haldane in different parts of the country, I say, putting all these things together, if I was asked to name the individual who has during this last half century (nay, I might go farther back) done most for the cause of the gospel, I would without hesitation pronounce the name of *Robert Haldane*.

I have now furnished what I was requested to give—a sketch of the movement that took place somewhat above half a century ago.* I shall leave Mr. James Haldane to give an account of the commencement of his own labours. Part of these have been before all, having through the goodness of God been spared to preach the gospel in this place for half a century. But there is one department of labour which the public do not know, but which they ought to know, I refer to his expenditure of time and thought as secretary to the Home Baptist Missionary Society for Scotland. Let no one fear I am going to use the language of eulogy in referring to this subject. This I knew would be equally repugnant to my friend's feelings and my own principles. I have often regretted when I hear Christians using such language in speaking of each other, as if they forgot that there was a text in the bible which says, "What hast thou that thou hast not received?" But it is surely not only allowable, but proper to contemplate with gratitude and satisfaction the Divine goodness in raising up suitable instruments for occupying important spheres of usefulness. This is the sentiment implied in the apostle's language when he says, "They glorified God in me." It is in this light I wish you to view the labours of our brother in this department. It is easy to read an annual report of a society, but they little know the number of letters that must be read and answered before that report can be compiled. This is only known to the members of the committee. This correspondence is so extensive that it requires a large box to contain it. I do not suppose that that box contains any title-deed to the future inheritance. No one would more repudiate such an idea than our beloved brother. That title-deed is only to be found in the bond of the everlasting covenant. But I should not be far wide of the mark should I say that these letters may be considered as containing precious documentary evidence of a personal interest in the heavenly inheritance. If you ask my authority, I reply, "God is not unrighteous to forget your work of faith and labour of love, in that you have ministered to the saints, and do minister." Much have the letters written by our secretary ministered both to the temporal comfort and spiritual instruction of those who received them. I cannot conclude without requesting an interest in the prayers of all the praying people in this audience, not only in behalf of my beloved friend whose preservation to this day has been the occasion of our present meeting, but in behalf of all of us now present engaged in the sacred ministry. If you ask what is the peti-

* This is part of an address delivered by the author at the jubilee of the ordination of the Rev. James Haldane, brother of Mr. Robert Haldane, and pastor of a baptist church in Edinburgh. Ed.

tion we would wish you to present, it can be stated in a few words—that we all have a share of that highest honour that can be conferred on mortals, edifying the church of God, which he has purchased with his blood, and adding to the number of the saved by winning souls to Jesus Christ.

ADDRESS TO THE STUDENTS OF BRISTOL BAPTIST COLLEGE,

AT THE ANNUAL MEETING, JUNE 26TH, 1850.

BY THE REV. GEORGE HENRY DAVIS.

DEAR BRETHREN,—In the short time allotted to this address, and in the wearied state of your own attention, a few practical remarks are all with which I would trouble you. Bear with their plainness, brethren, as coming from one who feels an interest in many of you as personal friends, and in all of you as the hope of the churches.

It is well to take a motto, which may be remembered when all the remarks we have to offer have passed away from your memories, and which may serve to stimulate and encourage when you are called to endure hardness as the soldiers of the cross. The motto which I would give to you each is found in Isaiah xxviii. 16, "He that believeth shall not make haste." The words, as you are aware, properly express the security of the soul that rests for salvation upon the tried stone, the sure foundation which God has laid in Zion. The dove *makes haste* to be gone from the threatening storm; the defeated *make haste* to fly from the battle field, when victors are pursuing; and the conscience-smitten will *make haste* from the presence of the Lamb in the day of his wrath; but he who believes on the Christ of God has no need to flee away, he has a refuge from the storm, a tower of defence against the foe; the shelter of the divine wing is his, and not the frown of the divine anger. This truth, though it be the first elementary principle of the gospel, you will need for your stay and consolation all through your course. Your views of the mighty work to which you are called will be ever enlarging with years; your feeling of inadequacy will deepen, and far from cherishing self-righteousness, the more you strive, the more you will feel how unworthy is every act,—the more closely will you cling to the cross, and find peace in the merits of Jesus our Lord alone. But beyond the proper application of the words as uttered by the prophet, they seem to contain a great general principle that FAITH IS STRENGTH. Faith will stand firm in the day of trial and not make haste from its post. It will wait patiently for the appointed hour and blessing, and not make haste to anticipate them by unlawful means, or abandon hope and turn to some other aim. But unbelief is very weakness. It tosses its victim hither and thither, like the wave of the sea. It flies when the foe appears. It murmurs and struggles restlessly when the suffering comes. It cannot wait the slow ripening of hope. It is ever making haste, and so losing its aim, and involving itself in trouble. The faith of David enabled him to wait through all the delays and dangers of his fugitive condition till God's time should come to receive that crown to which a prophet had anointed him.

Even when his enemy was in his power he would not make haste to the throne by any deed his conscience disapproved. But Saul's acts were hurried and inconsistent through the weakness of his faith, and thus the kingdom was torn from him and established in David and his house for ever.

Now we would impress upon you a particular form of this general principle, which may be thus expressed,—*Faith in your mission will prove your best security against those hasty steps which are at the same time an indication of weakness, and a pregnant source of trouble.*

Faith in your mission! Do you then believe, brethren, that the Lord Christ has appointed pastors and teachers in his church to feed the flock with holy truth, and guide it with loving discipline, till He—the chief Shepherd shall appear? Do you believe that you individually are called of the Lord to consecrate yourselves to this service? Does this your faith rest upon something more than the excitement of first love? Is it based upon a calm, continuous, and ever-strengthening conviction, encouraged by advisers who are as interested in the welfare of the churches as in yourselves, and justified by the ascertained possession of the necessary gifts and qualifications? Has the voice of the heart harmonized with the voice of events, and have both been clear and distinct in their summons to give up all other engagements and devote yourselves to this alone? When first you enter on your academical course you are hardly in a position to give an answer to these questions. But as time passes on, excitement dies away, and you learn whether you have been actuated by principle or mere emotion. Your qualifications are tested, and you learn how far you are mentally and physically able to bear the study and the toil without which no man can be long successful, as a pastor, in the present day of ever-extending intelligence. If your call be not clear to your consciences, brethren, I entreat you in the name of the Lord to give up the ministry, and turn again to your previous avocations. Save yourselves from the inevitable misery that awaits you. Save the churches from the withering results of an unsent ministry. Think not there is dishonour in such a course. Think not that secular employment will prevent your doing high service in the church. Oh no! the honour, and the safety, and the blessing, all lie in the mortification of self, and in the cheerful occupation of that position our Master on high has assigned us. But if you and all verily *believe in your mission from Heaven*, then let me point out to you some of the results of that faith on your present and future course.

I. Faith in your mission will restrain you from a hasty and unprepared beginning. Some regiments at Waterloo who were not immediately engaged, were full of murmuring and discontent that their brethren should be in the thick of the fight, reaping death and deathless fame, while they were obliged to remain as spectators. But had they yielded to their eagerness and thus disturbed the plans of their commander, their untamed zeal would have lost the battle. Some such feelings may be yours during the years of preparation. You may envy the elders fully engaged in all the burden and heat of the day. You may seize with avidity every opportunity for preaching. You may begin to depreciate your studies, and say, "Of what value is all this classic lore, these dry metaphysics, this reasoning in lines and angles, and even this cold formal theology? We long to be at our real work; our hearts pant for the excitement of the battle." They who thus make haste, brethren,

will leave for the fields of labour with minds half trained, and with habits half disciplined; their wasted energies will soon begin to fail them, and in a few months or years at most they will sigh over the folly which neglected to improve the time of preparation,—which was more eager to begin than to be duly fitted for continuous toil. Against this very natural haste of youthful and ardent minds a calm faith in your mission will be the best preservative. Influenced by that faith you will feel the hour of leaving college comes all too soon, rather than with tardy steps. Every year of your appointed course will be regarded as a precious season which cannot be over valued. Every study that can improve your faculties or enlarge your knowledge will be pursued with diligence and prayer. "Inasmuch as our mission," you will say to yourselves, "will involve the understanding and the explanation of written records, we must learn the tongues in which they were penned; the rules by which we may distinguish the spurious from the true; the principles of interpretation that we may give the real and not the apparent sense of the writers. As we shall have to contend with men of profound skill in dialectics, we will make ourselves familiar with the laws of true reasonings, and with every form of sophism by which error is insinuated as if it were truth; and accustom ourselves to the most abstract forms of demonstration presented to us in pure mathematics. Inasmuch as we have to rouse men to a course of life and action to which they are naturally indisposed, and their blood will be demanded at our hands, we will acquaint ourselves with all the springs by which human beings are moved, that we may present the truth entrusted to our keeping in forms most adapted to attract. We will learn how to seek out acceptable words—words of the wise that shall be like nails fastened in a sure place. Inasmuch as we shall have to preside amid assemblies of free men, wherein there is necessarily every opportunity presented for the disturbance of that peace which is essential to the prosperity of the church, we will habituate ourselves to self-control, make ourselves masters of the Lord's will for the government of the churches, and the best modes of securing unity and co-operation, which the wisdom of our fathers has handed down." Oh, brethren, to what a work we are called! It is not merely the work of an evangelist—to make known the first elements of the gospel, *that* were comparatively easy; but it is to teach Christ's people *all* that Christ has commanded, to defend Christ's religion from every attack of the infidel, to distinguish the truth on all points of doctrine and practice from the specious forms of error which nineteen centuries have developed and spread over the earth; to preserve the divine life in the individual soul; to stir up the church to activity, to inspirit and preside over all its organizations for usefulness. Who is sufficient for these things! How short is the time for preparation for such service! Instead of rushing hastily into it our prayer will rather be, "Lord, prepare us; continue to us all time and means for preparation, lest we bring dishonour on thy name who hast called us to this high work."

I speak only of the cultivation of your natural gifts. The indispensable qualification of the presence of the Spirit I assume in your possession of a divine call. But the presence of the Spirit, instead of being made the substitute for preparation, as ignorance at times blasphemes, is the great argument for cultivating to the highest point those powers which He condescends to use in the new creation.

The call of the apostle to the gentiles

as extraordinary and miraculous. No eavenly influence was withheld. His revious education was complete; and et he was required by the Lord to spend hree years in the quiet retirement of Arabia, studying the divine oracles under he guidance of the new light that had been conferred upon him, before he was ntroduced to his work. A similar period did the Lord employ in training his other apostles, under his own eyes, by his own gracious words and inspiring example. And consider Jesus himself. He understood his designation from the womb; even in childhood he would be about his Father's business; but thirty years were accomplished before he opened his heavenly commission. And during all that time he—

> "with holiest meditations fed
> Into himself descended, and full oft
> All his great work to come before him set;
> How to begin—how to accomplish best
> His end of being on earth—and mission high."

Consider these things, brethren, and let faith in your mission secure you from an immature commencement.

II. Faith in your mission will preserve you from undue haste in the formation and expression of your opinions. Your views of divine truth, when entering upon your studies, are merely traditionary. Your minds have passively received the impress of the teaching of the Sunday school and the pulpit. But you have not made these things as yet your own. Your convictions go no further than your experiences. The power of sin you know, for you have felt its plague; the power of Christ to save you know, for you have rejoiced in the assurance of sin forgiven. But other truths which you appear to know are mere pupilary opinions. Now these, your studies are very likely to affect. You will be brought into contact with new views on various topics of highest interest. Their very novelty will give them charms in your eyes. They may be presented with a fascinating eloquence, and an appearance of strict logical reasoning. On their perusal a new light seems to be diffused in your minds. A conscious joy arises in your hearts at your possession. You begin to esteem but lightly all your old doctrines. If one were incorrect, all may prove equally incorrect on examination. You become as anxious to express your new opinions as you were hasty in adopting them. The zeal of proselytes burns in your breasts, and your tongues speak out of the abundance of your late imported wisdom.

Your traditionary views are likely to be severely tested in the present day on one or two subjects, to which it may not be inappropriate to refer. The first is the duration of future punishment. The spirit of the age is eminently benevolent. The poor and the prisoner are becoming the objects of sympathy and care. There is a growing conviction that to the neglect of society may be traced not only much of the destitution but of the crime which unhappily abounds. We are not satisfied merely to punish but we desire to reform; we would not only cure but prevent. In the social economy men are beginning to preach salvation and not damnation. Our theology is always affected by the spirit of the time; and this spirit has not only modified our general statements as to God's future dealings with guilty man, leading us rather to preach life than death, love than terror; but it has induced some boldly to deny the eternity of future punishment, and by a logical necessity, the immortality of man. Now the young are more likely to yield themselves unreservedly to the spirit of the age than are the more experienced in years; and under these influences it is very easy to conceive how these new theological views will

recommend themselves to your immediate adoption and utterance.

The second point of coming disputation is the inspiration of the scriptures. The spirit of the age is free and self-asserting. The days of authority are numbered and are fast drawing to a close. Man is to be independent; and listen to his own heart rather than to the usurping teacher. He is to walk by the light of his own instructions rather than by the torch which others hold out. Such a spirit must tell even on the book which claims to be supreme arbiter in all matters of faith and practice. Under its influence the objections to the plenary inspiration seem insuperable. The discrepancies in narrative, the mistakes in science, swell from mole hills into mountains. The division of inspiration into superintendency, elevation, and suggestion, appears but a human device to mystify what cannot be defended. Yet you cannot cast off the anchor and let the vessel drift; you feel that, parting from the divine authority of holy writ, you get amidst sands, and rocks, and ruin. In this state of mind you seize hold on the first theory that presents itself, and deem its reception necessary to the preservation of faith. Perhaps you meet with the "Philosophy of Religion," and having mastered its first principles, you learn that revelation is a process by which knowledge is communicated to an intelligent being — that it is, therefore, a mode of intelligence—that it belongs to the intuitional and not the logical consciousness—that inspiration is the power of receiving the object presented in revelation—that it is not mechanical but dynamical—that it is not a new faculty but one supernaturally elevated—that it involves no power of working miracles, no special dictation of actual words, no distinct commission to write. These views may appear to give consistency to the progressive character of scripture morality —to account for the minor discrepancies of the writers, and for the formation of the sacred canon, and they will be at once received and proclaimed as overcoming difficulties, without any perception of the enormous difficulties by which they are themselves attended.

A third subject on which you are likely to be deeply moved is the organization of the churches. The most casual reader of the New Testament will perceive that all saints in any one city constituted but one church—that they were under the oversight of a plurality of elders or bishops — that teaching was not confined to the eldership, but *under its superintendence* was the duty of every brother who possessed the gift. These are views which exactly coincide with that freedom and self-assertion which we deem characteristics of our times, and when they come proposed to us by one of our master minds, with all the charms of the chastest eloquence, and recommended as necessary for the healthy development and growth of the spiritual life of the churches, young men may easily be forgiven if they exaggerate their importance, and make haste to carry them into execution. Now, for immoderate haste in adopting any new opinions, or for the injudicious expression of them, I know of no better remedy than *faith in your mission*. Do you indeed believe that you are sent to preach truth—truth as it is in Jesus; sent by him who is the truth, the way, the life; by him whose it is to give the Spirit to lead into all truth, and who has promised to give wisdom liberally, and upbraid not our ignorance? Then surely there will be much, and continuous, and fervent prayer to him—there will be a very studious, and diligent, and persevering examination

of his own statements—there will be a careful application first of one theory, and then of another, and candid as careful, to see which may best suit all the difficulties of the proposed case—there will be open and free converse with the living church, that we may know how others have been led—there will be a rejection from the heart of all prejudice and passion—there will be a holy fear lest we should lead astray, or infuse our teaching with any element of error however minute—there will be an avoidance in our public ministry of all subjects on which we have not fully made up our minds—and there will be a well prepared, and cautious, and inoffensive utterance of whatever, after painful and prayerful investigation, recommends itself as truth. And, if in the formation of opinion on matters of the highest import, this slow procedure is desirable, surely there will be no undue haste in forcing upon the people of our charge any mere mechanical changes. As to church order we will not merely ask what was the *form* of apostolical times, but what was the *spirit*, and whether, in the present state of society, that spirit is not more fully developed by our present organizations than it could be under the renewal of the old. We shall observe whether those communities which carry out these views, as the Friends for instance, have really a better superintendence, or a more spiritual and comprehensive teaching, than is afforded to our churches, or whether the effect has not been to throw the public ministration into the hands of women, because the men absorbed in business have no time for meditation. And if after all we should deem it imperative on us to act, faith in our mission will enable us to proceed in that deliberate, calm, forbearing, loving spirit, that instead of the confusion and disorder which would ensue upon haste, all changes may be effected, while the unity of the spirit is preserved in the bond of peace. "He that believeth shall not make haste."

III. When settled in charges, faith in your mission will preserve you from hasty and inconsiderate removals. There is in the union of a pastor to his people something analogous to the union of a wedded pair. For a short time there is on both sides so much watchful care of the feelings that the union seems pregnant only with blessedness. But in a few months a period of uneasiness, perhaps, succeeds. The peculiar character and temperament of both become more developed. There is disappointment and misapprehension. Where true affection and wisdom exist, this period soon passes away, and gives place to a long future rendered happy by mutual forbearance and consideration. Where there is passion and folly this period is but the commencement of interminable bitternesses that destroy the peace of life. And just so is it with pastor and people. At first congratulation alone is heard on all sides. The people are proud of their young pastor's gifts, are regular in attendance, and are gratified by the revival of the congregation. The pastor is charmed with the warmth and interest of his flock, believes all the pleasant things that are whispered to him, and the pleasanter which his own imagination suggests. Nothing can be more grateful than the harmony of feeling in both sides. But soon ensues another and a different mood. The people find their pastor is not quite an angel, and in their disappointment begin to think him less than a Christian. The subsidence of their own excited feelings induces them to think that the want of interest lies in the preaching, and not in themselves. They begin to complain of sameness, of deficiency; to point out and exaggerate defects, to condemn with silence if not with slander. Those

in the congregation who were not cordial, as some such there ever will be, seize the opportunity for venting their displeasure; and a tone of coldness, indifference, neglect, or opposition, gradually steals over a large portion of the church. It is soon observed by the pastor, and if he be slow to believe it, some unkind hint or some rude rebuff from one bolder in his vulgarity than the rest, will open his eyes to the changed condition of feeling. Then there will be the thought and speech of separation. Weakness will at once be for moving its wings and flying away. So speedy a removal after so promising a commencement will deeply injure the people, and seriously affect the character of the pastor. Weakness at times receives the punishment of guilt, because the results of weakness to society are frequently as injurious as those of crime.

Now faith in your mission, which will prevent a hasty and ill-considered settlement, will also preserve you from a speedy flight, when the clouds return after the sunshine. You will feel that the Lord has called you to that position, not to tread a flowery path, but to war a good warfare, and that he is now proving your fidelity, your forbearance, your love, that both you and the churches may know whether you are fitted for any higher sphere. You will, therefore, meet the trial not unprepared. You will now endeavour to exhibit the wisdom of the serpent with the harmlessness of the dove. You will put more vigour and earnestness into your discourses; while in private you disarm opposition by meekness. You will speak the word of the Lord with all boldness as you ought to speak it, yet with all gentleness as a mother is gentle with her children. You will thus impress your people with the conviction that you are no mere hireling seeking a respectable position amongst men; but a true-called servant of Christ full of faith and of the Holy Ghost, whom they must reverence and esteem highly in love for *your* works' sake, and *their own* souls' sake. Thus the time of uneasiness will pass, and many years of happy and profitable service succeed. Human feelings will give place to divine principles. Your faith will meet its reward. As you have honoured him in the day of trial he will honour you in the field of labour.

IV. In the fourth place I would observe (and though the observation ought in order to have occupied the previous place, I have retained it to the last in the hope of deeper attention)—Faith in your mission will preserve you from too hastily involving yourselves in the joys or cares of domestic life. This is a subject of considerable interest at all times, but it is of the last importance in the times passing over us. Our principles are being tested. Our wealthier families are melting from us. We have less and less power to reach the poor. The priestly doctrines, which have been so extensively revived in the establishment, will awaken a corresponding revival of superstition in the people. The minister of truth addressing the understanding and the heart will be despised. The minister of rite and ceremony, the tangible religion of the world, addressing the imagination and the passions, will be followed by the prostrate multitudes. You, therefore, brethren, as teachers of a spiritual religion, which is no longer fashionable, must prepare for scorn and poverty. The children of God have ever been few, and their fewness will now be made apparent. The sources of your support therefore will be diminished. The day of false peace, because principles were sleeping, is past, and you will have to buckle on armour, to contend for the faith once delivered to the

saints, and to resist at any cost the powers that, under a pretence of godliness, are usurping the throne and rights of Emmanuel.

In such a time as this the last object of your thoughts and desires should be the peaceful calm of domestic life; the first, how you may please and serve your Lord, who has sent you to uphold his honour against a world of foes. In any union you form the interest of Christ's church, rather than your own feelings, will predominate in your minds. You will consider not what is grateful to the eye, or pleasing to the intellect, or profitable to the support of your temporal condition, but what may aid you in your spiritual life and toil. Alas! brethren, how often are these things pursued on principles, at which even the world might blush, and how often is a total wreck of usefulness and character the result!

It would be easy to increase the number of these illustrations of the general statement. But enough has been said to demonstrate the value of this "faith in your mission." If I am only successful in convincing of this, and attaching it to a short proverbial expression, which will easily cling to your memories, I am quite willing to bear the censure of the criticism, that I have diverged from the proper meaning of the text, and suspended more upon it than it was designed to bear. Be it so. The truth of our statements yet remains, and "faith in your mission" is seen to be attended with the most beneficial practical results.

Faith in his mission was the secret of the abounding labours, the long-suffering and joyful endurance, the glowing eloquence and noble daring, the combined meekness and courage of the apostle to the gentiles. Paul was never weak, because in the faith of his heart the exalted Lord who had sent him stood by him, whether he pleaded as a prisoner for his life, whether he fought with wild beasts at Ephesus, or bearded the lion in his den at Rome, whether he lashed the multitudes at Jerusalem into fury, or poured out his prayers and tears over his children in the gospel. And if you are to exhibit anything of the power of Paul you must be influenced by the same principle.

If without this conviction you enter upon this work, preaching without having been sent from on high, but summoned only by pride, or ambition, or the baser love of lucre and respectability, then, whatever your natural talents, and whatever the exertions impelled by interested motives, a blight will rest upon your souls; a vain, and puffing, and transitory popularity will be your highest gain; but no solid spiritual good will be either possessed or imparted; and after a restless course you will sink heart-sickened into the grave, to appear before Him whose glory you have usurped, and whose mighty works of grace you have made the mere instrument of your own advance upon earth.

If, then, faith in your mission be thus essential it ought to be carefully preserved and cherished. Like faith in providence and grace, it will be severely tried. Before long you will begin to ask yourselves with fear and doubt, Am I in my right vocation? Has the Lord indeed called me? If so, why am I thus? why this difficulty in finding topics of discourse? why this dulness of spirit? why this slowness of success? Happy is the man who, when such questions force themselves on his attention, can review the evidences of the past and find them solid still! who can strengthen himself in the assurance he is a prophet of the Lord. In sadness it may be at the small results of toil, but yet in calmness, and firmness, and inward rejoicing in the Lord, will he still work on, till the cloud shall have

past, and the pleasure of the Lord shall prosper in his hand!

Take, then, this, dear brethren, for your motto, let it be emblazoned on the shield of your hearts; it will strengthen you in the day of battle, and in the hour of victory secure all the praise and the glory to the Lord of our mission and the author of our faith—"He that believeth shall not make haste."

A SERMON ON THE DEATH OF SIR ROBERT PEEL, BART.

DELIVERED IN BLOOMSBURY CHAPEL, JULY 7, 1850,

BY THE REV. WILLIAM BROCK.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—ISAIAH xl. 6—8.

THE ministers of Christ are represented as watchmen. They are required by their divine Master to mark the approach of danger; to give the people warning; to proclaim with distinctness and with power the means and the method of escape. They watch for their people's souls as those who must give account. In pursuance of their solemn duty they observe the varied intimations of divine providence. Their post is the watchtower, whence they look out for the occurrence of events which they may turn to good account. God's dealings with mankind are often illustrative and confirmatory of his declarations to mankind, of which illustration and confirmation it becomes the watchman to take advantage. Voices address him, of which, presuming him to be a faithful and wakeful watchman, he will take earnest heed. Voices have been heard of late, my brethren, which have been enough to startle even an unwakeful watchman. I own that I have been startled. I have heard a voice say, "Cry." Yea, I hear a voice now saying to me, "Cry unto the people, lift up your voice and cry unto them aloud." With reverence and godly fear I ask, "What shall I cry? What just now must be the subject of specific warning? What must be the burden of my appeal?" The rejoinder comes *too* promptly, we had almost said, and too significantly withal. Pointing to a place in our senate-house, whence came so recently the oratory and the argument of our most illustrious modern statesman, and reminding me that that place is vacant now, the voice saith, "Let this be the substance of your cry, 'All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." The course is thus marked out for me. I am to take God's dealings in connexion with God's declarations, and with them in combination to cry unto you as in his name. The Lord the Spirit so work upon you and upon me that the cry may not be in vain! Hearken, then, as men ought to hearken whose character and whose destiny are at stake! "ALL FLESH IS GRASS." Mankind are here described by the phrase "all flesh." There are the young and the aged, with multitudes intermediate between them both. So there are the wealthy and the poor.

There are believers, the illustrious and the obscure. Then, moreover, there are the godly and the profane. Humanity is a large whole, but of our whole humanity we speak now. And it is grass. You may have lately seen the grass growing and luxuriating in our meadows and our parks. As the spring opened upon us and the summer advanced they were caused to bring forth the green things, each according to his kind, and amongst the rest the green grass. How fresh it was! how verdant! how graceful! how full of the principle of life! But, in regard to much of it, where is it now? In regard to the rest of it, where will it be ere long? By the mower's scythe it has been cut down, or by irresistible tendencies it will inevitably hasten to decay. You cannot save it. The grass *must* wither. It *may* be cut down. If it symbolize the beautiful, it does equally symbolize the perishable. If it be a type of the things which are admirable it is at the same time a type of the things which are evanescent. And, as symbolizing the perishable and the evanescent, it is introduced here. All flesh is grass, inasmuch as all flesh is certainly liable to natural decay, and also to sudden death. Where, brethren, where is the man that liveth who shall not see death? Of the nine hundred millions existing at this hour, of which single individual among them all would you say, "*He* will not die?" You are ignorant of the climate, of the customs, of the language, of the constitution, of the character of those millions, but you are in no wise ignorant of their mortality. Were you to go into any village or town, or city under heaven, you would find its necropolis, its cemetery, its burning or its burying-place of the dead. And were you to inquire into the history of its burial-place, you would learn that its origin was coeval with the origin of the city, the village, the town itself. Go where you may, there is the funeral pile or the graveyard. Wander where you will, you will see the mourners going about the streets. Whatever you could not be sure of without inquiry, of this everywhere you might be sure at once, "The place that now knoweth these strangers to me will, ere long, know them no more." Remain but a little while and you will see one and yet another group going to the grave to weep there. What meets your eye as you look on yonder panorama of the Overland Passage to India; there you have to look on the mausoleums and memorials of the dead. There is, in fact, mortality wherever there is humanity. Hence, there is mortality here. You and I are as the grass of the field. We are dying daily. Life is constantly wasting. It is expenditure—life is expenditure. There is so much of it, and no more. Every moment lessens the amount of it, and by no possible process can the amount be renewed. As surely as we are living now, so surely shall we be dying ere very long. Who doubts this? None of you. Who forgets this? Almost all of you. When are you found so numbering your days as to apply your hearts unto wisdom? Where the evidence of your consideration of your latter end? I remember. There is evidence of your consideration here and there. You have, as the phrase goes, you have insured your lives. Yes, knowing that you are like the grass, which to-day is and to-morrow is cast into the oven, you have guarded against a temporal contingency—a contingency, moreover, relating not to yourself at all but to others. You *have* done this. But you have not done more. There is a spiritual contingency—and a spiritual contingency relating with prodigious and portentous moment to yourself. Against that you have not guarded. You have not made provision

for yourself at death. Though about to die, you are unprepared for death. Wherefore the voice bids me cry to you. I do its bidding by entreating you to get ready for the coming dissolution, by imploring you to consider your latter end. Do you say to me, "It may not come yet?" Mark, you cannot put it stronger. You say, "It *may* not." You dare not say, "It *will* not." Your latter end may not come yet. Granted. *But it may.* To-night your soul may be required of you. And only with a may-be of such magnitude as that, what can you want more as an inducement to seek the Lord? Were the probabilities tenfold, ten thousandfold less than they are that you are about to die, the very slightest probability of an event whose consequences are so tremendous should be enough to lead you to prepare. He that is unjust, mind, will be unjust still. There is no preparation after death. There is no probation in the future state. Whatever you do to be saved you must do now. "Now is the accepted time, now is the day of salvation." All flesh is grass, you among the rest. "AND ALL THE GOODLINESS THEREOF IS AS THE FLOWER OF THE FIELD." The term goodliness refers us to that which is most highly esteemed amongst mankind. As we look upon an individual whose person is well proportioned, whose bearing is graceful, whose countenance is beautiful, we pronounce that such an one is goodly. As we look upon an individual whose mind is active, and acute, and powerful, enabling its possessor to rise from material things to things which are immaterial, and there in lofty abstractions and sublime investigations to dwell upon the government and the works of God we pronounce that such an one is goodly. As we look upon an individual whose life is spent in doing good, who lives to advance by patriotic efforts and philanthropic aims the benefit of his fellow man, we pronounce that such an one is goodly. Physical, mental, moral excellency is termed goodliness. Severally, especially in combination, they constitute what Peter calls "the glory of man." To such glory the text specifically refers; not to exclude it from the liabilities of mortality, but expressly and solemnly to include it within those liabilities. "All the goodliness thereof." I can understand how by some it would have been expected, and how by many more it would have been desired, that the fact should have been after this manner —"All flesh is grass, but the goodliness thereof, its more exquisite specimens, its more noble samples, its choicer, rarer, finer instances, they are not grass. Decay is not their portion, dissolution is not their destiny, death is not their lot. Others are the children of mortality, they are exempt." But it is otherwise. Goodly as they are they are not exempt. They are flowers among the grass, if you will. There is pre-eminence which attracts, and there is excellence which delights, but the flower is as fading as the grass. The goodly and the ungoodly alike must die. And this I am to proclaim to you to-night. The voice saith, "Cry aloud to the wise man glorying in his wisdom, and to the rich man glorying in his riches, and to the strong man glorying in his strength, and beseech them to beware, for all such glorying is vain." The voice saith, "Cry aloud to the young men ambitious of rank and renown, to the maidens proud of their acknowledged loveliness, to the old men doating on their accumulated wealth, to the children who never think that they may die." "Cry aloud to the people all, that they awake at once from their supineness, for behold the Judge standeth at the door." I hear the voice saying all this to me with a solemnity and force which have never

been surpassed. But a few days ago there entered the council chamber of the Commons of this great realm a man of portly bearing, of dignified demeanour, of vigorous and robust health. To none in that assembly was he an object of indifference. To by far the greater number was he an object of profound respect. For forty years and more had he frequented that council chamber, and for the better part of forty years had he been recognized there as an illustrious man. No other man of all his parliamentary associates of late so illustrious as was he. Identified closely with his country's modern history, and devoted heart and soul to the promotion of his country's welfare, he took his place in our senate house as was his wont, and yet not merely as he had been wont more recently to take it, for to him was attention just then directed, and in him were such hopes just then concentred, as to render every word he might choose to utter an oracle, and any intimation of his designs a signal either for important action or reaction in our own and throughout other lands. Of no man living at that hour would it have been said more truly than of him as the British parliament was hanging on his lips, "There, that is the glory of man." Naught was wanting that the world could supply. It was goodliness in full maturity. There was health, there was affluence, there was rank, there was intellect, there was reputation, there was character; and awaiting him, as he went home, was an endeared family whose reverence for him, sweetly blending with affection, just perfected his goodliness, enriching it with choicest fascination, crowning it with consummate charm. The scene had closed. Presently in the hands of the multitude was the report of the oration he had delivered, of the judgment he had pronounced. Never was admiration of the man higher. Even those with whom he differed admired, some of them the most of all. With unswerving, patriotic fidelity to his convictions he had honourably mingled right masculine candour towards themselves. Throughout the length and breadth of our noble commonwealth he was during that day recognized and lauded as a man of high renown. But what came next? Ere that day of universal recognition of his goodliness had passed, what occurred? An accident, as men speak. And what then? A bulletin announcing deep solicitude as to the probable result. And what then? Other bulletins trembling between the faintest hopes and the strongest fears. And what then? Another bulletin — "Sir Robert Peel has been getting rapidly worse since seven o'clock." And what then? Inaction, dissolution, and death. Yes, brethren, within a day or two, the man who as England's greatest commoner was still holding his country in attention was dead and gone. The place that knew him in the deliberations of our legislature will know him no more. The place that knew him in the consultations of the philanthropic will know him no more. The place that knew him at the table of his sovereign will know him no more. The place that knew him relaxing in his noble gallery, or rusticating in his patrimonial domain, will know him no more. The place that knew him, and that loved to know him in the bosom of his domestic blessedness will know him no more. No, with all his goodliness he is dead and gone! The voice saith cry, and full well do I know what to cry,—"Men and brethren, be ye ready, for in such an hour as ye think not the Son of man cometh." Oh! how loud the voice which comes to us from that statesman's mansion whither his body has been conveyed! Loud have been other voices thence in times not long since

past, voices to which sovereigns have listened with respect, and by which the destinies of nations have been fixed. But no voice from Tamworth ever equalled the present one in depth of solemnity and force. "He being dead yet speaketh." Are you prepared to die? It asks you this. Ye active and honourable merchants, are you prepared to die? Ye labourers and honest artizans, are you prepared to die? Ye ambitious aspirants for renown, are you prepared to die? Ye members of the British parliament, are you prepared to die? Ye parents, children, servants, are you prepared to die? Should *you* meet with a fatal accident, and after lingering amidst excruciating agony for a little while go to appear before God, are you ready to appear there? Are your sins forgiven through faith in the precious blood of Christ? Is your heart regenerated by the grace of the Holy Spirit? Have you that love for holiness which every man must have ere he would be at home in heaven? Hear the direction whilst as yet it may be heard—the direction I mean of the Son of God, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Lose no more time in believing on him. Postpone no more to the anguish and lassitude of a dying hour the mighty and momentous task of meetening for the inheritance of the saints in light. The voice saith, cry, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass." BECAUSE THE SPIRIT OF THE LORD BLOWETH UPON IT. Here we are reminded of the sovereignty of the Lord our God. There are proximate and secondary causes of death in every case. Constitutional disease, or malady superinduced by contagion, or injuries casually inflicted by agencies around us may be such a cause. But something does cause our death. Well, indeed, are we aware of the cause of the death which we so sincerely deplore. The leading journal calls it "the merest trifle, the silly panic or the momentary impatience of a brute." Take it so. How might that panic have been quieted! How might that impatience have been checked! Just as in other cases by which we have been more immediately affected. How might one thing have been prevented! How might another thing have been induced, and then, as a consequence, precious life would have been spared. Far from me be the inculcation of indifference to secondary causes. Let us ever use all precaution, and ever use it discreetly and vigorously both against accident and disease too. And when they occur let us resort to all available resources for recovery and relief. No man can lawfully leave those resources unemployed, either for others or himself. But, when they fail and death ensues, our business is at once to recognize devoutly the sovereignty of God. He ordained the calamity. It has come to pass because so it seemed good in his sight. There is an appointed time to man upon the earth. There is his time to be born and there is his time to die. The flower fadeth *because* the spirit of the Lord bloweth upon it. Why he blows upon it at one time rather than at another time, more violently in one case and more gently in another, we cannot tell. The mode and the time appertain wholly to him. But he does it, as in our present national calamity. The panic and impatience of that brute animal might have been prevented had it seemed good unto God. It seemed good to him not to prevent it, and here we are in our dependence and our littleness, and our nothingness, required humbly and evangelically to say, "It is the Lord." He gives and he taketh

away. He killeth and he maketh alive. He giveth no account of his matters. It is his glory to conceal a thing. He is a God that hideth himself. None can stay his hand. None can say to him, What doest thou? Oh, the vanity of man at his best estate! Oh, the supremacy of the great God! He doeth that in a single moment at which an empire, yea, empire after empire, stands in awe. But there is more than this. There is, as there always is in God's blessed word, there is relief for this ordination of mortality. "The grass withereth, the flower fadeth: BUT THE WORD OF OUR GOD SHALL STAND FOR EVER." We are not consigned to the contingencies of a miserable uncertainty, neither are we abandoned to a fearful looking for of the bitterness of death. In the midst of all the ravages of mortality we are provided with a portion that is immortal. We have in the revelations of the everlasting gospel a heritage of consolation over which death has no power. The word of our God declares that there is actually existing an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for the saints. The word of our God declares that whosoever will seek for that inheritance through Jesus Christ shall become entitled to it at once, and ultimately shall become possessed of it unto eternal life. The word of our God declares that no weakness, no guiltiness, need exclude any man from that inheritance, inasmuch as the Redeemer is able to save unto the uttermost all who come unto God by him. The word of our God declares that death is the vanquished one and not the victor, that ours is the victory through Jesus Christ, that though we fall we shall arise again, that because our Forerunner lives we shall live also. And all these declarations are declarations of truth which is indestructible; declarations of fact which is impregnable; declarations of reality which is inviolable. They are declarations about actual, unalterable, enduring things. Nothing can subvert them. Nothing can render them of no effect. Hence I would have you go away solemn but not gloomy, thoughtful but not despondent. You can't retain the goodliness of this life: you may retain for ever the goodliness of the life to come. You can't live always here: you may live always in heaven. You must die: you may die with a good hope through grace that, absent from the body you shall be present with the Lord.

INFANT BAPTISM THE ORIGIN OF THE DOCTRINE OF BAPTISMAL REGENERATION.

BY THE RIGHT HONOURABLE LORD CONGLETON.

THE doctrine of the Prayer-book of the church of England ascribes regeneration with the Holy Spirit to baptism. By this I do not mean to say that *the members* of the church of England hold that doctrine. I believe the great majority of those who have seriously considered the question, "What shall I do to be saved?" do *not* hold it. How they can consent to bring up their children from their earliest youth, with an *untruth* in their mouths touching their eternal salvation; and how such of them as are clergymen can, in the baptismal services, *ask* God to do a thing that they do not believe He is in

the habit of doing, and *thank* him for doing what they have no reason to believe he does, I must leave to themselves to answer.

But I cannot drop the matter here. I believe the doctrine of baptismal regeneration with the Holy Spirit to be not only *unscriptural*, but also *a deadly error*. I consider those who *really* hold it, *i. e.*, who are not conscious of their having come to God in any other way than through this baptism, are utterly deceiving themselves in thinking themselves Christians. The very first practical step towards salvation has not been taken by them; namely, a personal dealing with God, in the way of going to him and acknowledging they are sinners, "without strength" to do anything good (Rom. viii. 7, 8; v. 6), after the manner of the publican, who cried, "God, be merciful to me a sinner" (Luke xviii. 13, 14). Others there are who hold it, who are conscious that previously to holding it, they went to God and pleaded guilty, casting themselves upon his free mercy, through the shed blood of his Son. Such, I consider, do not *really* hold it. They are not depending on it, though they profess to hold it; no, not even though they may *now* profess to be depending on it. They have fallen into this snare of the devil subsequently to their taking refuge in the free mercy of God through Jesus Christ.

If the doctrine of baptismal regeneration with the Holy Spirit be once admitted, the whole Christian scheme is on the high-road to utter subversion; for this false doctrine does not stand by itself. If the possession of the benefit of life is made to turn upon the administration of an ordinance, without faith in the individual baptized, then, as a matter of course, the benefit must be reckoned as a thing that it is *possible* to lose, otherwise we shall have salvation without holiness. This, the possibility of the new life (that "everlasting life") being lost, is no small error. But it does not stop here. The result of the benefit being a thing that it is possible to lose, is, that the baptized are *put under a covenant of works*. It depends upon their *conduct* whether they retain the benefit (supposed to be) conferred upon them at baptism or not. The result of being in such a position is, that *a fresh sacrificial offering* is needed to meet fresh transgressions; and, of course, *a priest* to present that offering. The sacrifice thus offered afresh, is (supposed to be) the sacrifice of Christ. Thus the sacrifice of Christ becomes a thing offered again and again; and thus the principle that a sacrifice offered many times, cannot *perfect* the conscience, is brought in, if not professedly yet practically, in the consciences and experience of the worshippers. And, be it remarked, that it is the great sacrifice of the Son of God which thus becomes, in the consciences of the worshippers, stamped with insufficiency. And thus *room is made* for fresh efforts to obtain peace of conscience; namely, for *priestly absolution*, *penances*, *extreme unction*, and *purgatory*. On the other hand, a priest being necessary, priesthood must be assumed by some in the church, to the exclusion of the rest; which brings in the principle that some are *nearer* to God than others,—for those who offer the sacrifice must be nearer to God than those for whom it is offered. And thus, in the very constitution of this worship, the great body of the community are permanently excluded from *nearness* to God.

This perfects the picture. And where do we find ourselves? Just back again in the Mosaical economy, concerning which it is said, "the law made nothing perfect" (Heb. vii. 19), and "as many as are of the works of the law, are under the curse" (Gal. iii. 10). There

is a covenant of *works*, and a *mediating* priesthood composed of *men*, by *sacrificial offering* ministering on *earth*, in a "worldly sanctuary," *outside the presence of God*, that is, in the first or outer tabernacle, though, even into this, the people (the laiety as they are called) cannot enter; and the sacrifice offered, a sacrifice *unable to make* those who do the service, that is, the worshippers, *perfect* as pertaining to the conscience (Rom. x. 5; Heb. ix. 1—10).

This may be fairly called spurious Christianity. There is death in the pot. Can this be called faith in the Son of God? Awful to think that this is the religion of the majority, now increasing, of Christendom. Those who are under this system of worship are utterly deceiving themselves in thinking themselves Christians: but there is this difference between the laiety and the clergy, that the clergy usurp the place of the *Son of God* as the only true *mediating* Priest, now, *by intercession* ministering in *heaven*, the true holiest of all, that is, *in the presence of God*, even for *all* those whom he *has* by one sacrifice once offered *perfected for ever*, and brought *nigh*, even into the holiest of all, as *worshipping priests* unto God (Heb. vii. 23—25; viii. 1, 2; ix. 24; x. 11—22; xiii. 15; 1 Pet. ii. 4, 5, 9).

Seeing then that scripture is so clear, as to the true idea of baptism, and that yet such a deadly error as baptismal regeneration with the Holy Spirit has got abroad, the question naturally arises, How could the thought that *regeneration with the Holy Spirit is bestowed in baptism* ever have arisen?

I believe the answer to be both simple and short. It is the natural result of adopting the practice of *infant* baptism. The moment this is admitted as an unquestionable truth of God, the regeneration of infants with the Holy Spirit at baptism will be pleaded with irresistible force, on the grounds of scripture language itself. If infant baptism be once admitted, *the real difficulty* is not, to show that the Prayer-book of the established church does not contain the doctrine of baptismal regeneration with the Holy Spirit (which many godly men still in the establishment are vainly seeking to do), but that SCRIPTURE does not contain it. The passage in John iii. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," *if applicable to infants*, does not admit of any assurance concerning the salvation of infants, except on the supposition that they get regeneration with the Holy Spirit at the same time that they get the water. The passage in Rom. vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death," must be considered, *if applicable to infants*, conclusive as to the question of the efficacy of infant baptism; and so likewise the passage in Gal. iii. 27, "For as many of you as have been baptized into Christ, have put on Christ." Thus the only *sure* escape from this deadly error, is to be found in the question, What warrant has faith to take up an *infant* and baptize it? FAITH, all will allow, CANNOT ACT WITHOUT A PLAIN WARRANT FROM GOD, and yet there is not in all the New Testament, from one end to the other, a *single command* for the baptism of infants.

ADDRESS DELIVERED BY THE REV. CHARLES CHAPMAN, M.A.,

AT HIS BAPTISM, JULY 7, 1850.*

I FEEL it a serious duty, dear friends, to take advantage of the present opportunity now kindly afforded me to record publicly and in a few words the operations of my mind which have brought me this day as a candidate for the administration of believers' baptism. It is unnecessary as it would be impossible that I should speak particularly of the course in which I was conducted to the determination of quitting the established church as I have done. A sense of my duty to Jesus Christ, however, obliges me to confess that the habits of early education and ignorance of the theoretical and practical evils contained in the state-church system, induced me to undertake its services, from which I now rejoice to be released. Thoughts and feelings arose frequently and strongly in my mind since I had become a minister against the character and discipline of the establishment, from which, doubtless, I should have long since found a deliverance had not the engagements of a retired sphere of labour, and the want of acquaintance with any of the nonconformist brethren, served to continue me in my bonds. I considered my uncomfortable position as one without a remedy, and to which I must patiently submit. I am forced to acknowledge, also, that for a season I was led to trifle or indulge myself with a liberty of opinion in respect to the doctrines of the services and articles of the church of England, a practice, I fear, to which other evangelical ministers besides myself have occasionally resorted, and which practice—as I cannot reconcile it with the principles of conscientious integrity, I am most thankful to have given up. It was, however, upon the recent question concerning the doctrine of baptismal regeneration being the doctrine of the church of England that I resolved to separate myself from the establishment; since it was and is still my humble opinion and judgment thereupon, that this monstrous error is unequivocally the doctrine of that church, and the promulgation of which I conceived to be the duty of all honest churchmen; whilst all such as reject the doctrine of baptismal regeneration are bound, I believe, as I found myself bound, to retire from the state-church. I repeat, it was upon this consideration that I found myself unable conscientiously to hold a position in the church of England, since I regarded this so-called baptism of the establishment as a matter of the smallest consequence. But whilst this state of mind was in progress I had not the least thought of becoming a candidate for the solemn ordinance of believers' baptism. The initiatory sprinkling of the establishment I had regarded as a thing of the least importance, whilst I considered believers' baptism—if I may say that I considered it at all—as of the same trivial nature. The great doctrines of grace included in man's salvation formed the sole object of my ministerial exercise and attention. Till very lately I knew nothing of the tenets of dissenters, and had read nothing of their controversial writings.

Whilst I contemplated secession from the establishment, I also felt no obliga-

* The Rev. C. Chapman, M.A., of Trinity College, late chaplain of Tresco and Breyer, Scilly Islands, having recently seceded from the church of England, was baptized with Mrs. Chapman and nine other persons, in the presence of a large assembly, at Counterslip chapel, Bristol, by the Rev. Thomas Winter.

tion to attach myself to any other body. But through divine mercy my unsettled mind was directed and fixed by the text of Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." And from that time I rapidly received into my heart the doctrines of the New Testament relative to this most important point; and I eagerly made known my desire, and sought instructions from the pastor of this congregation, among whom I had assembled a few times within the last three years, though till recently I was wholly unacquainted with the particular class of dissenters to which this congregation belonged. Since that time, but not before, I have read Mr. Noel's volumes, and rejoice to find in them not only a confirmation of my previous opinions, but likewise additional reasons given for my present course and conduct. The great points which mark baptists as a denomination appear in my judgment so plain and so necessary that I could not but yield my full assent and consent to them, so soon as my mind had been brought to their consideration. "If thou believest with all thine heart thou mayest," was Philip's instruction to his anxiously inquiring disciple as to whether he might be baptized, as related in the Acts of the Apostles. And Philip baptized him after he had given a confession of faith. Our Lord Jesus Christ, the great Head of his church, solemnly declares, "He that believeth and is baptized shall be saved," thus distinctly affirming the characters to be baptized, viz., believers; and likewise insisting upon their obedience in this respect, and imperatively enjoining this obligation upon believers—to acknowledge Jesus by baptism.

But at the present solemn season I feel that the rite of believers' baptism calls my consideration to the sovereign will of the great Head of the church. It is he whom we this day actually confess before the world. He has appointed this ordinance. He has commanded it upon our observance in the most solemn manner. Whilst our salvation does not depend upon baptism but upon our faith, which we must possess before we go down into the water, Christ has nevertheless enjoined it as the necessary consequence of our faith and obedience that we should be baptized. Herein we confess Jesus. By faith we die to the world and to sin. And we follow Jesus to his tomb. The very nature of baptism, as burial with our Lord, implies previous faith—a death unto sin. As a token of this faith, this sense of association in spirit with my crucified Lord, I now desire to be laid where he was laid. I hereby publicly confess my belief in and attachment to him. I would own my deep conviction of the love of the eternal Father who loved me before the foundation of the world, and who gave his Son as revealed in the scriptures to die for my sins. I would own with the deepest gratitude the love of the eternal Son, who humbled himself to the death of the cross for my redemption. And I would ever feel the liveliest thankfulness to the eternal Spirit, the glorifier of Christ, since he has been graciously pleased to lead me to the Rock of ages to build my house upon the sure foundation-stone laid in Zion. And as a sign of this hearty determination I gladly go forward to do as Jesus has bidden me, and according to his bright example to be baptized in his name, as a representation of my soul having been previously washed in the fountain opened for sin and for uncleanness. I, therefore, do now, not by constraint but willingly, profess myself the disciple of Jesus, to follow in his commandments, to bear whatever comes to me on his account, whether of honour

or dishonour, in a sure and certain hope of a glorious and abundant entrance into his heavenly kingdom. And, O my Father, in Jesus Christ my Saviour, may thy good Spirit fill me with real and substantial joy. To thee I look according to thy promise, for happiness here and hereafter. Thy word abounds with consolation even in this life for those who take up their cross and follow thee. May I find thee my present shield! May I experience an hundredfold of happiness even on earth resulting from this confession! May I be filled with thy unspeakable joy, that whatever cup of tribulation I may have to drink, because of my love to thee, it may be so sweetened by thy grace as to prove only bitter in my mouth; but in my heart may I discover it to be a well of water springing up into everlasting life! Oh, make me an habitation of God through thy Spirit, that I may be a burning and shining example of the power of the gospel in the heart of man! Continue through my life a lively remembrance of this solemn season. May I find in the memory of that it signifies a balm for every sorrow, and an encouragement in every trial! May I obtain a boldness in thy truth as that which I have known, and handled, and practised in the eyes of a mocking world, and in defiance of its threatenings! Oh, meet all those who come forth to-day to own Jesus in his ordinance with thy peculiar favour! May they have an overwhelming sense of thy presence and of their interest in thy covenanted love in Christ Jesus! Oh, may we all deeply feel the obligations under which we lie who are buried together in the likeness of Christ's death, to live together in Christian love and for mutual edification, to the honour of our common Father and our Lord Jesus Christ! May thy Holy Spirit give us more and more of the spirit of Jesus! Oh, and may we have an abiding sense of the condition of those who are without, of them who believe but who have not come up to the right and faithful confession of the Saviour which his word commands! Oh, do thou open their eyes and hearts! Do thou give them wisdom and understanding, and make thy word so plain in this respect, and their hearts so loving, and devoted, and self-denying, that they may resist thy Spirit no longer, but follow his teachings through the watery grave that they may arise to newness of life! Oh, and do thou, gracious God, according to thy will, open the eyes and hearts of those who as yet know thee not! If there be one here mocking thine ordinance turn his heart as thou alone canst. Determine the wavering, the careless, and indifferent, and bring them forth from this evil world to acknowledge themselves the sons and daughters of the Lord Almighty. If there be any here assembled this morning who imagine that their infant dedication to thee by sprinkling is sufficient to save their souls though they have no faith in thee, O do thou turn them from such ruinous and fatal conceptions! Impress upon them that it is with the heart and with the heart alone that they can have a justifying faith, that we must love God, and that nothing short of this can avail for salvation. Oh, and may none think that aught of a saving character is attached by us to this solemn, important, and necessary ordinance. This is but a significant act designed to show that we have been already constrained by sovereign grace to give up ourselves with our whole hearts to the Lord that the world may take knowledge of us to the honour of God's name, that we are really and unblushingly his children in deed and in truth. Oh, may we be indeed thy children! May we increasingly find it to be our meat and drink to do our Father's will! May we not be

lukewarm in thy service, but act as those should act and as those only can act who have the light of truth renewing their hearts, quickening their consciences, and enlightening their understandings, to walk in all the commandments and ordinances of the Lord blameless! Oh, and may thy saints who have already followed their Lord in baptism be strengthened by the repetition of the ordinance of to-day! May we all be enabled to look beyond the grave to the throne of bliss on which Jesus is now seated, and aspire continually after that full fruition of eternal glory reserved for his people! May such scenes as the present be unto us glimpses and foretastes of heaven—blessed earnests of that rest which remaineth for the people of God! May we have the glorious revelations of thy Holy Spirit opening unto us the secrets of that world which human eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him! We ask these mercies only for the Saviour's merits, and we commit ourselves to his care, in whom alone is everlasting strength. Amen.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VI.—HERESY.

THE word *heresy* is but an English form of a Greek word, which when it is not thus anglicised is uniformly translated *sect*. The following are the instances in which it occurs in the Greek Testament:—

Acts v. 17.....The *sect* of the Sadducees.
xv. 5.....The *sect* of the Pharisees.
xxiv. 5...The *sect* of the Nazarenes.
14...Way which they call *heresy*.
xxvi. 5...Straitest *sect* of our religion.
xxviii. 22...As concerning this *sect*.
1 Cor. xi. 19...There must be also *heresies*.
Gal. v. 20.....Strifes, seditions, *heresies*.
2 Peter ii. 1 ...Bring in damnable *heresies*.

The word Αἵρεσις, HAIRESIS, anglicised *heresy*, was not originally used as a term of reproach, it signified a party, or school, or sect, and was applied as freely to a party of which the speaker approved as to a party to which he was adverse. Dr. Johnson's definition of heresy—"An opinion of private men different from that of the catholic and orthodox church"—expresses the ecclesiastical and modern use of the term, but not its original meaning, or its signification in the New Testament. In reference to the passages in the 24th chapter of the Acts, Dr. George Campbell observes in his ninth Preliminary Dissertation, "Here, by the way, I must remark a great impropriety in the English translation, though in this, I acknowledge, it does but follow the Vulgate. The same word is rendered one way in the charge brought against the prisoner, and another way in his answer for himself. The consequence is, that though nothing can be more apposite than his reply, in this instance, as it stands in the original; yet nothing can appear more foreign than this passage, in the two versions above mentioned. The apostle appears to defend himself against crimes of which he is not accused. In both places, therefore, the word ought to have been translated in the same manner, whether *heresy* or *sect*. In my judgment, the last term is the only proper one; for the word *heresy*, in the modern acceptation, never suits the import of the original word, as used in scripture."

CHRONOLOGICAL PAGE FOR AUGUST, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	Th	4 24	Proverbs xvi.	1834, Slavery abolished.
		7 48	1 Tim. i.	1838, Negro Apprenticeship abolished.
2	F	4 26	Proverbs xvii.	1821, William Button (Dean St.) died.
		7 46	1 Tim. ii.	1830, Charles X. of France abdicated.
3	S	4 27	Proverbs xviii.	Moon rises, 1 min. past midnight.
		7 45	1 Tim. iii.	Venus & Jupiter near western horizon.
4	Lᴅ	4 29	Psalms.	Sunday School Union Lessons,
		7 43	Psalms.	Luke xxiii. 26—49, 2 Sam. iii. 6—30.
5	M	4 30	Proverbs xix.	Moon rises, 33 min. past 1, morning.
		7 41	1 Tim. iv.	Moon sets, 40 min. past 5, evening.
6	Tu	4 32	Proverbs xx.	1844, Prince Alfred born.
		7 40	1 Tim. v.	Baptist Irish Committee.
7	W	4 33	Proverbs xxi.	1825, E. Torlin (Harlington) died, aged 50.
		7 38	1 Tim. vi.	New Moon, 34 min. past 9, night.
8	Th	4 35	Proverbs xxii.	Moon rises, 2 min. past 5. morning.
		7 36	2 Tim. i.	Length of day, 15 hours 2 minutes.
9	F	4 36	Proverbs xxiii.	1791, Dr. C. Evans (Bristol) died, æt. 54.
		7 34	2 Tim ii.	1830, L. Philippe ascended throne of France.
10	S	4 38	Proverbs xxiv.	Moon rises, 50 min. past 7, morning.
		7 32	2 Tim. iii.	Moon sets, 2 min. past 9, evening.
11	Lᴅ	4 40	Psalms.	Sunday School Union Lessons,
		7 31	Psalms.	Matthew xxviii., Psalm xvi., xvii.
12	M	4 41	Proverbs xxv.	Moon rises, 22 min. past 10, morning.
		7 29	2 Tim. iv.	Moon sets, 53 min. past 9, evening.
13	Tu	4 43	Proverbs xxvi.	1667, Jeremy Taylor died.
		7 27	Mark i. 1—28.	Moon sets, 19 min. past 10, evening.
14	W	4 44	Proverbs xxvii.	Moon rises, 57 min. past 1, afternoon.
		7 25	Mark i. 29—45.	Moon's first quarter, 46 min. past 5, evening
15	Th	4 46	Proverbs xxviii.	1769, Napoleon Buonaparte born.
		7 23	Mark ii.	1810, Richard Cecil died.
16	F	4 48	Proverbs xxix.	1678, Andrew Marvell died.
		7 21	Mark iii.	Moon rises, 1 min. past 3, afternoon.
17	S	4 49	Ecclesiastes i., ii.	1761, Dr. Carey born at Paulerspury.
		7 19	Mark iv. 1—20.	1786, Duchess of Kent born.
18	Lᴅ	4 51	Psalms.	Sunday School Union Lessons,
		7 17	Psalms.	Luke xxiv. 13—35, 2 Sam. xix. 9—40.
19	M	4 52	Ecclesiastes iii., iv.	14, Roman emperor Augustus d., æt. 76.
		7 15	Mark iv. 21—41.	1782, Royal George sunk at Spithead.
20	Tu	4 54	Eccles. v., vi.	1800, J. Fountain (Dinagepore) d., aged 33.
		7 13	Mark v. 1—20.	Baptist Home Mission Committee, at 6.
21	W	4 55	Eccles. vii., viii.	Moon sets, 9 min. past 3, morning.
		7 11	Mark v. 21—43.	Moon rises, 45 min. past 6, afternoon.
22	Th	4 57	Eccles. ix., x.	1485, Richard III. slain, aged 43.
		7 9	Mark vi. 1—29.	Full Moon, 12 min. past 9, night.
23	F	4 59	Eccles. xi., xii.	1806, Chater & Robinson arrived in India.
		7 7	Mark vi. 30—56.	Moon rises, 35 min. past 7, evening.
24	S	5 0	1 Kings xii.	410, Rome plundered by Alaric.
		7 5	Mark vii. 1—23.	1844, Dr. Carson died, aged 68.
25	Lᴅ	5 2	Psalms.	Sunday School Union Lessons,
		7 2	Psalms.	John xxi, Genesis xlvi.
26	M	5 3	1 Kings xiii.	1819, Prince Albert born.
		7 0	Mark vii. 24—37.	1849, Peace Meeting at Versailles.
27	Tu	5 5	2 Chron. xii, xiii.	Moon sets, 42 min. past 9, morning.
		6 58	Mark viii. 1—26.	Moon rises, 5 min. past 9, evening.
28	W	5 7	2 Chron. xiv., xv.	1839, John Chin (Walworth) died, æt. 67.
		6 56	Mark viii. 27—38, ix. 1.	YoungMen'sDevotionalMeet.at Mission Ho.
29	Th	5 8	2 Chron. xvi, xvii.	1632, John Locke born.
		6 54	Mark ix. 2—29.	Moon rises, 1 min. past 10, evening.
30	F	5 10	1 Kings xvi. 23—34, xvii.	Moon sets, 13 min. past 1, morning.
		6 52	Mark ix. 30—50.	Moon's last quarter, 18 min. past 2, aft.
31	S	5 11	1 Kings xviii.	1688, John Bunyan died, aged 60.
		6 50	Mark x. 1—31.	Day decreased, 3 hours.

REVIEWS.

The Sunday School Senior Class. An Essay. *By* J. A. Cooper. London: Sunday School Union. 16mo., pp. 88. Price 1s. 6d. Cloth.

We have ever regarded the senior classes of the Sunday school as one of the most important of the agencies of the Christian church. We therefore hail with great satisfaction this essay, which has been selected by the Committee of the Sunday School Union, as the best of those called forth by the prize offered last year. As the Sunday school system has become developed, it is interesting to observe how, whilst the instruction has been growing more evangelistic, the sphere embracing the parties taught has been gradually widening; and now that it is almost universally conceded, and to a great extent acted on, that the main object of the Sunday school is the conversion of souls to God, it is not surprising that there should be an increased desire to act successfully on the minds of those scholars, who, from their age and intelligence, are the most likely to receive saving impressions of divine truth. In former years the scholar on having arrived at a certain age, was presented with a bible and dismissed from the school; as if purposely to efface whatever impressions might have been made, and to destroy whatever religious associations might have been formed. Now, on the contrary, efforts are made to retain such under our influence; and to promote this end, and to suggest the means in which it may be most efficiently carried out, is the design of the prize essay before us.

For our own part, we see but two causes which should operate, where the desire is entertained, against the retention of such scholars and the efficient management of such classes. One is—a practical error in the conduct of the school-classes generally, which, by substituting fear for love has made the teacher shunned, the instruction loathed, and the school avoided. This, however, we believe, is giving way to a more Christian and more successful method, by which our teachers seek rather to win by persuasion than to drive by fear; which method alone will be found effectual in promoting the ends of tuition in general, and which is of particular importance as the children advance in years. The other obstacle is—the difficulty of finding teachers with minds well-informed, with hearts burning for God's glory and inflamed with love to the young around them, who are willing to come forward and devote themselves to this most important service. We deeply regret that our teachers should be, to so great an extent, supplied from the less wealthy, the less educated, and the junior part of our church-members. Though we would not underrate the services of these — self-denying and valuable as they are—yet we confess we long for the time when the Sunday schools of England shall approximate more nearly to many on the other side of the Atlantic, where men of the first intellectual character, and holding the highest offices in the state, do not deem it beneath them to be found bending their energies on the Lord's day to the elevation and conversion of the young. We see not why it should not be so with ourselves. There are in our

churches men of great powers and of fervent piety, and we would earnestly ask them to consider whether they are performing their full quota of duty to those around them, by, it may be, handsome pecuniary contributions, or by occasional visitation in some sick-chamber. Were such persons more generally to engage in this work, we think our churches would be able to make far more successful efforts for the working classes. The liberal contributions of our wealthier members are unknown to them, or where known are liable to misconstruction. But where a gentleman or lady of property and influence is seen sabbath after sabbath engaged in the instruction of their poorer neighbours, the thing speaks for itself, and an evidence is distinctly borne that the Christian church does care for the well-being of the poor. In this way there might be effected a destruction of those class distinctions, which we are convinced so deplorably nullify the labours of all our ministers.

With regard to the engagement of instructing such classes, we need say nothing. From our own experience we can testify that as none is more delightful in itself, so none is more promotive of spiritual improvement in the teacher, none more likely to be effectual with regard to the taught. No nobler object of philanthropy can there be than, taking the human and immortal mind when most ductile, when the habits are least formed, the affections most powerful, and the desire for knowledge most vigorous, to strive to bring that mind into subjection to the Saviour, and to mould that spirit for a blissful eternity. Nothing, surely, can contribute more certainly to the political, the social, and the religious good of our country.

The essay of Mr. Cooper is well adapted to be of service, in calling attention to the subject of senior classes, and in affording many judicious suggestions with regard to their efficient conduct. It is written in an earnest spirit by one who knows and loves the Sunday school. Regarded as an *outline* of the manner in which such classes may most advantageously be conducted it is good: if it were sought to reduce to practice, in any one case, all its details, we think failure would be the result, since in each case there will be peculiar circumstances calling for different plans. The point in respect to which we differ most from Mr. Cooper relates to the number of which the classes should consist. Twenty-four, which he regards as the minimum, we hold to be quite the maximum. We think that many of the great advantages arising from such classes are lost where that number is exceeded. The familiarity and ease, on the part both of the teacher and the taught, the closeness of sympathy, the pointedness and individuality of the appeals, are unknown in larger classes, and these things constitute, in our opinion, to a great extent, the secret of Sunday school success.

On the whole, we cordially recommend this essay to the attentive perusal of all Sunday school teachers, who will find much of its advice to be generally applicable, to teachers of senior classes in particular, and most of all to those of our ministers and more influential members whose churches are as yet destitute of so desirable a department of Christian enterprise.

The Scripture Guide to Baptism: containing a Faithful Citation of all the Passages of the New Testament which relate to this Ordinance. With Explanatory Observations; and attended by numerous Extracts from Eminent Writers. With an Appendix. By R. Pengilly. *Tenth Edition. In which is inserted Professor*

Jewell's Account of his thorough Investigation of this subject, and Dr. Chalmers's Testimony on the Apostolic Mode of Baptism which has recently appeared. London: Houlston and Stoneman. 18mo., pp. 88.

THIS excellent work has lately been pushed out of notice in this country by others of more recent production, which, however valuable, ought not to have been allowed to throw it into the shade. We say in this country, because it is not so in America; there our brethren are circulating it extensively on their own soil, and having caused it to be translated into many languages, are sending it to different parts of the continent of Europe by thousands. "Next to the bible," say several of their most eminent ministers, in an advertisement to which their names are appended, "it is the first book we would recommend to every person who wishes to know what the bible teaches respecting baptism."

A letter from the late Dr. Olinthus Gregory to the author has lately come into our hands, which has never been published, we believe, and as it gives the views of so eminent a judge of books respecting this and a kindred volume, we shall gratify many of our readers by subjoining it. It is dated "Royal Military Academy, Woolwich, April 24, 1837, and contains the following paragraphs:—

"I have for months had it in contemplation to write to you and offer what would *then* have been a tardy acknowledgment of your great kindness in sending me a copy of your valuable 'Scripture Guide to Baptism.' But the truth is, that, at first, too heavy and constant a load of official and other engagements; and afterwards a very precarious state of health, still continuing, have rendered writing irksome and often impossible. Pray accept my best thanks for your valuable little book. The plan is good—the argument is cogent—and the spirit liberal and kind; such as accords best with a controvertist embued with truly Christian principles. Both the arrangement and size render it much more fit for general circulation than Mr. Booth's volumes; and the temper will enable one to put it into the hands of an inquiring pœdobaptist when we should shrink from so using Mr. Carson's extraordinary volume; though its argument together with its learning would, in my judgment, render it irresistible, were it not that its *temper* too often defeats its own purpose, by tempting a reader to hug his prejudices still closer about him, when the object is to induce him to cast his prejudices and errors away from him for ever.

"Do not conclude that I undervalue Mr. Carson, I regard him as standing in the foremost rank of modern theologians, and think many if not all his positions are perfectly irrefragable. I only regret that he does not seem actuated by more of the spirit which dictated the 'I think myself happy, O king Agrippa,' of Paul; and that the air of infallibility so often assumed repels from the perusal those whom we are most anxious to invite. His 'Examination of the Principles of Biblical Interpretation,' is a most masterly work, and, I know, is so regarded by some whom he has pounded to atoms under his critical pestle. I long to see its continuation."

BRIEF NOTICES.

The Chanter's Hand Guide, for the use of Churches, Chapels, Training Colleges, Schools, &c., containing the Psalter, or Psalms of David, the Canticles, &c. Pointed for Chanting, with Three Hundred and Seventy-three Cathedral Chants, very many of which (written by the most eminent Composers and Organists in this country espressly for this work) are now first published; edited by JOSEPH WARREN, *Organist and Director of the Choir of St. Mary's Chapel, Chelsea.* London: Cocks and Co., New Burlington Street. Quarto. pp. 139. Cloth.

Against the practice of chanting in divine worship, we know of no decisive argument. We cannot regard it as unscriptural, for we suppose that it approximates more nearly to the singing of worshipping assemblies in the days of the prophets and the apostles, than that kind of performance does to which we are accustomed, and which, because we are more accustomed to it, seems to us more natural. There would be difficulty at first, it is probable, in teaching the masses to chant, but this is a difficulty that would soon vanish, and there are but few places within our knowledge where what is meant to be congregational singing is conducted unimpeachably. We advocate simplicity in everything connected with the service of Christ; but the greater part of the chants in this book are far more simple than half the tunes in common use. To the chanting of the Psalms, however, we have strong objections, not referring to the style of music but to the words. It is granted that they are inspired words; but they were intended for the use of the worshippers of a temporary dispensation which has passed away. The pathetic strains in which it was suitable for the Israelites to address the Most High when they were groaning beneath the lash of Egyptian task-masters would have been utterly unsuitable to be part of the temple service, in the prosperous days of Solomon; and so the language which was fit to embody the feelings and describe the prospects of the church before the appearance of Messiah, in the days of its nonage, while the law was its schoolmaster, would be inappropriate now that the Son of God has come, and brought in that new and better covenant which is established upon better promises. Parts of the Psalms, indeed, proceed on such general principles that they may be used with propriety; but the very allusions and references which made others so admirably appropriate to the state and relations of the men for whom they were originally designed unfit them for worshippers belonging to the "dispensation of the Spirit." The Jewish covenant was essentially national, and in many respects worldly; and it is not surprising that the adherents of national churches should without hesitation adopt language that seems to us uncongenial with the system now established by our spiritual King. This book appears to us to be excellent in its kind. Mr. Warren has fulfilled his own intentions in masterly style. The volume is at once handsome, scientific, and comprehensive.

Warren's Psalmody. Parts I., II., III. Price Twopence each. London. 8 pages each part.

The editor states that in compiling and arranging this collection of psalm and hymn tunes, he has "not only included all the more ancient psalm tunes that have been for years omitted from the service of the church, and which ought never to have been forgotten, but he has also arranged, from authentic sources, the more favourite tunes that are still in use; and going as it were to the fountain-head, has cleared them from all that meretricious ornament which in so many collections destroys the purity of these fine old melodies." The tunes are in score for one, two, three, or four voices, with an accompaniment *ad libitum*, for the organ or pianoforte. Our musical friends will do well to make themselves acquainted with this publication.

The Working Classes of Great Britain: their present Condition, and the means of their Improvement and Elevation. Prize Essay. By the Rev. SAMUEL G. GREEN, A.B. London: Snow. 16mo. pp. 180.

Our first glance at this volume afforded us great pleasure. The author's grandfather was for forty years an esteemed country minister. The author's father has long sustained the pastoral office, and is still living in unabated vigour of body and of mind, adding to his claims on the esteem of his contemporaries, and observing with complacency the course on which his son has entered. The author himself, now pastor of the baptist church at Taunton, is exercising his growing powers energetically in various departments of Christian labour. We were glad therefore that when there were forty-eight competitors, he should have been deemed worthy of the prize, and we are yet more glad that the internal evidence furnished by the volume should favour the presumption that the adjudicators determined correctly. The work was occasioned by the announcement that fifty pounds would be presented to the author of the best essay on the Improvement of the Social, Intellectual, and Moral Condition of the Working Classes. The donor was Mr. John Cassell, and the adjudicators Messrs. Edward Swaine, Edward Miall, and Thomas Spencer. The author's reputation as a man of ability and benevolence may henceforward be considered as established. The sentiments maintained in this work are such as nine-tenths of our readers will approve, and the style in which they are illustrated and enforced will excite universal admiration.

The True Idea of Baptism. By LORD CONGLETON. London: Ridgway. 8vo. pp. 24.

The right honourable peer to whom we are indebted for this pamphlet is the son of that Sir Henry Parnell who carried the motion that terminated the Wellington ministry, in the year 1830, and who was afterwards paymaster-general of the forces. This nobleman's examination of the doctrine of baptism has brought him to the conclusion "that baptism is not the means whereby a man is born again of the Holy Spirit, but the outward and visible act whereby penitent and believing sinners do, outwardly and visibly, obtain the remission of their sins." He shows that "it does not follow, from this view of baptism, that all who have been baptized have been received by God, and have obtained the remission of their sins; because baptism being, according to scripture, the exclusive privilege of those who truly repent and believe, those who get baptized without so repenting and believing, have neither part nor lot in this matter; but to such as do truly repent and believe, it is God's outward and visible act of receiving them and of remitting their sins." His observations on detached passages of the apostolic writings on the subject are interesting though brief; and he deduces thence that general view of the doctrine of baptismal regeneration, and of the practice of infant baptism as its origin, which we have presented to our readers in an earlier part of our present number. He concludes by saying, "Thus I would hope that I have not endeavoured in vain to set forth the true idea of the cleansing value of the waters of baptism, a value founded entirely upon the completeness of the atonement, in the shed blood of the Son of God, as manifested by God's raising him up on the third day, even through faith in the same. Where that precious blood saves without respect to the state of the conscience, and without faith, we may be quite sure that it saves without baptism."

Family Pictures from the Bible. By MRS. ELLET, *Author of "The Women of the American Revolution."* London: Peter Jackson. 8vo., pp. 212.

The intention of the authoress of this volume is, by a familiar presentation of the family histories of the bible, to illustrate the importance of religion in regard to the social relations of life. The idea is a good one; and if there is not as much boldness of outline or liveliness of grouping as we might have expected from the title, there are, nevertheless, many delicate strokes and not a few interesting portraits. The spirit of the whole is evangelical and catholic; though, perhaps, in one picture the old masters might appear to have been somewhat too closely followed, where we are told of John the Baptist, that "his hands laid on their heads the sacred waters of baptism," and afterwards that "The hands which had placed the waters of regeneration on the repentant people were in chains." The volume is tastefully got up, and contains two good engravings, and will, we doubt not, be both an acceptable and a useful present, especially to those who have but recently become heads of families.

A Letter to the Most Noble the Marquess of Lansdowne, on the Reform and Extension of the Parish School System of Scotland. By ROBERT S. CANDLISH, D.D., *Edinburgh.* Edinburgh: Johnstone and Hunter. 8vo. pp. 20.

Dr. Candlish stands midway between two classes of educationalists who are agitating in Scotland for an increased supply of government instruction. Of these, the party belonging to the established church seeks an extension of the present system on its essentially sectarian basis; whilst the other party, consisting of men of different denominations, is seeking for the establishment of a new system on a catholic footing. Dr. Candlish, and the majority of the Free Church Assembly, which he may be taken to represent, ask Lord Lansdowne, in the letter before us, so to alter the present system, that whilst it retains its exclusively presbyterian character, it may cease to be managed by the established presbyterian church;—that is, he proposes that whilst the teachers shall be constrained to subscribe the presbyterian standards, and whilst none but presbyterian bodies shall have the right of visitation, yet that this right shall be given to each of the existing presbyterian churches, and that certificates from them shall be of equal value with those of the established church. The whole appears to us to be an arrogant attempt on the part of its propounders, to obtain for presbyterian dissenters privileges from which they would debar the other dissenting bodies of Scotland—the congregationalists, the Wesleyans, and the baptists. Regarding, as we do, all governmental interference with education as uncalled for and pernicious, we object on higher ground to the scheme suggested; and to us, we confess, it does appear strange that these men who have so recently and so severely suffered from the bondage of Egypt, should yet so manifestly hanker after its flesh pots; that those who have done so much by means of the voluntary principle should be so devoid of faith in its inherent power;—and most of all that they should forget that the education of a people consists in something besides reading, writing, and accounts, so that whilst these may be performed, there may be, for want of development and exercise, a destitution of that life which alone can elevate the individual or secure for the nation happiness and honour.

A Plea for the Spiritual Element of Education. In Two Letters. Originally addressed to the Editor of the Edinburgh Advertiser. By E. R. HUMPHREYS, L.L.D., *Member of the Council of the College of Preceptors of England, and Fellow of the Educational Institute of Scotland.* Edinburgh: Johnstone and Hunter. 8vo., pp. 12.

A brief but plain and earnest enforcement of the propositions that education is essentially defective where, along with mental, there is not also a moral training; and that this is only to be secured by the employment of religious men inculcating religious truth. These things we believe as firmly as Dr. Humphreys; but hold-

ing at the same time that any interference on the part of government with religious teaching is an intrusion and an injury,—that is, that for a government to endeavour to spread religious truth is wrong in principle and baneful in practice, derogatory to Christianity and unjust to the citizen,—these propositions afford to our minds one of the strongest arguments against the conclusion to which Dr. Humphreys arrives, that it is the duty of the people of Scotland, by making mutual concessions, to secure an extension of the present national educational system.

Blackfriars Wynd Analyzed. By GEORGE BELL, M.D., *Author of "Day and Night in the Wynds of Edinburgh."* Edinburgh: Johnstone and Hunter. 8vo., pp. 44.

The "wynds and closes" of Edinburgh correspond to the "courts and alleys" of London, only that they are more contracted, more populous, and more filthy than even these. Of one of them Dr. Bell has made a minute investigation, and now presents us with the interesting but most appalling details. We could scarcely have believed, had we not ourselves been witnesses of the fact, that in so handsome a city as our northern capital haunts like this could be tolerated; and the pamphlet ought certainly to awaken earnest attention to the subject in the minds of the inhabitants of a place in the adornment of which they spend such large sums, and of which they are so justly proud. But the pamphlet contains matter important on both sides of the border. The evils lamented are *in kind* universal, and demand an effort on the part of all, for their own sakes as well as for those of their miserable victims. We agree with Dr. Bell that "there is a giant-power in a sound religious education," yet that "something must be done ere education can tell upon them with effect." To elevate the condition by improving the abodes of the poor is a work to which Christians at this day are emphatically called, and which is of no less importance, and demands no less self-sacrificing zeal, than other fields of missionary labour. It has been proved, by the society in London, that clean and salubrious accommodation can be provided at an equal cost to that which is paid for miserable and pestilential hovels, and we entreat those of our fellow Christians who have capital to invest, to pay attention to this mode of making an employment of their money, at once profitable to themselves, and eminently beneficial to their degraded fellow countrymen.

The pamphlet of Dr. Bell is very interesting, though we should have been glad if he had turned it to a somewhat more practical account, by suggesting some radical remedy for the evils lamented. Though we believe that restricting the number of licensed spirit-shops might, to an extent, be beneficial, yet the evil lies far deeper, and while whiskey is demanded, we are convinced that it will be supplied. The only way in which dram-dealers can be effectually driven from a locality is by starving them out. We have far more confidence, even in the case of the drunkard, in the voice of persuasion than in the arm of the law.

The Tabernacle and its Furniture. By JOHN KITTO, D.D., F.S.A. *Editor of the "Pictorial Bible," &c., &c. With Illustrations by W. Dickes.* London. 4to. Price 3s. 6d.

A thin quarto volume from which sabbath school teachers may derive much aid in elucidating the Mosaic writings and the Epistle to the Hebrews, and which ministers also will find convenient for occasional reference. It contains a clear description of the sacred vestments, utensils, and apartments belonging to the moveable sanctuary erected in the wilderness, with six appropriate engravings.

The Book of One Hundred Beverages. By WILLIAM BERNHARD. London: Houlston and Stoneman. 32mo., pp. 64.

This little book was written "to supply, and by supplying to increase the growing demand for beverages of an unintoxicating character." It is not however adapted to those persons alone who abstain uniformly from fermented liquors; we can cordially recommend it to all who drink water, tea, or coffee, as well as to those who wish to gain information respecting liquids which are less commonly known, but adapted to the constitution in different states of health. The observations on the qualities of several kinds of water, are themselves worth the purchase money of the whole.

Pictorial Half Hours. Edited by CHARLES KNIGHT. London: Post 4to. Parts I. & II. Each 96 pages, price ninepence.

We believe that there is no other way of driving out of families pernicious but amusing publications, than by introducing others which are both interesting and instructive. To endeavour to confine the reading of youth to religious books would be on many accounts injudicious, and we therefore welcome such works as that before us. With pleasure we adopt the editor's remarks, "That faithful and spirited copies of the greatest productions in painting and sculpture; representations of the most renowned monuments of ancient and modern architecture; accurate delineations of objects of natural history; sketches of beautiful scenery; characteristics of classes and occupations; and original designs illustrative of history and literature;—that these are the most valuable accessories to knowledge can scarcely be denied by the least imaginative reasoner. As instruments of education there is no intelligent teacher who is unconscious of their value." "To supply the want thus indicated," he adds, "Pictorial Half Hours was undertaken." It is published in twopenny numbers as well as in ninepenny parts, each number containing several illustrative woodcuts—one or more for every day of the week.

The Herald of Peace. July 1850. Quarto, pp. 12.

This is the first number of a new series, in which the quarto form is substituted for the octavo, in furtherance of plans which are to be developed hereafter.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Rationalism. A Short and Easy Method of Dealing with all Rationalism and Scepticism, originating in the Conversion of a Rationalist. By R. Weavers, author of the "Complete View of Puseyism," &c. *London: Jackson and Walford.* 16*mo.*, *pp.* 24.

Youthful Christianity. By Samuel Martin, Minister of Westminster Chapel, Westminster. *London: B. L. Green.* 32*mo.*, *pp.* 117.

Christianity the World-Fact. Lectures to the Working Classes on Christianity. By George W. Conder. Delivered in the Bazaar, Leeds. *London: B. L. Green* 16*mo.*, *pp.* 19. *Price* 2*d.*

The British Banner and the Anti-State-Church Association. A Letter to the Rev. J. Campbell, D.D., on his withdrawal from that Association, and his address to its members, *British Banner*, April 17, 1850. By the Rev. Berwin Grant, B.A., Birmingham. *London: C. Gilpin.* 16*mo.*, *pp.* 23.

Hubert Lee; or, How a Boy may do Good. *London: B. L. Green.* 24*mo.*, *pp.* 156. *Price* 1*s.*

A Letter to the Most Honourable the Marquess of Clanricarde, Postmaster-General, on the Desecration of the Lord's Day in the Post Office Establishment; with an Appendix, containing Facts and Remarks on the Legalized Desecration of the day by Railway Companies and Dealers in Intoxicating Liquors. By Robert Kaye Greville, LL.D., Secretary of the Sabbath Alliance. *Edinburgh: Johnstone and Hunter.* 8*vo.*, *pp.* 31.

The Ministry of John the Baptist. By J. A. Haldane. *Edinburgh: W. Whyte and Co.* 16*mo.*, *pp.* 67.

The Garland; or, Poetry for Childhood and Youth. *London: Groombridge and Sons.* 24*mo.*, *pp.* 144.

The Claims of Christian Missions on Young Men. A Lecture delivered at Shouldham Street Chapel, on Lord's Day, March 3rd, 1850. By W. A. Blake. *London.* 32*mo.*, *pp.* 14. *Price* 2*d.*

Scripture Emblems; or, Gleanings in the Field of Sacred Imagery. By the Rev. James Meek, Carnoustie. *Edinburgh: Johnstone and Hunter.* 12*mo.*, *pp.* 412.

Railway Reflections; or, Thoughts for Travellers. *London: Ward and Co.* 32*mo.*, *pp.* 32. *Price* 2*d.*

Remember the Rod and the Truths it Taught. A Review of the Recent Visitation. *London; Ward and Co.* 32*mo.*, *pp.* 32. *Price* 2*d.*

My Old Pupils. By the author of "My Schoolboy Days," &c. *London: Arthur Hall, Virtue, and Co. Square* 16*mo.*, *pp.* 164.

Gems from Matthew Henry. *London: Partridge and Oakey.* 32*mo.*, *pp.* 139.

Memoir of Mrs. Rees of Braintree; to which is appended a Brief Account of the Life and Character of a Sunday Scholar. *London: B. L. Green.* 16*mo.*, *pp.* 16.

The Three Questions—What am I? Whence came I? Whither do I go? By the author of "The Mirage of Life." *London: R.T.S.* 16*mo.*, *pp.* 177.

Pencillings from our Note Book. The First Series. By the author of "The Happy Family," &c. *London: W. F. Ramsay.* 24*mo.*, *pp.* 123.

History of Hannibal the Carthaginian. By Jacob Abbott, author of "The Young Christian." No. III. *London.* 32*mo*, *pp.* 192. *Price* 6*d.*

Scriptural Names. By Dr. Watts. With Lessons derived from them in Verse. By W. F. Lloyd. *London: Sunday School Union.* 32*mo.*, *pp.* 48.

The Observing Eye; or, Letters to Children on the Three Lowest Divisions of Animal Life. The Radiated Animals. Sponges, Corals, Star-Fishes, &c. *London: Jarrold and Sons.* 32*mo*, *pp.* 190.

The Annual Report of the Committee of the Baptist Missionary Society, for the Year Ending March the thirty-first, M.DCCC.L. With a List of Contributions; being a Continuation of the Periodical Accounts. *London.* 8*vo.*, *pp.* 88. *Price* 1*s.*

The Tenth Annual Report of the Bible Translation Society, Presented to the General Meeting held at New Park Street Chapel, Southwark, April 24, 1850. With a List of Contributors, &c. *London: J. Haddon.* 8*vo.*, *pp.* 39.

The Eclectic Review. Edited by Thomas Price, LL.D. Contents: I. British and Continental Libraries. II. St. John's Residence in the Levant. III. Blakey's History of Philosophy. IV. Life in Denmark. V. Wordsworth: his Character and Genius. VI. Payne's Lectures on Theology. VII. Strauss's Journey in the East. VIII. The Exhibition of Ancient and Mediæval Art. IX. Sketches of Moral Philosophy. X. Anti-State-Church Movement. July, 1850. *London: Ward and Co.* 8*vo.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. July, 1850. *Edinburgh: Johnstone and Hunter.* 8*vo.*

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. July, 1850. *London: Aylott and Jones.* 12*mo.*

The Christian Sentinel; or, Soldier's Magazine. Under the Sanction of the Committee of the Soldier's Friend Society. Vol. II., *New Series.* *London: Kennedy.* 12*mo.*, *pp.* 139.

INTELLIGENCE.

WEST INDIES.

JAMAICA SCHOOLS.

The treasurer of the Voluntary School Association, George William Alexander, Esq., is now on a philanthropic tour in the West Indies, and has arrived in Jamaica. Writing to the assistant secretary of that society, Mr. C. T. Jones, he gives some information respecting the educational circumstances of that colony, which he has forwarded to us at Mr. Alexander's suggestion. He says,—

"In this large island there are many schools, in which education is conducted on unsectarian principles, and without aid from the state, but which experience great difficulty from want of due support. Not unfrequently these have only been maintained at a heavy and unreasonable charge to the missionary in the district; and in some instances this burden has become so great as to lead to the abandonment of such schools. A large number have struggled on amidst great difficulties; but in some of these instances scantiness of funds has impaired the efficiency of the instruction, from its insufficiency to secure a competent teacher, or to obtain suitable school requisites. The church of England and Wesleyan schools receive government grants, and the former are also aided by grants of vestries. In the year 1848, however, when the state grants were to a great extent or wholly suspended, I learn that schools connected with the Wesleyan body in which no less than 1500 children had been taught, were abandoned. Few of these I believe have been resumed. It is satisfactory to find that the baptist missionaries are, with very few exceptions, opposed to government aid to education; and this is also the case with one or two of the presbyterian missionaries, and a portion, I hope a large one, of the ministers connected with the London Missionary Society. In the day schools connected with the north-western Baptist Union alone, there are nearly two thousand scholars, and looking to this circumstance and the difficulties that exist in supporting these and other schools, I think it is highly desirable, and even needful, that a sum of not less than from £500 to £700 should be given to assist voluntary education in Jamaica. It is important, not only to maintain the principle that the state has not the right to tax the people, as it does very largely and oppressively in this island, for teaching the religious sentiments of a portion of the community, whether it be in church or school; but it is also of the highest importance that school teachers should be men fully qualified for their office by their intellectual attainments, and still more by their moral and religious character. Unless men and women imbued with Christian principles are employed in the education of the young, the instruction given will be very far from accomplishing that improvement in the character of the rising generation, which is pre-eminently important in the condition of a people that have recently emerged from slavery. The value of good schools for the children of emancipated peasantry may be inferred from a fact stated to me by a devoted and very successful missionary, and which does not, I believe, differ greatly from the experience of other missionaries, namely, that three fourths of the persons who join the churches of Christ were taught in their schools. Ought not this to be a powerful inducement with all who value missionary labours, and who are anxious to secure the full benefit of the great act of slave emancipation, to contribute liberally to schools in the British West Indies, especially at a period when owing to poverty among all classes, as compared with the circumstances that existed a few years since, but which will not, I hope, be of long continuance, such help is really needful? So strong is my conviction of the necessity, that I intend to advance, if needful, £300 beyond the balance of about £200 now in hand, and am willing to contribute £105 towards the sum of £300 named, and to take the responsibility of the remaining amount being obtained.

"I hope our committee will at once endeavour to increase the special fund for the West Indies to the extent of not less than £500, besides the present balance which will very soon be appropriated. Could the sum of £100 be raised, it would be much better, and might be most beneficially employed at the present juncture.

"My friend J. Candler and I have been deeply interested in our West India travels, especially in noticing the result of missionary labours, and the pains bestowed on the children in schools. We have much cause to rejoice in these efforts, and in their fruits. I intend, in compliance with the discretion vested in me by the commitee, to dispose of £235 in assisting thirty-two schools, including a few to be very shortly established where they are much required. The schools to

which these grants are made are all situated in parts of Jamaica we have already visited, independently of Kingston, to which town our attention has not yet been much directed, as we expect to stay there some days, prior to leaving the island."

In transmitting this letter, Mr. Jones observes,—"Its design is to appeal to British Christians on behalf of the cause of education in those interesting islands, and especially to lay before them the educational necessities of the emancipated peasantry. To meet these necessities, the Voluntary School Association, some time since, raised a special fund, upon which Mr. Alexander has drawn so largely, that it is now well nigh exhausted. The committee, however, earnestly hope that the publication of the subjoined letter may be effectual in inducing many who have not hitherto contributed to come forward, so that this fund may be abundantly renewed, and timely aid be afforded to those who are perishing for lack of knowledge."

ANNUAL MEETINGS.

STEPNEY COLLEGE.

The annual examinations of the above institution were held on Monday and Tuesday, June 24th and 25th, and were conducted in the presence of the tutors and several members of the committee, by Revs. Dr. Jerrard, Dr. Murch, Dr. Cox, Rev. J. Leechman, M.A., E. S. Pryce, B.A., and S. Green.

Two students have left the institution, and taken pastoral charges. Three have matriculated. The following session is likely to commence with twenty students.

Students are expected to be at the college by the 16th September, and the usual commencement services will be held at Stepney on Wednesday, the 18th of September, when the annual meeting will be held, and a sermon will be preached by the Hon. and Rev. B. W. Noel, M.A.

BRISTOL BAPTIST COLLEGE.

On the 26th of June, the annual meeting of this institution was held at the baptist chapel, Broadmead.

The Rev. R. Morris of Clifton, commenced the service by reading the scriptures and prayer. Essays were read by two of the senior students, namely, Mr. R. Greeh, on "The Character of Melancthon," and Mr. T. M. Thorpe, on "The Love of Posthumous Fame." The students were then addressed by the Rev. G. H. Davis; and the Rev. J. Watts of Wotton-under-Edge, concluded the service.

The meeting for business was afterwards held in the vestry. J. L. Phillips, Esq., presided. The Rev. F. W. Gotch, A.M., read the reports of the committee and examiners.

REPORT.

The committee stated that the number of students last session was 22, and that the next session would commence with the same number. The senior class consisted of five students,—Mr. John Davey, who has accepted an invitation for a twelvemonth from the baptist church at Hereford,—Mr. J. S. Chew, who has been for some months at Cheddar,—Mr. Wm. Rosevear, who is supplying the baptist church at Coventry, with the prospect of becoming their pastor. The other two are not at present occupying any stations. The following five candidates have been admitted for the usual term of probation —Mr. James Mursell from Leicester; Mr. Isaiah Birt from Wantage; Mr. T. Evans from Haverfordwest; Mr. W. Sampson, King-street, Bristol; and Mr. W. Poole from the Pithay, Bristol.

The committee are gratified in being able to give a satisfactory report from the tutors, of the general spirit and deportment of the students, and also of the acceptableness of their preaching.

A legacy of £100 has been bequeathed to the college, by the late John Tomkins, Esq., Abingdon, and a similar sum by Miss Tomkins, and £150, the legacy of the late W. Adams, Esq., Cambridge, have been received this year. The committee have been obliged to appropriate a great part of these legacies to their expenditure during the year, and thus only have been able to discharge a debt due to the treasurer last year, of £232 2s. 4d., and to present this year a balance in their favour of £35 15s. 8d. It is not, however, from such a source of supply the committee can expect or wish to meet their ordinary expenses. The committee acknowledge with pleasure the aid which they have received from churches which have made collections.

The following is the report by the tutors of the course of study. "In the divinity department the senior students went through Butler's 'Analogy,' and the greater part of 'Davidson on Biblical Interpretation,' with exegetical exercises on the last four chapters of the Epistle to the Hebrews. They read in Hebrew the Chaldee of Daniel, and the 20th chapter in Job; and prepared for examination all the Chaldee and ten chapters in Job. Mr. Baker, of the first year, was united with this class in Hebrew and Chaldee. The students of the third year read critically the first seven chapters in the Epistle to the Hebrews, and were united with the second year in going through a considerable portion of the fourth and fifth books of Hill's 'Divinity.' The students of the third year read in Hebrew seventeen Psalms, seven chapters in Jeremiah, and twenty-two in Isaiah. They were examined in the seventeen Psalms, and ten chapters of Isaiah. Lectures were read to the students of the second year, and the first united with them, on the authority of the New Testament writings. The students of the first year also went through Paley's Evidences, and in the early part of the session gave attention to biblical geography.

"In the second year four chapters of Deuterono-

my, the book of Jonah, and sixteen chapters of Jeremiah, were read in Hebrew; two of the students of the first year uniting with this class. They prepared for examination the book of Jonah, and ten chapters in Jeremiah. Essays and sermons were read and criticised by the tutors and students in the lecture-room; and sketches of sermons were given in as usual, to the tutors for examination.

"With the classical tutor the senior class, including the students of the fourth year, with some of the third and the first, read in Greek the Agamemnon of Æschylus; and in Latin, Lucretius de Rerum Natura, book 5, and Cicero de Natura Deorum, books 1 and 2.

"The second class, consisting of students of the second and third years, read in Greek, Demosthenes' First Philippic, and Homer's Odyssey, books 21 and 22. In Latin, Cæsar's Civil War, books 2 and 3, and Horace's Odes, book 1.

"The junior class, consisting of students of the first and second years, read in Greek, Xenophon's Cyropædia, book 1, ch. 1—3; in Latin, Cæsar's Gallic War, books 4 and 5, ch. 1—40; and Virgil's Æneid, book 1. Nearly all the classics read were gone over twice, and all the classes were exercised in Latin and Greek composition.

"Critical and exegetical lectures on the Gospel of John, chapters 1—9, were given to the students of the senior and second classes.

"In Mental Philosophy, the students of the fourth year read the first five of Reid's Essays on the Intellectual Powers. Those of the third year read in Butler's Sermons, Paley's Moral Philosophy, books 1—3, and Mackintosh's Dissertation on Ethical Philosophy. Those of the first and second years read the greater part of Whateley's Logic.

"In mathematics, the senior class went through trigonometry, plane and spherical and analytical geometry, as far as the equation to the circle. The second class studied in algebra, quadratic equations, proportion, progression, the binominal and exponential theorems and logarithms. The junior class read variously in algebra, as far as quadratic equations, and in Euclid as far as the sixth book.

"A course of Elementary Lectures on Natural Philosophy was delivered to the students of the first and second years.

"The students have given much less time than has been usual for special preparation for examination, but were examined in nearly all that they had read, in every department; except the senior class in mental philosophy and in mathematics, neither of which could be examined on account of the senior students having been so much engaged in supplying destitute churches."

The reports of the examiners,—Messrs. G. H. Davis, Henry Craik, Nathanael Haycroft, and Solomon Leonard—respecting the attainments of the students, were highly commendatory. These, with other documents will be printed. The treasurer and secretary were requested to continue their services.

Many of the friends of the college dined together in the lecture-room; after which addresses were delivered by several gentlemen expressing cordial and unabated attachment to the college. At this meeting congratulations were offered to the Rev. F. W. Gotch, on his appointment to the office of examiner in the Hebrew of the Old Testament, in the Greek of the New Testament, and in Scripture History, in the University of London, an appointment which, while it bears testimony to the high literary standing of Mr. Gotch, confers an honour on the college with which he is connected, and the denomination to which he belongs.

ASSOCIATIONS.

NORTHAMPTONSHIRE.

The following is a list of the churches and pastors in this association:—

Aldwinckle	Grace.
Barton Earls	
Blisworth	Stevens.
Braunston	J. Gough.
Braybrook	
Brington	Campion.
Buckby	Burdett.
Bugbrook	Larwill.
Burton Latimer	May.
Clipston	T. T. Gough.
Desborough	Clements.
Gretton	
Guilsborough	Hawkes.
Hackleton	Knowles.
Haddon West	Cole.
Harpole	Ashford.
Helmdon	Hedge.
Kettering	Robinson.
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton	Wheeler.
Northampton, College St.	Brown.
„ Grey Friar's St.	Pywell.
Oakham	Jenkinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy.
Roade	Brooks.
Rushden	Whittemore.
Spratton	Marriott.
Stanwick	Walcot.
Stony Stratford	Foster.
Sulgrave	Coles.
Thrapston	Cubitt.
Towcester	Campbell.
Walgrave	Cox.
Weston-by-Weedon	

The annual meeting was held at Towcester on May 21st. and 22nd. Mr. J. T. Brown was chosen moderator, and Mr. Gough secretary, for the coming year. A petition to the House of Commons was adopted and signed, and the secretary was directed to forward it to Mr. Peto for presentation, praying the honourable house to take immediate steps for severing the church from the state.

Statistics.

Number of churches making returns		44
Baptized	153	
Received by letter	42	
Restored	6	
		201
Removed by death	56	
Dismissed	36	
Excluded	10	
Withdrawn	7	
		109.
Clear Increase		92

The association is to meet next year at Thrapston.

GLOUCESTERSHIRE.

The churches comprising this association are as follows:—

Gloucester District—
Gloucester.....G Woodrow.
Cheltenham .....T. How.
Tewkesbury .....J. Berg.
Naunton & Guiting...J. Teall.
Cubberley & Winstone T. Davis.
Wincheomb .....S. Dunn.
Ledbury.....J. Walters.
Ross .....J. Cooper.

Stroud District—
Stroud.....W. Yates.
Chalford.....R. White.
Hillsley .....G. Smith.
Tetbury .....
Uley .....R. G. Le Maire.
Kingstanley .....J. C. Butterworth.
Nuppend .....
Stimbridge.....
Thornbury.....J. Kyrea.
Woodchester.....H. Le Fevre.
Eastcombe.....S. Packer.
Painswick .....

Coleford District—
Chepstow .....T. Jones.
Monmouth .....H. Clark.
Coleford.....J. Penny,
Woodside .....J. Hume.
Lydney .....E. E. Elliott.

The annual meeting was held at Lydney, on the 22nd and 23rd of May. The Circular Letter written by Mr. Woodrow of Gloucester on "The Best Means of Promoting Religion in the Family," was read and adopted. Sermons were delivered by Messrs. Teall and Brock. Mr. Elliott was chosen moderator, and Mr. Woodrow was requested to retain his office as secretary. The following resolutions amongst others were adopted:—

"That those churches in the association which have not made collections this year for the Baptist Irish Society be recommended to receive a deputation for that purpose in September next."

"That this association desires to confirm the resolution passed last year at Gloucester, deprecating the interference of the civil power in religion, and recommending the churches to support by contributions and personal efforts the Anti-State-Church Association."

"That this association, while recognizing most fully the importance of preserving the religious character of our missionary societies, desires to express its conviction that the change which has been proposed in the constitution of the Baptist Missionary Society is unnecessary and inexpedient."

Statistics.

Number of churches making returns ...		25
Baptized	86	
Received by letter	46	
Restored	15	
	—	147
Removed by death	32	
Dismissed	55	
Excluded.....	45	
	—	132
Clear increase.....		15
Number of members		1144
Sunday school children		2463
Teachers		432
Village stations.....		31

The next meeting will be held at Naunton on the Tuesday and Wednesday in Whitsun week.

WESTERN.

Fifty-four churches are comprised in this association.

Appledore .....
Ashwater, *Muckworthy* ...A. Facy.
Bampton .....W. Walton.
Barnstaple.....— Newnham.
Bideford.....B. Arthur.
Bradninch ....C. Baker.
Brayford.....W. Cutcliffe.
Bridgwater .....H. Trend.
Budleigh Salterton .....T. Collins.
Burnham .....
Boroughbridge .....T. Baker.
Burton .....J. Merchant.
Bridport.....T. Young.
Chard ....E. Edwards.
Collumpton .....U. Foot.
Crediton.....
Creech .....G. Medway.
Crewkerne.....S. Pearce.
Croyde .....J. Hunt.
Culmstock, *Prescott*.....J. H. May.
Dorchester.....S. Sincox.
Exeter, *South Street*.....C. M. Wightman.
" *Bartholomew Yard* G. Coles.
Hatch .....H. W. Stembridge.
Hemyock .....R. P. Cross.
Highbridge .....J. Bolton.
Honiton.....W. W. Evans.
Horsington .....D. Bridgman.
Isle Abbotts .....J. Chappell.
Loughwood .....J. Stembridge.
Lyme .....A. Wayland.
Minehead .....
Montacute.....J. Price.
Newton Abbott .....J. S. Bunce.
Newton St. Petrock .....
North Curry .....R. Serle.
Shaldon ....
South Molton .....T. W. Blackmore.
Stogumber.....J. G. Fuller.
St. Hill, *Kentisbere* .....
Street .....J. Little.
Taunton.....S. G. Green.
Thorverton .....
Tiverton.....E. S. Webb.
Torrington.....D. Thompson.
Torquay .....B. Carto.
Ufculm .....J. Pulman.
Upottery .....J. Chapman.
Watchet.....S. Sutton.
Wellington .....J. Baynes.
Weymouth .....J. Trafford.
Wincanton .....G. Day.
Yarcombe .....W. C. Bennett.
Yeovil .....R. James.

The twenty-seventh annual meeting was held at Tiverton on the 22nd and 23rd of May. Mr. Webb was chosen moderator, and Mr. Trend was re-appointed secretary. Sermons were preached by Messrs. Pearce, Sincox, Wayland, and Cole. The following resolutions were adopted:—

"That this association has confidence in the present conductors of the Baptist Missionary Society; but that it believes this confidence would be more largely shared by the churches, did the central committee possess more of a representative character. This association, therefore, would earnestly request the secretaries and committee of the Mission to reconsider the plan referred to them by the General Meeting, with the view of founding upon it, or substituting for it, such proposals as shall have the effect desired."

"That this association earnestly recommends to the churches of which it is composed, an early and careful inspection of the trust deeds relating to

their chapels and other property, in order that, if it shall be found necessary, advantage may be taken of the facilities proposed to be offered by a bill introduced in the Commons' House of Parliament by S. M. Peto, Esq., as soon as that bill shall have become the law of the land,"

"That this association regarding it as the imperative duty of Christians to bear public and united testimony to the spirituality of Christ's kingdom, rejoices to hear of the unanimity and earnestness which characterised the late Triennial Anti-State-Church Conference, and with increased confidence renews its recommendation of the Anti-State-Church Association to the sympathy and support of the churches."

Petitions to Parliament were adopted, to be signed by the moderator and secretary on behalf of the association:—

In favour of marriage with the sister of a deceased wife.

Against compensation to clergymen on the part of dissenters in the case of extramural interments.

Against the Irish establishment.

A petition was adopted also to the king of Norway and Sweden, on behalf of the persecuted baptists in Sweden.

Statistics.

Number of churches making returns		46
Baptized	345	
Received by letter	125	
Restored	19	
		489
Removed by death	61	
Dismissed	115	
Excluded	55	
		231
Clear increase		258
Number of members		3719
Village stations		44
Sabbath scholars		3700

The next meeting will be held at Collumpton, on Wednesday and Thursday in Whitsun week, 1851.

OXFORDSHIRE.

This association is composed of the following churches:—

Arlington	R. Hall, B.A.
Banbury	
Blockley	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campden	E. Amery.
Chadlington	T. Eden.
Chipping Norton	T. Bliss, B.A.
Cirencester	D. White, J. M. Stevens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J. Frize.
Faringdon	A. Major.
Hook Norton	J. Blakeman.
King's Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney	J. Price.
Milton	W. Cherry.
Oxford	E. Bryan.
Shipston	J. Morris.
Stow	J. Acock.
Woodstock	J. Freer.

The annual meeting was held at Faringdon, May 28th and 29th. Mr. Major was chosen moderator, and Mr. Bliss secretary. Sermons were preached by Messrs. Statham and Lewis. The following were some of the resolutions read and adopted:—

"That the ministers and messengers of this association, while acknowledging the desirableness of forbidding by legal enactment the practice of intramural interment, feel it nevertheless a duty to record their strong objection to the arbitrary and unconstitutional provisions of the Metropolitan Interments Bill, and especially to the clauses securing, under the pretence of compensation for the loss of fees, the payment of a perpetual annuity to the parochial clergy. They do hereby protest against a provision so manifestly unjust ever becoming a precedent on which future legislation may be based."

"That this association, believing that neither divine law nor popular feeling forbid the marriage of a man with the sister of his deceased wife, but that on the contrary such marriages frequently commend themselves both to the conscientious convictions of duty and the most prudent resolves of religious men, and believing that the only reason for forbidding them by legal enactment is found in their being forbidden by the canons of the English establishment, do hereby protest against any law which binds the nonconformists of this realm to obedience to those canons."

"That the churches be recommended to forward petitions to parliament *without delay*, founded on the above resolutions."

Statistics.

Number of churches		23
Baptized	96	
Received by letter	35	
Restored	1	
		132
Deceased	28	
Dismissed	13	
Withdrawn	6	
Excluded	5	
		52
Clear increase		80
Number of members		1534
Number of scholars		2399
Sunday School Teachers		326
Village stations		37

The meeting next year to be held at Coate, June 3rd and 4th. Mr. Hull to preach.

SOUTHERN.

This association held its twenty-sixth meeting on June 5th and 6th, at Beaulieu. It consists of the following churches:—

Andover	Wm. Goodman.
Beaulieu Rails	J. B. Burt.
Blackfield Common	R. Bennett.
Downton	— Collier.
Ebenezer	J. Neave, G. Arnot.
Forton	J. Smedmore.
Hedge End	J. Oughton.
Landport	C. Cakebread.
Lockerly	W. G. Rose.
Longparish	J. Ewing.
Lymington	J. Millard, J. Martin.
Ludgershall	J. Mead.
Milford	J. V. Gill.
Newport	W. Jones.

Niton	J. C. Green.
Parley	P. Alcock.
Portsea, 1st church	C. Room.
„ 2nd church	H. Williams.
Poole	S. Bulgin.
Poulner	W. Brown.
Ryde	W. Newell.
Romsey	
Salisbury	J. W. Todd.
Southampton, 1st ch.	T. Morris.
„ 2nd ch.	A. McLaren.
Whitchurch	C. Smith.
Winchester	J. Davis.

Two sermons were preached by Messrs. Davis and Goodman. The Circular Letter which Mr. Martin had prepared was read and adopted. Mr. Birt was chosen moderator and Mr. Morris secretary.

Statistics.

Number of churches making returns	... 24	
Baptised	97	
Received by letter	46	
Restored	7	
		150
Removed by death	54	
Dismissed	41	
Excluded	8	
Withdrawn	18	
		122
Clear increase		28
Number of members		2780
Sabbath scholars		2410

The next meeting will be held at Poole on the first Tuesday and Wednesday in June. The sermons to be preached by Messrs. Collier and Martin.

THE SUFFOLK BAPTIST HOME MISSIONARY UNION.

The annual meeting of this association, comprising the following churches, viz.:—Aldborough, Bildestone, Botesdale, Bradfield, Bury St. Edmunds, Diss, Eye, Ipswich (Stoke Green), Ipswich (Turret Green), Stradbrooke, and Sudbury, was held on Thursday, July 4th, at Bury, when from the statistics it appeared ninety-seven had been baptized by the eleven churches during the past year, and a *clear* increase was gained of more than six to each church. In connexion with the usual business of the associated churches, a public tea-meeting was held in the Corn Exchange, of which more than five hundred persons partook, in celebration of the *jubilee of the baptist church at Bury*, which was formed in July, 1800, when ten persons were baptized and united in church fellowship, three only of whom remain to this day. The Rev. Thomas Middleditch, now of Calne in Wiltshire, is one of the survivors, and his presence with us added considerably to the interest of our jubilee. It was peculiarly gratifying to see our venerable and esteemed brother after fifty years of a Christian profession, in such good health and mental vigour, and to listen to his impressive address, in which he not only reviewed the history of the church, and expressed his joy in its large increase and present peace and prosperity, but most affectionately urged upon the young the value and importance of that religion which from a long experience he had found to be the only source of true happiness amidst the sorrows of life, and which he assured them would be to all who professed it, the sovereign balm for every woe, their solace in death, and their guide to everlasting life. After tea a public meeting was held in the spacious chapel, when appropriate and heart-stirring addresses were delivered to a crowded audience by brethren Middleditch, Lewis of Diss, Lord of Ipswich, and Murch of Sudbury; thus closing a day long to be remembered, and which it is hoped will be eminently conducive to the revival of the church and the glory of God.

NEW CHAPELS.

PORTSEA.

On the 12th of June, 1850, the church at White's Row, Portsea, opened their new chapel in St. Paul's Square, Southsea. The Rev. W. Brock preached two powerful sermons on the occasion. The attendance was large, and the collections were liberal. The church and congregation accustomed to meet in White's Row, will in future worship in the new chapel.

BYROM STREET, LIVERPOOL.

This chapel, the purchase of which we announced some time ago, was re-opened for divine worship on Lord's day afternoon, June 23rd, at half-past two o'clock. The Rev. J. Hervey of Bury read and prayed, and the Rev. H. S. Brown of Myrtle Street preached from Ps. cxxvi. 3. The chapel was filled to overflowing, which is hoped to be an earnest of good things for the cause. The Rev. James Smith, late of New Park Street, had engaged to supply the pulpit for the next five Lord's days.

NOTTINGHAM.

In Derby Road, Nottingham, a new chapel was opened on Tuesday the 9th of July, for the use of a baptist church formed two or three years ago, and now under the pastoral care of the Rev. J. A. Baynes, B.A.

In the morning, after prayer, by the Rev. S. M'All, Mr. Baynes preached from the words, "I will make the place of my feet glorious." Dr. Hamilton, who had been expected, having failed through sudden illness, Mr. Baynes stated at the close of an able discourse, that as they had only been apprised of this on the previous evening, by electric telegraph, he did not think it just to

allow any other than himself to bear the brunt of the disappointment. The evening discourse was delivered by the Rev. A. J. Morris.

One of the local papers, *The Nottingham Mercury*, says, that the building taken altogether may safely challenge for beauty of design and excellence of workmanship any ecclesiastical edifice within many miles of it. The following is part of the description which that paper gives of the structure :—

"The building is 110 feet long and 40 feet wide in the clear between the walls. Owing to the narrowness of the site, the buttresses on the side are curtailed in their proper proportions, and are almost flattened against the walls. At the termination of the label moulds of the window arches are carved male heads. A flight of 15 stone steps leads to the principal entrances to the chapel. The nave is about 86 feet long, which with the side aisles and galleries will accommodate about 1000 persons. The seats are all open benches constructed of stained wood ; and they form a novel and pleasing feature in a dissenting place of worship. The baptistery is quite open to the chapel, placed in the chancel at the end of the nave, and is 25 feet by 18 feet. The screen and pulpit are built of beautiful white stone from Caen in Normandy, and are beautifully moulded and enriched with ornamental designs. The pulpit is covered on the ledge and front cushion with blue cloth and gold. The exterior of the edifice is built of Bulwell stone, with Coxbench stone dressings. In the interior the chapel is 55 ft. high from the floor to the roof, and is designed in the Gothic style of the time of Edward II. The roofs are open timbered, with framed rafters. Cluster columns support the chorestry in the nave. The capitals are foliated, and just above them are carved heads of the twelve apostles.

"The style of its gracefully light columns, with their richly carved capitals, and lofty pointed arches, carry the mind back to the period when those beautiful edifices were erected in this country, which have obtained the name of modern, or latter Gothic, of which the Temple church in London is one of the most celebrated examples. The height, both of the pillars and the arches springing from them, in the baptist chapel, are somewhat less than those of the Temple church, still they are sufficiently lofty and delicate in their construction to fill the mind with the finest ideas of the architectural beauty of this description of edifices, and which appear to have attained their highest degree of perfection during the fourteenth century ; from which period the architecture of this beautiful chapel, both as respects ornament and construction, may be said to have taken its rise."

The collections on the day of opening amounted to £132 11*s.* 4*d.*; to which was added on the following Lord's day, after discourses by the Rev. J. T. Brown, a further sum of £82.

NEW CHURCHES.

ABARAMAN, GLAMORGANSHIRE.

On Monday, June 3rd, Mr. John Morris, Merthyr, was ordained to the pastoral office over the English baptist church in this place, which was constituted a church according to the rules of the New Testament, at the same time. The Rev. T. Davis, of High Street chapel, Merthyr, stated the nature of a Christian church ; and after reading over the names of those that were to be united in Christian fellowship, proposed the questions to the church and minister. The Rev. J. Jones of Zion chapel, Merthyr, offered the ordination prayer, accompanied with the imposition of hands ; after which the Rev. T. Davis delivered the charge to the newly-ordained minister, and the Rev. J. Jones addressed the church. In the afternoon the Rev. W. Edwards of Aberdare, and the Rev. J. Jones preached, and in the evening, the Rev. Mr. Price and D. B. Jones, Abaraman. The meeting separated highly gratified by this interesting service.

CREWE, CHESHIRE.

A small baptist church was formed in this place last autumn, the deacons of which give the following pleasing information: "Through the great kindness of the Rev. W. Butler, M.A., of Christ Church, Crewe, we have been permitted to use one of the National school-rooms for public worship on the Lord's day evenings until now. By the blessing of God we have held together, and we have good grounds to hope the work of the Lord is progressing in our midst. The number of church members is small, being five male and five female. For some time past there has been a desire to raise a house for God, but as our means are not such as to warrant so great an undertaking, we have fitted up a commodious room capable of seating one hundred persons, which was opened the last sabbath day in June. The Rev. H. Barker of Burslem preached two impressive sermons to attentive audiences. On the Monday following (July 1) we held a public tea-meeting, when about 250 friends of all denominations, including many of the church of England, partook of the social repast. Several ministers kindly came from a distance to rejoice with and encourage us, and to help in the service of the evening. We may mention the Revs. J. Harvey of Bury, W. Barker of Burslem, J. Shore of Tarporley, R. Pedley of Wheelock Heath,

H. Cocksey of Andermy, and C. Brigley (independent) of Crewe. Mr. F. Carter presided. It was a very interesting meeting, and a sweet and happy feeling pervaded the whole; not a jarring note was heard."

BIRMINGHAM.

In the Circus chapel, Bradford Street, Birmingham, the ordinance of baptism has been administered twice; first, by Mr. Chew's baptizing three disciples, and on July 7th by Mr. Landel's baptizing six more. On sabbath afternoon, July 14th, these, with about forty others, who had been members of baptist churches in the town and elsewhere, and who had mostly received letters of dismission, were formed into a church. Brother Swan read the scriptures and prayed, brother Roe read the letters and names of the brethren and sisters who were to compose the church, and, at his request, they gave to each other the right hand of fellowship. Brother Roe then delivered to them an appropriate and impressive address, and offered solemn prayer for a blessing on the important union. The Lord's supper followed, at which brother Morgan, sen., presided, assisted by brethren Landels, Swan, and Roe. On this interesting occasion there were present a large number of members and deacons from all the baptist churches in the town, who attended to express their sympathy with this new society, and to unite with them in partaking of the memorials of the Saviour's death. A large congregation attends, and several candidates for baptism are expected to be added soon; it is hoped the divine blessing will largely accompany this effort for the advancement of the Redeemer's cause.

ORDINATIONS.

BOOTLE, LANCASHIRE.

An interesting ordination service was held on Tuesday, the 4th of June, in connexion with the settlement of Mr. David B. Joseph as pastor of the church worshipping in the baptist chapel, Bootle, in the immediate vicinity of Liverpool. The engagements of the day were commenced with devotional exercises conducted by the Rev. B. C. Etheridge, pastor of the church at Bolton from which Mr. Joseph had lately been transferred. An able introductory discourse explanatory of the principles of nonconformity as developed in congregationalism was preached by the Rev. John Stent of Soho Street Chapel, Liverpool. The statement on behalf of the church was made by Mr. J. Russell, deacon. The questions were asked, and the ordination prayer offered, by the Rev. C. M. Birrell of Pembroke Chapel, Liverpool. A most lucid and impressive charge was delivered to the pastor by the Rev. J. Acworth, LL.D., president of Horton College. The Rev. V. M. White, of the Irish presbyterian church, closed the service of the morning with prayer, after which an adjournment was made to the spacious school rooms under the chapel, where a cold collation was provided by the ladies of the congregation free of charge. The rooms were decorated with the flowers of the season, and every provision made that could be desired for the comfort of the company. Upwards of 200 persons sat down to dinner, the Rev. C. M. Birrell occupying the chair. After dinner interesting and appropriate addresses were delivered by the chairman, the Revs. Dr. Acworth, J. Edwards of Wavertree, B. C. Etheridge, V. M. White, S. Manning of Frome, and W. Graham, and by Messrs. T. Urquhart and John Houghton. After a short interval for recreation in the open air, which, owing to the brightness and beauty of the day, all were fully prepared to enjoy, a re-union took place in the school-rooms, where tea was provided. In the evening an able and instructive sermon was preached to the church by the Rev. Richard Fletcher (independent) of Manchester, and the engagements of the day were brought to a termination with devotional exercises conducted by the Rev. W. Walters of Preston. In the course of the day the Revs. R. Kirkus, J. Tunstall of Kirkdale, and T. R. Hoskin of Great George Street Chapel, Liverpool (independent), also took part in the services. The young pastor enters on his interesting work under the most favourable auspices, and we trust that his highest and best hopes and those of his flock as to future prosperity and usefulness, may be more than fully realized.

STOCKPORT, CHESHIRE.

The Rev. W. B. Davies, late of Boroughbridge, Yorkshire, having accepted the cordial and unanimous invitation of the baptist church and congregation meeting in Greek Street, Stockport, entered upon his pastoral labours on the 21st of July, 1850.

DUNDEE.

We are informed that the Rev. James Blair has resigned the pastorate of the church in Stirling, having received an invitation from the church assembling in Rattray's Court, Seagate, Dundee, where he formerly laboured for some time as an evangelist, and saw numbers turned to the Lord and added to the church. He intends to enter on his pastoral duties there in the beginning of this month.

RECENT DEATHS.

MISS MARY COWELL.

Although from an early age the subject of religious impressions, it was not till the deceased was about eighteen years of age that she was brought to full decision for Christ, and led to cast herself as a helpless and undone sinner upon the mercy of the Lord Jesus by faith, looking for redemption through the blood of the Lamb. Having herself tasted that the Lord is gracious, it became henceforth her aim to seek to lead others to that fountain of living waters whose healing efficacy she had herself experienced. Thus influenced, she devoted herself to the work of tract distributing, visiting, and conversing with the poor of the surrounding neighbourhood on the things which make for their peace; and great was the pleasure that she experienced in her work of faith and labour of love. In the work of sabbath school teaching she had engaged previously. In her twenty-first year she united herself with the baptist church at Old Sampford, her connexion with which she was enabled to adorn unto the end with a walk and conversation as becometh the gospel. One Christian grace prominent in her character was humility, which induced in her a reluctance to speak much of herself and her Christian attainments, exemplifying at the same time in her conduct the words of the apostle, "Let each esteem other better than himself." She was eminently a practical Christian, and with holy jealousy watched over herself as one that must give account. Being naturally of a weakly constitution, she frequently suffered from severe indisposition, especially during the months of winter, and for above a year previous to her last illness, she was much confined by lameness occasioned by an accidental fall from which she had but partially recovered, when in March, 1847, she was seized with fatal symptoms of consumption, which was destined, in spite of every effort used to stay its progress, to consign her to an early grave; but she was graciously strengthened to meet with fortitude the stroke which from its commencement she believed had received its commission to cut her down, and in it all she recognized the hand of her heavenly Father, and expressed the fullest satisfaction that her lot was at his disposal, feeling that she could there leave it, fully acquiescing in his decision who seeth not as man seeth.

It is a sweet, yet mournful task to the writer, to trace her course in the lingering descent through a period of twenty months down the valley of the shadow of death. Here her light shone with distinguished lustre in suffering the will of God, through the trying scenes of the decay of the earthly house of her tabernacle, exhibiting the same cheerfulness of spirit as distinguished her in health. No murmuring or repining word or look escaped her, but a smile of sweet tranquillity illuminated her countenance.

A few extracts from a correspondence which she carried on with an absent brother during her affliction so long as decaying strength permitted, will exhibit some view of the general state of her feelings. On one occasion, having then been six months in the furnace of affliction, during which time, as was the case throughout the whole of her illness, she was quite prevented from reaching the house of God, or even leaving her home, she says, "Being alone, *yet not alone*, I take the opportunity of attempting a little silent converse with you. Although I often on a sabbath morning feel solitary when most of the family are gone to chapel (particularly when the minister is staying with us, as is the case to-day) yet I turn away my thoughts from this, and go to my silent companions, my books, especially the bible, and from thence I draw comfort. What a blessing it is that, although friends may be absent, God is not, but is everywhere present, as well in the abode of the afflicted as in the public sanctuary, where in spirit I often am when prevented from being there in person; but God knows the thoughts and desires of my heart, and can impart tranquillity to the mind under the consideration that he appoints my daily lot; and reflecting on this, I hope I desire to feel passive in his hands, knowing that he does all things well. True, this is a scene of pain and suffering, but the Lord deals gently with me. His strokes are not severe. May they accomplish the desired end, for I know I need the chastening rod." In another letter, alluding to the excessive heat, she writes, "I think I bear it better than might be expected, being supplied with innumerable comforts and mercies from my heavenly Father. My cup runneth over. I have no room to complain but of my sinful self, but Christ is the anchor of my soul." On one occasion, after alluding to the means employed to arrest the disorder, she writes, "What I think of my poor body is this, that it resembles a worn out garment, which at various times has had many patches put upon it, and will bear but few more; but when this is put off, I hope to have a pure and spotless one, in which I shall appear before a righteous God in that happy world where the Saviour is the light thereof." At another time, referring to two Christian friends, who after seasons of protracted suffering about the same time, fell asleep in Jesus, she writes, "Their sufferings are ended, they have entered into rest. Oh, what a change from a world of sin and sorrow, to a world of true peace and holiness! We too hope to have an inheritance there, where we shall see and dwell with our Saviour, who by his sufferings has purchased for us unworthy creatures these infinite blessings." Thus in patient waiting, in a frame of sweet tran-

quillity, she passed through the dark valley fearing no evil, for his rod and his staff comforted her.

About three months prior to her decease it seemed, to all human appearance, evident that the hour of her departure was at hand; still amid intense suffering and weakness, and in the immediate prospect of eternity, her soul was kept in perfect peace, looking for and hastening unto the coming of her Lord. But her time was not yet fully come, and for fourteen weeks more it was her lot to lie in utter helplessness, unable to raise herself without assistance, or to speak but in a faint whisper; still the Master's image shone brightly in his enfeebled servant, and she found strength proportioned to her day: animated by a calm and stedfast hope, although unaccompanied by those ecstatic joys possessed by some, she centred all her hope in Christ, longing for increased conformity to the divine will. It was with great delight that she welcomed the visits of Christian friends to her sick chamber, deeply enjoying their fellowship and communion in the exercises of devotion, and at such seasons smiles of sacred joy would beam upon her countenance, while in feeble accents she would speak of the happiness and society of that better land. As she neared the haven of repose, the billows of affliction beat still more heavily upon her, and during the last three weeks of her life her sufferings were very great; but, as she expressed herself, although too weak to think much, she could still hope, and, animated by that hope, she expressed her willingness to resign the numerous circle of her family, to whom she was most tenderly attached; in faith, anticipating and praying for an eternal re-union hereafter with those in whom she delighted on earth. When, in answer to her almost inaudible inquiry of "How long do you think it will be?" she was told by her beloved attendant that it would be probably but a few hours before her spirit would reach its home, a smile of pleasure pervaded those features on which the cold chill of death was then gathering; and as the close of the conflict drew near, doubtlessly feeling that her time was now come, her lips frequently moved in attempts to speak, but finding herself unable to be understood, by her smiles, like the last rays of the setting sun, she exhibited her possession, unimpaired by the stroke of death, of that peace which passeth understanding. Thus she fell asleep in Jesus, and without a struggle or a groan, her emancipated spirit winged its flight from its earthly tabernacle to the realms of bliss, to bask for ever in the smiles of that Saviour who loved her and gave himself for her, at about four o'clock on the morning of Friday, October 20th, 1848, in the twenty-ninth year of her age, leaving behind her a bright testimony to the power of divine grace, to comfort amid the trials of life, and sustain in the hour of death.

MR. JOHN GOFFE.

This beloved brother, more than twenty years deacon of the second baptist church at Brighton under the pastorate of Mr. Joseph Sedgwick, was called to his Father's house on Thursday, the 28th of February last. In the morning of that day he was in his usual health, and read and prayed in the family, which was his daily custom. He afterwards went into the yard, where he was immediately seized with apoplexy. A neighbour observed him to fall by the door of an adjoining stable, and immediately gave the alarm. He was carried into the house, but never spake afterwards, and in a very few hours expired, in the sixty-fourth year of his age.

Mr. Goffe was called at an early age to know the Lord, and was baptised and united to the church at Shipston, in Worcestershire, in 1810. Six years afterwards he went to London, and joined the church in Little Wild Street, where he remained till 1821, when his steps were directed to Brighton, where, with his now bereaved widow, he assisted in the formation of the above baptist church in that town, and where he continued universally loved and respected till the day of his death.

He was a great friend to the poor, a constant attendant on the means of grace, and one who made it his daily study to promote the peace and happiness of both pastor and people. To this it may be added with much propriety, he was held in the highest estimation by his fellow townsmen, who, with a numerous circle of friends both far and near, unite in deploring his loss.

REV. JOSEPH HARRIS.

On the 17th of May, in the forty-seventh year of his age, Mr. Harris, formerly missionary in Ceylon, recently minister of the Free Church, Niagara, terminated his course. Having gone to Hamilton from Niagara, to a meeting of ministers, he was there seized with erysipelas and fever. Mrs. Harris was sent for, and was with him during his illness of about eight or nine days. He was carried to Niagara, and buried there with much respect. His last moments are said to have been eminently happy.

MRS. ELLIS.

Hannah Ellis, the beloved wife of the Rev. Robert Ellis of Sirhowy, Monmouthshire, and the daughter of Mr. David Davies of Cynwyd, fell asleep in Jesus on Saturday,

June 22nd, 1850, in the thirty-sixth year of her age. She professed Christ when young, delighted to serve him during the remaining years of her life, and triumphed in him in her death. Her last words as she reclined in the arms of her devoted husband were, "The Lord reigneth, let the earth rejoice!" Her death was improved on the following Wednesday by the Rev. Samuel Williams of Nantyglo from Zech. ii. 13, "Be silent, O all flesh, before the Lord;" the words which she had chosen for the occasion. The attendance at the service was unusually large, the spacious chapel being too small for the multitude come together to testify by their manifest sorrow their esteem for her many excellencies, and their conviction of the loss sustained by her removal. In a letter to a friend her dear husband said, "Considering my loss, I am wonderfully supported. No minister ever had a better wife; and it consoles me now to reflect that I so esteemed her while she lived. I thank God that I was allowed her company so long; and her father and mother, while submissive to the will of God, should also feel thankful that they were favoured with such a daughter."

REV. T. WRIGHT.

On July the 2nd the Rev. Thomas Wright, minister of the gospel for nearly forty years, and twenty-three years the devoted pastor of the baptist church, Says Hill, Herefordshire, was suddenly called by his Lord and master to exchange the scene of conflict for the rest of heaven.

JAMES LOMAX, ESQ.

At the advanced age of eighty-nine, having served his generation in many ways with much humility and simplicity of purpose, this excellent man fell asleep on the 10th of July.

MISCELLANEA.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 25th of June, when grants were made from the profits of this hymn book to the

Orphan Children of the late Rev. T. M. ...£5 0

Recommended by

Mrs. G.....	W. Colcroft, J. Foster.....	5 0
P.....	W. Yates, J. Berg	5 0
C...	J. Sprigg, Dr. Steane	5 0
N.....	...Dr. Steane, S. Green	5 0
O...	Shem Evans, J. Preece	5 0
A.....	J. H. Hinton, Dr. Murch	5 0
J.....	J. Edwards, J. Wilde.....	5 0
S.....	J. T. Brooks, John Haigh	£5 0
H.....	M. Kent, W. Keay	5 0
K.....	J. T. Brooks, E. Adey.....	5 0
C	Dr. Murch, W. Groser	5 0
F.....	...Dr. Murch, S. Green	5 0
A...	.....	5 0
M.....	B. Evans, R. Johnson.....	5 0
H.....	..G. W. Fishbourne, Dr. Cox ...	5 0
H.....	D. Rees, John Aldis	5 0
G	W. Brock	5 0
N.....	B. Evans, G. H. Orchard	5 0
B.....	I. M. Soule, J. H. Hinton.....	5 0
H.....	Henry Tread, F. Releston.....	5 0
H.....	J. Berg, F. Trestrail	5 0
T	Dr. Murch, Alfred Tilly.....	5 0
D	Dr. Murch, G. W. Fishbourne	5 0
F.....	...C. E. Birt, S. Murch	5 0
J.....	Isaac New, T. Swan	5 0
D.....	Dr. Murch, S. Green	5 0
H.....	H. W. Stembridge, J. Chapple	5 0
P.....	...Jos. Venimore, J. Wheeler ...	5 0
F	H. W. Stembridge, J. Collins	2 10
G	T. Nicholson.....	2 10
C...	J. T. Wigner, S. Green	2 10
M.....	J. Webb, Thomas Clarke	2 10
H.....	...J. H. Hinton, Dr. Steane	2 10
D.....	T. Wheeler, W. Brock	2 10
E.....	T. Morgan, T. Swan	2 10
W.	Dr. Cox, J. H. Hinton	2 10
W.	I. M. Soule, A. Wayland	2 10
H.....	C. Elven, J. H. Hinton	2 10
V.....	J. Simmons, Joseph Lea	2 10
S.....	B. Hall, R. Breeze	2 10
P.....	Dr. Cox, S. Green	2 10
T.....	S. Kent, E. Manning	2 10
P	J. T. Brown, T. Philips.....	2 10
M.....	W. Roberts, J. Webb.....	2 10
W.	J. H. May, R. Serle.....	2 10
B.....	B. Evans, W. J. Stuart	2 10
A	B. C. Young, W. Kitchen.....	2 10
T...	Jonas Foster, George Mitchell	2 10
J.....	T. P. Jones, H. W. Hughes ...	2 10
T.....	P. Tyler, John Davison	2 10
J.....	D. Evans, J. S. Hughes.....	2 0
D.....	W. Jones, T. Davis.....	2 0
E.....	J. W. Evans	2 0
H.....	T. Jones, J. W. Morgan.....	2 0
		£208 0

The widows to whom these grants have been made are requested to send their addresses to the Rev. Dr. Murch, 57, Torrington Square, London, on the receipt of which he will transmit to them the sums voted.

COLLECTANEA.

THE QUEEN.

Every reader is aware, probably, that on the 27th of June a weak-minded fop, who formerly held a commission in the army but has recently been living a life of idleness, his father being a gentleman of large property, had the audacity to strike the queen on the forehead with a riding cane, while she was sitting in an open carriage with three of her children, in Piccadilly. The editor of the *Patriot* has availed himself of this opportunity to write some very just remarks which we feel pleasure in transferring to our pages.

"Our beloved queen will perceive how conspicuously this untoward circumstance calls forth the loyalty of the nation. These spontaneous outbursts of sympathy and indignation which are superior to all formal expressions of public sentiment, will by their warmth, promptitude, and universality, convince her majesty that her incomparable conduct is fully appreciated by her subjects. Her high station makes her a conspicuous mark for hostile shafts; but the unexceptionable manner in which she fills it, mingling the meekness of the woman with the dignity of the queen, ceases not to attract around her throne and person the shield of sincere affection and universal admiration. Our history as a kingdom presents no parallel to the consummate and almost severe propriety with which queen Victoria observes the rules of her peculiar position. Always accessible to her responsible advisers, ever punctual in the discharge of her sovereign duties; as studious of retirement and of the simple pleasures of a rural life as the most shrinking private lady in her realm, and yet never omitting any suitable occasion of meeting the gaze and mingling in the society of her subjects; neither losing the woman in the queen nor the queen in the woman, her majesty at once evinces how well she must have profited by the careful instructions respectively suited to her gentle sex and her lofty state, and how susceptible a pupil it was the happiness of her royal mother and the honour of Lord Melbourne (we may add Lord Palmerston) to train and instruct."

REV. E. HENDERSON, D.D.

At the annual meeting of the constituents of Highbury College, June 18th, the eminent services of the Rev. Dr. Henderson were adverted to, in expressions of profound respect, in connexion with his retirement from professorial duties. It having been incidentally mentioned that the Doctor had prepared for publication a translation of the Prophecies of Jeremiah, and of the Book of Lamentations, with a commentary, critical, philological, and exegetical, it was proposed by the ministers then present who had studied under him, in testimony of their gratitude and esteem, to free the author from the pecuniary risk of publication, by securing as large a number of subscribers to the volume as possible. Many, doubtless, of different denominations will gladly unite in this good work of showing respect to one so eminently deserving of it, and of adding so useful a book to the stores of our theological literature.

ANCIENT MANUSCRIPTS.

Dr. Tischendorf has now an edition of the Codex Amiatinus in the press, founded on his own collation of the MS., and on that of Dr. Tregelles, made during his stay at Florence in April and May, 1846, and communicated by him to Tischendorf. This Latin MS. is one of the greatest importance, and it is probably the best monument of Jerome's version in existence. It appears to have been written before the middle of the sixth century. The edition of the Latin New Testament, published by Fleck, with (professedly) the various readings of this MS. is wholly unworthy of reliance; there are at least fourteen hundred readings thoroughly inaccurate. We understand that Dr. Tregelles has compared these readings one by one with the MS. The collection, as published by Fleck has greatly misled Lachmann, who had no other collation of this manuscript available for his use.—*Kitto's Journal of Sacred Literature.*

AUTHENTICITY OF STREET LITERATURE.

A popular writer of publications produced in the neighbourhood of the Seven Dials has furnished the following details of his art to the Metropolitan Correspondent of the *Morning Chronicle*:—"The little knowledge I have I have picked up bit by bit, so that I hardly know how I have come by it. I certainly knew my letters before I left home, and I have got the rest off the dead-walls and out of the ballads and papers I have been selling. I write most of the Newgate ballads now for the printers in the Dials, and, indeed, anything that turns up. I get a shilling for a 'Copy of verses written by the wretched culprit the night previous to his execution.' I wrote Courvoisier's sorrowful lamentation: I called it, 'A Woice from the Gaol.' I wrote a pathetic ballad on the respite of Annette Meyers. I did the helegy, too, on Rush's execution; it was supposed, like the rest, to be written by the culprit himself, and was particularly penitent. I didn't write that to order—I knew they would want a copy of verses from the culprit. The publisher read it over, and said, 'That's the thing for the street public.' I only got a

shilling for Rush. Indeed, they are all the same price, no matter how popular they may be. I wrote the life of Manning in verse. Besides these, I have written the lament of Calcraft the Hangman on the decline of his trade, and many political songs."

LITERARY MEN IN FRANCE AND IN ENGLAND.

M. Guizot was born at Nismes in 1787; was a journalist in the time of Napoleon; and was wholly devoted to literature till 1816. He then became distinguished as a politician, and was prime minister of France when the Revolution of 1848 hurled Louis Philippe from the throne. He is once more a private man—happier, perhaps, and as useful. In England, the man of letters seldom wins wealth—never power. He is invariably regarded here as an impracticable man. The largest acquaintance with the past, the readiest power of observing the present, the widest benevolence, the most inflexible integrity are no passports to worldly honour or greatness. It is better, we believe, that it should be so. There are enough second-rate intellects in the world to carry on the great game of expediency.—*Knight's Half Hours with the Best Authors.*

EDITORIAL POSTSCRIPT.

If the widows who received grants from the Magazine this time last year will send their addresses to Mr. Haddon, Castle Street, Finsbury, he will forward to each of them the same sum as was voted to her then. The cases of other applicants must stand over for the present, but will be considered at a future meeting of the proprietors. No successor to Mr. Penny in the treasurership is as yet appointed.

The Rev. Joshua Russell of Lewisham Road Chapel, Greenwich, and the Rev. John Leechman of Hammersmith, are about to visit India at the request of the committee of the Baptist Missionary Society. The design of their mission will be explained in the Herald; but it is within our province to add that it is arranged that Mr. Russell's congregation should have the advantage of Dr. Hoby's services during their pastor's absence, and that a succession of acceptable ministers from different parts of the country may be expected to visit Mr. Leechman's friends at Hammersmith. At his return, we trust that he will find a spacious and convenient place of worship ready for his reception; that in which he has laboured being about to be taken down immediately, in order to prepare the way for the erection of a much larger one on the same site.

Our readers will partake of the regret with which we learn that the state of Mr. Peto's health rendered it impossible for him to fulfil his intention of being in his place in the House of Commons, to oppose Mr. Locke's motion for the renewal of postal labour on the Lord's day, and that subsequently it has obliged him to be absent on several important occasions.

Our friends in Southampton and Exeter will soon have opportunities of viewing an interesting work of art which has been for a short time exhibited in London, and has previously afforded pleasure to multitudes in Edinburgh and Glasgow. We refer to a picture of the Destruction of Jerusalem by the Romans, which gives an impressive view of that terrific scene, and such a representation of the country and its edifices as assists the imagination greatly, in its endeavours to realize the facts of evangelical history and the ensuing manifestation of divine justice. The painting is by David Roberts, Esq., R.A., and we are pleased to learn that an engraving in tinted colours, 42 inches by 27, is in hand, which it is hoped will be ready for delivery in about twelve months from the present time. The prospectus is issued by Messrs. Hering and Remington, publishers to her majesty.

A Peace Congress is about to be held in Germany, in pursuance of a resolution adopted last year, after the meeting of the same kind in France, and it is expected that a large delegation of influential men from the other side of the Atlantic will attend, coming over in a vessel lent for the purpose by the government of the United States. The delegates and visitors from this country are to leave London, for Frankfort-on-the-Maine, where the sittings are to be held, by a special train on Monday evening, August 19th, and proceed by way of Dover and Calais for Cologne, whence they are to proceed up the Rhine by a special steamer.

The article on Schism in our last was accidentally sent out without due examination, and was miserably incorrect. 1 Cor. ix. 18 should have been 1 Cor. xi. 18; *ἵνα* should have been *ἐνα*; *ὑμῖν* should have been *ἡμῖν*; *ακουω* should have been *ακουω*. One advantage, however, may accrue from the accident; a reader who is not conversant with such matters may see from these specimens how easy it was for a copyist of Greek manuscripts inadvertently to multiply "various readings."

The Circular Letters from Glamorganshire and Monmouthshire, which we have just received, show very remarkable additions to the churches in those counties. The 126 churches in these two associations report a clear increase of 6,310 members; an average of fifty per church!

THE MISSIONARY HERALD.

BIMBIA.

WESTERN AFRICA.

DECEASE OF REV. W. NEWBEGIN.

Our chronicle of missionary intelligence for this month is again afflictive. It has pleased the All-merciful to summon from his labours our esteemed brother, Mr. Newbegin. Recent letters from him had led us to the hope that he had well nigh surmounted the debilitating effects of the climate, and that there were before him some years of exertion in the cause of the Redeemer. Our hope is destroyed. Western Africa again mourns. The promising field is deprived of its husbandman. And our faith is again summoned to submission, and to say, The Lord's will be done. Our readers will look on the sketch of Bimbia with mournful interest as they read the details which are below.

It is with feelings of gratitude we refer to the kindness evinced to the bereaved widow by Governor Becroft and Mr. Lynslager, and to the prompt assistance rendered, both to Mrs. Newbegin and the church at Clarence, by the Rev. H. M. and Mrs. Waddell, of the United Presbyterian Church Mission at Calabar. The following letter from Mr. WADDELL, dated 4th of May, will put our readers in possession of what is known to us of this sorrowful event.

It is with feelings of poignant grief that I address you, as secretary of the Baptist Missionary Society, being here most unexpectedly and unhappily on the business of your Society. On the 26th ult. I received, at Old Calabar, by the "Dove," two notes, one from Governor Becroft, who had just returned to this island, and the other from Mr. McShane, surgeon of H. M. S. Phœnix, both dated 21st ult., and both on the same subject—namely, informing me of the death of your missionary, Dr. Newbegin, in circumstances of the most painful description, and of the very unhappy state of Mrs. Newbegin in consequence of her heavy affliction; and requesting, in urgent terms, that some of the ladies of our mission at Calabar might return with the "Dove," and aid in affording to our bereaved sister that Christian sympathy and aid which only those of her own sex and station could bestow. There being unhappily no missionary of either sex, nor any white lady remaining on the island, nor any nearer than our families, who could render the necessary assistance in this extremity, Mrs. Waddell and I did not hesitate to answer the call made on us, and on the day following left Calabar in the "Dove," and reached Clarence three days afterwards. I shall not describe the condition in which we found our dear unhappy sister. It was sufficiently deplorable. I must, however, state that every possible care had been taken of her, and every possible attention paid to her by Mr. Becroft, Mr. McShane, Mr and Mrs. Lynslager, in whose house she was for the time staying, Mr. and Mrs. Matthews, as well as by the members of the church, all of whom showed the most lively concern for her safe keeping, comfort, and welfare. Mr. Lynslager's house being necessarily too much frequented to admit of her having the quiet and retirement which was indispensable for her recovery, though no attention had been wanting on his part or that of his excellent wife, which it was possible for friendship, and respect, and benevolence to give, our first care was to have our widowed sister up to the mission house, where we were informed accommodation had been provided for us. This without much trouble we effected, and to our great satisfaction she enjoyed that night more repose than she had done for ten days or a fortnight before. Our hopes of her speedy recovery have not, however, been sustained by subsequent improvement, and I fear that her distressing malady cannot be effectually removed till she enjoys that care at home which in this country it is quite impossible to secure for her. It will be absolutely necessary to send her home to England by the first opportunity, which we hope will not be more distant than a month hence, when a ship from Calabar will be going home, having an excellent surgeon and master on board, and one of the ladies of our mission, Mrs. Edgerley, as a passenger, or by an earlier vessel if possible.

The following are the particulars that I have learned concerning the sickness and death of our late brother Newbegin. On the 21st March, ten days after Mr. and Mrs. Saker and Miss Vitou left this place for England in our Calabar mission schooner, Mr. Newbegin came over from Bimbia to Clarence to minister to the church here. On 2nd April he returned to Bimbia. On sab-

bath, 7th, he was sick, and could conduct only part of the public services. During the ensuing week his sickness increased. Tuesday, 16th, he was carried on board the "Dove," with the design of seeking medical advice. Accompanied by Mrs. Newbegin and the assistants Trusty, Williams, and Johnson, he reached Clarence Cove, but finding not the aid there which he required, the schooner, without coming to anchor, put to sea again, and directed its course towards Old Calabar, in the hope of obtaining the assistance which his case required from the ship surgeons there. In this hope all on board were doomed to the saddest disappointment. Scarcely had the "Dove" reached the mouth of the Calabar river, when our brother breathed his last. Of course the idea of proceeding up the river to the shipping station was abandoned, and once more the mission vessel was put to sea, and steered back again to Clarence. The second day thereafter, namely Friday, 19th ult., it was off the Cove, having the corpse on board, but being unable to get in, made a signal of distress to a steamer, which hove in sight, and approached the cove. This was H. M. S. Phœnix, having on board H. M. consul-general for these coasts, Mr. Becroft, which took the "Dove" in tow, and brought her into harbour. The same evening the body was respectably interred amidst the unfeigned sorrows of the whole population. The exact nature of our late brother's complaint I have not ascertained. There was not much fever, but he vomited unceasingly, and his bowels could not be effectually moved by any means employed. He was sensible, however, to the last, and during the day before his death gave instructions to the assistants with him for the performance of their duties after his death, which he knew to be approaching.

Yesterday I held a meeting with the deacons of the church here and the teachers from Bimbia and Cameroons, to act as one of your own missionaries would do were there one spared in this emergency—to inquire into their affairs, and give them such instructions and consolations as their circumstances required, for they seemed as sheep without a shepherd, and looked to me as to an elder brother or father, for sympathy and direction in their sadly bereaved condition. The minutes of our meeting, and another to be held to-night, will be copied out and sent to you.

In conclusion, my dear sir, I beg to express my earnest desires that your Society may very speedily be able to repair the desolations which have been made in your mission. It cannot long subsist in its present state. Every month's delay inflicts an injury which many months will hardly repair. I hope that Mr. and Mrs. Saker may soon return, and with them at least one or two more well prepared and well proved men, who, not alarmed by the ravages of sickness and death hitherto among your brethren in this field, will come out prepared for the worst yet hopeful of the best, and willing to live or die as may please God, if they may contribute in any degree to advance the interests of Messiah's kingdom in these regions of Satanic delusion and utter darkness.

It is not likely that Mrs. Waddell and myself can remain here over a week or two. The attention due to our own family and mission duties at Calabar require our return so soon as the state of Mrs. Newbegin and of your mission affairs admit thereof. Every aid in our power to both we shall gladly render, as an incumbent Christian duty.

I remain, my dear sir,
Most sincerely yours in Christian bonds,
HOPE M. WADDELL.

P.S. *May 4th.* I am happy to state before closing this letter, that a great improvement has taken place in Mrs. Newbegin's mind in the course of the last twenty-four hours. She has slept, and awoke refreshed and calm, though bewildered at the horrid dreams of the last two weeks. Her perfect recovery seems now certain and near.

Some few additional facts are presented in the minutes of the church meeting.

Minutes of a meeting of teachers and deacons of the Baptist Mission on the west coast of Africa, Clarence. Held, Fernando Po, on Wednesday, 1st May, 1850.

Present the following:—

Joseph Wilson, William Smith, Thomas Richard, } Deacons of the church at Clarence, Fernando Po.
William Trusty, George Williams, } Teachers of Bimbia stations.
Thomas Horton Johnson, of Cameroons station.
Hope M. Waddell, missionary of the United Presbyterian Church at Old Calabar, president.

This meeting has been held for the purpose of considering the present state of the mission on this coast, which it has pleased God to afflict by sundry painful providences.

Mr. Saker, missionary here, together with his wife and child, and accompanied by Miss Vitou, sailed from this port on the 12th March last, in the mission schooner "Jane," belonging to the Presbyterian Mission at Old Calabar, bound for England, the mission here being then left in charge of Dr. Newbegin, missionary, who took up abode at

Bimbia. On the 21st of said month Doctor Newbegin visited Clarence, where he remained, conducting the affairs of the church, till Tuesday, the 2nd day of the April, when he went back to Bimbia in the mission schooner "Dove," which he reached the day following. On sabbath thereafter, the 7th of the said month, at Bimbia he conducted part of the public services, but complained of being unwell. The "Dove," which had been sent on to Cameroons, was recalled on the sabbath of the 14th to Bimbia.

Doctor Newbegin continued so sick that he required to remove from Bimbia, in order to seek medical advice. For this purpose he, on the Tuesday following, was carried on board the "Dove," by the assistance of Messrs. W. Trusty, G. Williams, and Thos. Horton Johnson, being then unable to move himself. Mrs. Newbegin and the above-mentioned assistants accompanied him to Clarence Cove, which they arrived on Wednesday morning. No medical man being on the island, nor in any of the vessels in the Cove at the time, the party proceeded to Old Calabar to seek medical advice from the ship surgeons in those vessels. The schooner came to anchor off the mouth of the river same night at eleven o'clock. In one hour thereafter Doctor Newbegin died. His complaint was accompanied by slight fever and very much vomiting, with continued costiveness, the enema being used with but little effect. He was sensible to the last. As soon as he died, the vessel weighed anchor to return to Clarence. On the Friday following, the 19th instant, the "Dove" was off the Cove, but being unable to get in, made signal of distress to H. M. steam vessel Phœnix, which was making the Cove, and which, on learning the circumstances of the party on board, took the "Dove" in tow, and brought her into harbour. The captain and officers of the steamer, and Captain Becroft, H. M. consul-general for the coast, paid every attention which the distressed circumstances of the party on board the mission schooner required, and had the corpse respectably interred on shore the same evening at five o'clock, the funeral being attended by all the inhabitants of Clarence, deeply sorrowing. During this time, and all the following day, the bereaved lady, Mrs. Newbegin, though greatly afflicted, was composed, and able to see the members of the church and other friends, who visited to condole with her, but on sabbath morning, before day, she awoke groaning heavily, and delirious. Surgeon McShane, of the steamer Phœnix, being immediately sent for, who attended and paid every attention which her distressed condition admitted of to alleviate her malady, but without success. It continued and increased.

That same day, sabbath, 21st April, the "Dove" was sent off with urgent letters from Governor Becroft and Dr. McShane to the Rev. Mr. Waddell, at Old Calabar, making known the bereaved and most afflicted state of Mrs. Newbegin, and desiring that some members of the mission there, especially one or two of the ladies, would come to Clarence, and afford the aid their Christian sympathy and advice to their distressed sister, and to the mission, so heavily afflicted. On Friday, 26th, the "Dove" got to Calabar. On Saturday following sailed again, having on board Mrs. Waddell, and on Tuesday, 30th, got back to Clarence.

The meeting now held in consequence of the events narrated, is designed to consider what is best to be done for carrying on the affairs of the mission here, and at Cameroons and Bimbia, in present circumstances, and for the welfare of the dear and afflicted sister Mrs. Newbegin.

1st. At Clarence the deacons will keep the church meetings as they were directed by Dr. Newbegin, but not administer the sacrament unless one of the missionaries from Calabar, or Mr. Wilson from the Gaboon, should be present. The infant and sabbath schools will be kept as heretofore. At present there are no teachers for day schools.

2nd. At Bimbia, Mr. Trusty and Mr. Fuller will continue to keep the school and attend to the other duties at the mission, as they have been used to do in time past. Mr. Williams will take care of the stores and mission property, and of Dr. Newbegin's things, in the best manner, and will also pack up and send over to Clarence all the clothes and other things of Mrs. Newbegin as soon as possible. Mr. Christian, who is also there, will be expected to attend to the affairs of the mission there, and also to give assistance when it is required at Cameroons station.

3rd. At Cameroons, Mr. J. H. Johnson and Samuel Johnson, his assistant, will continue to keep the school and meetings as heretofore, and if either should be sick, or require more help in any way, Mr. Johnson can send for J. W. Christian from Bimbia to Cameroons, to come and help them.

4th. The mission schooner "Dove" will for the present continue under the charge of Mr. Hardur, who will employ the vessel in procuring mats and bamboos at Cameroons, and conveying them to Bimbia and Clarence for the roofing of the mission houses at these places, and in rendering such other services as the different stations may require; always making known to the governor, Mr. Becroft, or in his absence to the deputy-governor, Mr. Lynslager, when and where he is about to sail, and in any other matter not here provided, for receiving instructions from them.

These rules and regulations are of a temporary description, and hold good only for the present emergency, and will necessarily be superseded when a duly authorized missionary or missionaries come out with the orders or instructions of the Baptist Mission-

ary Society. With respect to Mrs. Newbegin, the deacons and members of the church at Clarence will continue to pay every attention in their power to her for her safety and comfort, and as soon as she may be able to return to England, it is deemed advisable that she return thither, as essential when complete recovery from her present most afflictive condition.

It is proper to state that we have not corrected the style of the foregoing most touching and simple narrative. The orthography only has been put right. This will account for the peculiarities of expression which now and then occur.

The Committee are anxiously seeking for a passage for Mr. and Mrs. SAKER, as well as for another servant of Christ, to resume the work thus in God's providence so painfully interrupted. It is expected that Mr. SAKER will be able to sail in a few days to his destination, and he will doubtless bear with him many fervent prayers that his life may be spared, and that a work which has borne hitherto decisive marks of divine approbation in the conversion of many of Africa's degraded children, may be permitted to go on even in the midst of great afflictions and death. The views of our brother SAKER respecting the mission, and his devotion to this perilous service in the cause of our Redeemer, are expressed in the following passages from a letter addressed to the Committee on hearing of the decease of Mr. Newbegin.

I have a fear that some of you who wish well to Africa will be discouraged, and I think you ought not to be. Let us review some of the facts. Ten years since you commenced the work. You sent many labourers, and expended much treasure. Of those sent out, God has gathered to himself Thompson, Sturgeon, Fuller, Merrick, and Newbegin; Prince, and Clake have been driven from the field, and a small company of West Indians have fled, terrified with the toil and suffering. This suffering and loss of life shows that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common. In common life we do not expect results without corresponding labour and expense. Sometimes we have to wait long for the results we seek, but in this mission God in his providence permits us to look at something accomplished before this last affliction falls on us. Let me refer to these results. There are now living in Africa about one hundred souls hopefully converted to God. In nine years past forty may have died, leaving the pleasing testimony that they are gone to a better land. They are saved, instrumentally through you and your agents.

There are eight native teachers now engaged, more or less, in efforts for the salvation of souls. They are not all supported by you, but they *are* what they *are* through you.

The domestic comfort given by the gospel is not small. The education imparted is an immense benefit. In the colony of Clarence you have effected a transformation unspeakably valuable, and almost unprecedented.

Among the natives of the island impressions have been made that only need fostering to result in the glorious and happy change you long to behold. On the continent it is difficult to say what has been done. Souls have been brought to God, churches formed, and actually now the wilderness is being transformed into the garden of the Lord.

And let me refer to the fact, that although the field is without an European, the work of the Lord goes on. H. Johnson, for two years alone has laboured at Cameroons. Fuller nobly stands at Bimbia, and at Clarence the natives maintain the ground we occupied.

All this stands against so much suffering and so many deaths; and will any say that the sacrifice equals the results?

And we must not forget that all who die are self-devoted, and God has accepted their offering, and by it wrought all that we see accomplished.

Brethren, I think you will feel with me that we must not be discouraged. God afflicts us; let us humble ourselves before him, and try to bring to his service purer and more devoted sacrifices.

I think that the past all tends to show us that we must not rely on European agency. At present it is impossible to do without it; but as you have sanctioned the principle of sustaining the mission by native agents, I shall go to Africa, and devote my remaining days to the preparation of natives for the work of the Lord.

I need hardly say that I think one missionary ought if possible to go with me.

You will doubtless conclude that I ought to return to Africa immediately; I can only say, I am ready.

In deep humility let then our trials be spread before the mercy-seat of God. Our brethren who thus give themselves over to death will surely have our warmest sympathy, our most affectionate remembrance, as well as our frequent appeals for their protection and blessing to Him who hath said, "Lo I am with you, even unto the end of the world."

The Committee are not without hope that help will soon be on the way to Africa, and that Mr. SAKER will have one, if not more, co-workers there.

Mr. SAKER wishes the following letter to be inserted. It will be useful to our friends generally in making up parcels for Africa, to know what articles are most useful.

Foot's Cray, July 16th, 1850.

MY DEAR SIR,—

I must not omit to acknowledge the kindness of the many and dear friends who take a deep interest in our labours and bereavements in Western Africa. Although it has pleased our heavenly Father to afflict us heavily, and to take to himself so many of our dear and valued brethren, he has nevertheless given so many and manifest indications of his presence and blessing, that our friends fail not to sympathize with us in all the mingled emotion of our hearts. They weep with us in our sorrows, and rejoice in the cheering prospects which animate us. That the sable sons of Ham are being subjected to the dominion of Jesus is to them most joyous; it is the consummation for which they have prayed.

Their sympathy in our suffering and bereavement is to me exceedingly encouraging. I am greatly comforted by the remembrance of their great affection and constant prayers to God for us. To all who are thus aiding us in our affliction and labour, I beg to offer the expression of warmest affection and gratitude.

With a grateful heart I acknowledge the kindness of the committee of the Religious Tract Society, in granting a donation of twenty-four reams of paper for printing our scripture tracts; also for a donation of books, value £5, for our library.

Also of Mrs. Goldsmith, for ten pounds' worth of bibles, and to the British and Foreign Bible Society, for doubling the quantity, by supplying the bibles at half price; the proceeds to be appropriated to the printing of the Isubu and Dualla scriptures.

Also of friends at Boro' Green, for bookbinding materials, value £5. Also of the friends and sabbath schools at Eynsford and Foot's Cray, for contributions to purchase new type. Also of H. Woodfall, Esq., of Foot's Cray, for a valuable press screw and nut. Also of a friend, by the Rev. B. W. Noel, for a few books to H. Johnson of Cameroons. Also of Mr. W. L. Smith, Denmark Hill, and Mr. Bossy of Woolwich, for personal favours.

Warmest thanks to the beloved friends who are preparing garments for the children in our schools, and adult females in our congregations. Many friends who have sought information, desire me to say that the articles of clothing most valuable are shaped cotton dresses (for Clarence), and long loose dressing gowns (for the continent). Neat shaped dresses for children, calico underclothes for women and children, neat plain clothing for infants, caps and bonnets, boys' clothing of all sorts, especially shirts. Tunic coats, and pinafores made of brown holland, are much valued; the latter formed with bands, to button round the neck and waist.

It is preferable to make all the common garments for the continent to button round the neck, and not draw and tie with a tape.

Many friends are inquiring what articles will be most valuable to us in Africa. The following are much needed.

Ironmongery of all sorts, especially carpenters' tools.
Locks, bolts, hinges, latches.
Axes, adzes, saws, nails.
Knives, hoes, shovels.
Pins and needles.
Paper, pens, ink.
Memorandum books.
Books for presents and rewards to the children of our schools.
Books for library.
School materials.

Some drawing paper, pencils, crayons, and colours will be very acceptable presents for our senior classes; also some drawings for copies.

Remaining, dear sir,

Yours affectionately,

A. SAKER.

INDIA.

BENARES.

From one scene of death we turn to another, having yet more fearful accompaniments, and spreading far wider its elements of sorrow. In the fearful catastrophe which took place at Benares on the evening of the 1st of May, our esteemed and long tried missionary, Mr. SMALL, was called to witness the sudden death of his beloved partner in life. Mr. SMALL, with our brother, Mr. SMITH, and his wife, were wonderfully preserved, though not without many bruises. By the kindness of Mr. THOMAS we are favoured with a copy of a letter from Mr. HEINIG, which gives lengthened and harrowing details of the terrible event. He writes from Benares, under date of May 7th.

I have no doubt you have heard reports of the awful calamity that has recently occurred at Rajghat. On Wednesday, the 1st May, afternoon, about three or four o'clock, a powder magazine fleet arrived at Rajghat, consisting of thirty-five boats, filled with 3000 barrels of powder, several guns, and other ammunition. The conductor had gone up with his wife and family to Secrole, to spend the rest of the day with his mother-in-law. We have for some time past appointed Wednesday evening for spiritual singing, when a great many of our Christian friends meet. Mr. Small had been spending the day with us, and Mrs. Small, together with Mr. and Mrs. Smith, joined us in the evening. We spent a very happy evening; the hymns that were chosen were very spiritual, and the tunes selected very harmonious. Mrs. Small made some appropriate remarks on the hymns that were sung, and seemed thoroughly to enjoy the meeting. After family worship as usual, at half-past nine we separated.

At about eleven o'clock we were roused from our sleep by a fearful noise, resembling eight or ten cannons fired at once, the force of which burst our doors open. A few minutes after another fearful report followed, but as it ceased, we composed ourselves again to rest. In about half an hour we received a letter, written by a friend at Rajghat, giving us the awful intelligence that Mr. Small was severely wounded, and Mrs. Small killed, and that we should send to the doctor immediately. The news completely stunned us. Mr. Shurman and I hastened to the spot, where a most appalling scene presented itself. Mr. Small met us near his house, and informed us that a powder magazine had exploded. He then led us into the house, and showed us the desolation that had taken place. He now narrated as follows: "About eleven o'clock the Punka people gave an alarm of fire, which roused them from their sleep. Mr. S. got up and looked through the jhilonil, and said to Mrs. Small that there is a much larger fire on the river than there was two years ago; upon which she also got up, and came to look through the jhilonil. At this moment Mr. Small went to the bedside to put on some of his clothes, when a tremendous explosion took place, which threw Mr. Small down. He heard a dreadful noise over him; it sounded like the whole house falling down upon him. He got up, and hastened to find Mrs. Small, for they were in total darkness, the light in the adjacent room having been smashed to pieces. In going to the window he stumbled over Mrs. Small. He called her, but no answer. He put his hand to her face, and found it streaming with blood. The awful truth was then revealed to him, that her spirit had departed. At this moment the second explosion took place, which threw him under the bed, by which he was wounded on his eye and head. It is a great mercy that his sight is spared. His neighbour, Mr. Gordon, and Dr. Ballentine, sent to inquire about them, and when they heard of the awful calamity, they came and assisted Mr. Small in removing the corpse to their house.

The explosion shattered everything before it. The house is entirely destroyed, and there is scarcely an article of furniture left whole. The jhilonil door, where Mrs. Small was standing, as well as all the rest of the doors, were completely smashed to pieces, part of which door struck her on the head, broke the skull, and pressed the whole head quite flat. She had also received several other wounds on the body. The magistrate came to us, saying that the shore looked like a battle-field, strewed all over with dead bodies. After a few hours I returned to give directions about the funeral, and then hastened back to Mr. Small, when the daylight presented an awful scene of desolation and misery. The high shore at Rajghat has been destroyed a good way inland. On each corner were large, strong buildings, one belonging to a nawab, and two to a rajah, all

ruined. The beghum, her daughter, and son killed, and the rajah lost one arm; and all the houses on the shore, even beyond Mr. Smith's, have been completely destroyed. Lives have been lost to an awful extent. The real number will never be ascertained. It is computed to be 1200, and 400 wounded.

Our aged friends, poor Mr. and Mrs. Smith, have also suffered much, though through mercy their lives have been spared. It was most providential they had not gone to bed, but were sitting in the verandah, enjoying the breeze from the river, when the first explosion took place. They hastened through the house into the little compound at the back of the house, and while they were going through the second explosion took place. Mr. Smith has received several wounds on his hand, head, and other parts of the body, but we trust they are not of a serious nature. A large, thick splinter he has extracted from his leg. Mrs. Smith is also much bruized in different parts of her body. One little child belonging to a moonshee, was found buried under the ruins of one of their rooms. They deserve, indeed, our sympathy and prayers, as this awful calamity happened at their advanced age. The destruction of native houses cannot be described. Damages have been done miles distant, and losses have been incurred to a fearful amount. A large, beautiful English hotel at Rajghat has been completely destroyed, and all who were in were buried under its ruins. Four hundred prisoners were employed for three days to dig out the dead. A merchant had also at the same time arrived at the Rajghat with goods to be sent to Cawnpore amounting to 50,000 rupees; all lost, his wife and child killed. He only escaped, but was for three days senseless.

Mrs. Small was interred on Thursday evening. All the missionaries of all denominations showed their last token of respect. Many officers, all the native Christians, and the children from our schools were also present. Her death was improved on sabbath evening by Mr. Buyers in our school-room at the Sadar. Mr. Small bears his loss with Christian fortitude and composure. May the Lord abundantly console him.

In a letter to the secretaries, dated 14th May, our bereaved brother exhibits all the Christian fortitude above referred to. Speaking of the divine consolations he has enjoyed, he says: "God has filled my soul already with abundant comfort. Grievous as this loss is to me and the mission, and to a numerous circle of admiring friends, how infinitely greater is the gain to her. Should I then repine or complain? *I do not.* It is the doing of the Lord." May our brother continue to enjoy the comforts of the Holy Spirit, and in his remaining days of pilgrimage on earth gather in much fruit into the garner of the Lord.

HOURAH.

The remarks which follow, from the pen of our missionary, Mr. MORGAN, will convey to our readers some idea of the difficulties under which the preacher of the cross has to labour in proclaiming divine truth to the Hindoo. All experience proves that the poor everywhere most gladly welcome the gospel. Yet the obstacles in the way of reaching even the poor are in India manifold, and to some of these our brother strongly adverts, and at the same time raises a question of great interest as to the best mode of evangelizing the heathen.

I am at last in the possession of a native preacher, or rather a Portuguese preacher. Brother Makepeace brought him here. He is really a very worthy man, with about fifty per cent. more energy than our native brethren, at least in Bengal. I think after all that there are men for the work.

Six months ago I proposed two questions for investigation. Who? What! With regard to the first, I feel assured that it would be useless to spend any direct labour upon brahmins; their utter loathsomeness of character, and position in society, preclude the possibility of doing them good at present. When addressed, they will first flatter, then quote Sanscrit verse, which neither they nor the people understand, and, like the man of Thessaly, look wondrous wise. When all that fails, they will argue. Such arguments! Every principle of religion, morality, justice, and decency are kicked off the platform, and in the countenance of the servant you can see the characteristics of the diabolical master.

I have therefore paid considerable attention to the lower classes. You will not infer that we can enter their houses; the very canaille would consider their houses polluted by our entrance. We approach their houses

with as much circumspection as your London urchins approach the great gate at Buckingham Palace, with the sentry before them. We find this class teachable, with a small stock of objections. Our first point is to gain their confidence, and to persuade them that the Gurus cannot curse the children, and the cow —the wife is nothing. I think that we have succeeded in demolishing the outer wall of the fort.

The next question is, What is the best method of convincing the Hindoos of the truth of Christianity? If we adduce miracles, they can do the same. The fulfilment of prophecy; the people know nothing of our geography and history. If we point to character, the Hindoos well know that the English are famous hands at machinery, handling a musket, eating beef. The latter, and drinking brandy, in the estimation of the natives generally, constitute the very essence of Christianity. Hence I have to tell them that these are national characteristics, and not the characteristics of Christianity. A native will tell sometimes, How can I be a Christian? I cannot eat beef. I think that our forte lies in what Dr. Chalmers denominates the subjective in man, and the objective in the gospel. I find the Doctor's plan best. Showing the disease, then the remedy which the gospel provides. It is much easier and cheaper than the cumbrous and expensive remedy of Hindooism.

Last year I would have prevented swinging at the Chuweh Puga in one place, if the native police had not interfered, and seeing a good many Christians present to witness the inhuman exhibition, I wrote several letters to the public papers. This year, I am happy to inform you, there were no more than two or three present. I interfered again this year, and made them finish the swinging in fifteen minutes, instead of two hours. The brahmins abused, the chapmen complained of their loss of trade, and a native policeman insulted and ordered me about my business. I wrote to the magistrate, who, like a true Briton, gave the policeman a severe reprimand, and sent him to me with joined hands, in the true Asiatic style, to make the amende honorable. I think it an act of justice to the magistrate to mention this fact.

The legislative council has passed a most important act. No convert now can be deprived of his property. The Hindoos are furious, because their temples may fall into the hands of Christians, should the owner of the temples embrace Christianity.

CHITOURA.

In a brief note to the Secretaries, Mr. Smith gives a cheering account of the native village and station he occupies. It will gratify our readers to know that his earnest request for aid is likely to be supplied by Mr. Williams of Agra.

Baptism.

Last Sunday I had the pleasure of baptizing a convert from Hindooism, a man of good caste and considerable information, and I trust a child of grace. Although we have had few additions this year, yet the cause has advanced in the neighbourhood considerably, and there are not a few about us who, convinced of the truth of Christianity, would at once join us, were it not for the fear of losing caste, and being cursed by all they count dear on earth. Caste is however much weakened in our neighbourhood, and the people treat us with more kindness than they used to do, and when I compare things now with what they were three years ago, I am constrained to bless God and take courage. My most sanguine expectations have been exceeded. The Lord has exceeded all my fears; mountains have been removed, and valleys filled up, and the way of the Lord has been made plain. Scoffers have been silenced, and enemies have been made friends, and some, I trust, have been brought out of darkness into light. Let it then be ours to go on, leaving results to Him who will not let his word return to him void.

Dr. Duff's visit.

Dr. Duff paid us a visit about a fortnight since. He appeared pleased with what he saw of our village. He thinks Chitoura should be strengthened by another missionary at least, and even thought it would be well to give up some other station rather than neglect a place where God has given some success. The very mention of a fellow labourer is cheering, and I am sure if there be a station in India where two are necessary, it is Chitoura. If brother Williams could be relieved from his English church, he would be glad to join me, as his health is so much better when he has a little moving about. Remember, dear brother, I have none to advise with in difficulties, and none to help in sickness. Two of us could encourage each other; but one is almost lost, what with schools, pastoral duties, and preaching to the heathen, and to some extent even superintending the temporal affairs of our people, who are not like Europeans, but require watching, encouraging, and checking like children.

Help required.

Do pray try to interest some self-deny-

ing individual for Chitoura. The fallow ground has been broken, the people all round us are willing to hear the gospel, a church is formed, and I have three good native helps; in short, every thing is in working order, and the prospects are as good or better than any station I know in India. Other missions are going forward when, alas, we are becoming almost extinct. We have laboured, and there is every appearance that when success appears at the door, others are to come and enter into our labours. The presbyterians and episcopalians are thickening around us, and our missions are becoming weaker and weaker. These are matters of deep concern to us, and occasion much anxious thought as to what they will lead to. Is there no possibility of the tide being turned back? "Return, O Lord, how long, and let it repent thee concerning thy servants."

WEST INDIES.

TRINIDAD.

MOUNT ELVEN.

Mr. INNISS, a native brother engaged by Mr. COWEN, has favoured us with the following interesting account of the mission in which he is engaged, and of the nature of the work which occupies his time.

In January last year, at Mr. Cowen's request, I returned hither, and resuscitated the school at "Sherring Ville," or Montserrat, and helped in the sabbath exercises at the other stations; but since Mr. Cowen deems it more desirable, I have removed with my family further in the interior, to this place, where I have been for the last six weeks raising a day-school for the many children around us who are growing up in ignorance, making known the unsearchable riches of Christ, and teaching those who believe how they ought to walk and please God.

Peculiarities of the work.

It lies mostly among a series of villages settled along the limits of the plantations in the borders of these truly deep woods, the inhabitants of which are Africans or their children, who have been rescued from the grasp of slavery some thirty-three years ago in the United States of America, a few of whom may have been Christians, but left to themselves, without the advantage even of reading the scriptures, they have degenerated so as scarcely to be known as the good seed of the kingdom, and have contracted ideas and habits contrary to the gospel. These form a barrier to the spread of light and truth among them. But if this be their position, in an evangelical way, they form quite a contrast in a moral way with the surrounding inhabitants. Here the dissipating fêtes of the popish establishment do not excite the giddy multitudes, neither do the barbarous drums accompany nightly revels, as they do in other parts.

Hindrances.

Our work, however, is still aggressive. There is much ignorance, superstition, and prejudice to be overcome, so as to sow the seed with advantage, we of this island being perhaps a century behind some of the neighbouring colonies in point of civilization. Many of these obstacles are out of the reach of your agents, and when we think of the immense importance of sowing the seed, we are induced to sow with all these disadvantages, looking to the God of all grace, that in due time he will water the seed sown, and that some fruit will proceed to his glory.

Thank God we have been permitted to continue our efforts regularly, but from the scattered state of the population, we only manage to reach two stations each, each sabbath. On those occasions we first attend to the children, by teaching them to read, sing, &c., and after addressing them on their best interests, they almost invariably go home (as these villagers will not have all the family out at the same time). Then we repeat the blowing of a cow's horn, the sound of which is wafted through the woods, perhaps as far and wide as that of a large bell. The people being gathered, we set forth the practical principles and elements of the gospel of our Lord. Here we have no need of peculiarities, however much we esteem them.

Promising school.

Last Lord's day I found thirty-six or thirty-eight clean, attentive children at Sherring Ville, under the instruction of Mr. Day, a patient and persevering young man whom I recommended to Mr. Cowen. Half of their number read the scriptures. I have begun the same at this place, and the one at Mr. Cowen's house is thriving.

With regard to our day-schools, we sti

have to lament the want of interest on the part of the parents. A complete change from one extreme to the other seems to have taken place in this respect during the scenes of the apprenticeship, and two or three years following, so ardent were they for education, that it was difficult to get a boy to some business; but were the education of the mass to be left to themselves now, not more than one in every two dozen would ever read English.

We find it very salutary to require something as fees, but the people set their faces against it like flints. I have, however, always succeeded in realizing steady payments in this way, and although I am withstood in my present position, yet I do not fear accomplishing it soon. I have seventeen scholars at present, but trust to have many more in time.

When we look on similar things around us, we are constrained to be thankful for the measure of encouragement we receive from the Father of mercies, amidst the many obstacles there are to missionary work. The first half of the year is the most favourable time for such efforts, being the dry season; but at this season, as in most tropical countries, there are virulent epidemics raging. At present the small pox has visited most of the families in these places. At this season, too, the strongest people are working from home on the sugar plantations. Then the latter half of the year the rains descend in torrents, literally filling the numerous ravines which intersect the roads, with water, which, with the absence of bridges, and a deep alluvial soil, make it truly difficult to keep up a regular attendance either at school or otherwise.

The immigrants.

There is another class of people, in whom Mr. Cowen and myself feel much interest. They are the newly imported immigrants, Coolies and Africans. The former are shy, and vain in their heathenism, but the latter will learn. At present, Sunday is the only time they may be instructed, as I have attempted now and again on two plantations. But I am in a different place almost every Sunday, and therefore cannot be regular with them. But during the wet season, when the crops have been disposed of, these immigrants may be met in the afternoon of any day for instruction; but unfortunately this cannot be done without a horse or mule. Then I might visit three plantations in rotation in course of a week.

These people are located in numbers of forty, fifty, or sixty, and continue to speak their own tongue, which makes it difficult to instruct them. To teach them requires much variety and adaptation. I have felt the want of something to teach with, and have been obliged to use chalk lessons. A few large sheets of monosyllable lessons on the senses, members of the body, God, &c., in large type, would be a delightful present for these poor creatures.

The thought of these people returning to their own land in a few years in the same darkness, after having had them in such a favourable position, would induce me to benefit them in any way.

In the midst of this work and labour of love, next to the divine promises made to us in the person of the Saviour, nothing sustains us more than the sympathy of our dear friends in England, and particularly to yourselves, gentlemen, we feel very grateful for the interest you take in the Lord's work in this island. May it be turned to good account in that great day.

FRANCE.

MORLAIX.

Under date of May 25th our brother JENKINS gives us the following interesting details of two excursions he has been permitted to make in the service of the gospel.

I have to give some account of two excursions I have made for preaching in the country since I wrote to you last. The first I took last month. I left home on Thursday the 4th of April, and returned on the following Wednesday, after having travelled at least thirty-three leagues, or about ninety miles. I preached four times in the usual places, and read and explained the scripture in families twice. The attendance at the meetings was as usual, and the hearing such as gave us pleasure and encouragement, trusting the divine Spirit of life and holiness will bless the glad tidings of salvation. The peculiar feature of this journey is, that I went to Pontrieux, a small town six leagues north-east of Belle-Isle-en-Terre. I had never visited this place before, though for some time I had a desire to go so far, thinking some good could be done there, as I knew there was at least one native in the place well disposed to receive the word of

God. Our good friend Mr. Le Tiec, who lives two leagues from this town, gave me the names of three respectable persons to call upon. This I did, and one of them, a member of the Council Generale of the department, very kindly invited me to remain at his house during my stay in the place. I accepted of his kind offer. I had much religious conversation with this gentleman, and found him to be a man seeking after truth, and having so far abandoned Romanism that he did not believe in the pope, in the real presence, nor in several other errors of the church of Rome; yet he is no infidel, but a man of religious conviction and sentiment. He told me his religious communion with the church of Rome was broken, and that his religion was consequently confined to himself. As to prayer, he said his only one is the Lord's prayer, which he addresses to God while alone, and with much reflection. He acknowledged the want of more gospel light for himself and the people in general, and remarked I was perhaps called to bring them that light; and he expressed the opinion that probably the Lord had permitted infidelity and indifference in religion to prevail among his countrymen in order to deliver the mind from the bondage of popery, and enable it to hear and receive the truth of God without prejudice and obstinacy. With all this he acknowledged his weakness to confess openly the truth, and to stand openly and zealously for it. "I have not so much zeal as Mr. Le Tiec," said he. On this point of duty, and some others, we had, I trust, much useful conversation. This gentleman is a friend of Mr. Le Tiec, in speaking of whom he observed, he was a good scholar, and that he had written several articles respecting religion to the papers; and told me that in the first place Mr. Le Tiec was a religious man in the church of Rome, but on finding he was deceived by her ministers, he abandoned her communion, and was not content with breaking off from that church, but set on the work of exposing her errors. It was about this time he brought from Paris about 100 French New Testaments for distribution in his neighbourhood. This aroused the priests to war against him, "for," remarked this gentleman, "it is well known the priests will live on good terms even with infidels provided they do not dispute openly against them, but the moment a man opposes them then they become his enemies. Therefore Mr. Le Tiec was not to be spared, and because he is a studious man, and fond of retirement, they tried to prejudice the people against him by reporting he was an astrologer, &c.

One of the first merchants in this place expressed to me his desire to see the people enlightened in religion, and said he would be able to give me a place to preach in a church in the town which he has in his possession, and which he now makes use of as a warehouse.

I called here on a Dutch protestant woman, a widow, about eighty years of age, and very ill in bed, not likely to live long, and so weak that I could not understand her speaking. She had married a native of Brittany, who had distinguished himself as a seaman under Napoleon, and who, though a catholic, had brought up his children as protestants; but after his death, and when grown up, the children became catholics, in order, as they told me, to be able to have bread. They were very glad to see me, and it appeared truly remarkable that I should arrive, as they had written to me a day or two before, respecting the mother's illness, but not in time for me to receive the letter before my departure. I had thus an opportunity to read the word and pray with the aged sick and three of her children. I have been informed since that she is better.

I found in this town an interesting native, a shoemaker, who had bought a bible, and is fully convinced the church of Rome is greatly in error. He desired me to procure him Roussel's famous tracts against Romanism. I trust there is good in this man.

Such, dear brother, are the favourable dispositions I found at Pontreux, and I hope the Lord will enable us to preach there before long.

My second preaching excursion was undertaken on the 11th instant. I preached three times in Belle Isle and the neighbourhood. I visited, with Omnes, a part of the country where I had not been before. We met with some expressing a desire to hear the preaching of the gospel. We called on one family where the New Testament is often read and valued, and its cause often pleaded by the husband. He was not at home, but he has since sent to tell me that when I visit that part of the country again, he will gladly stay a day at home in order to have a good occasion to speak with me.

I preached again at old Morvan's house. He is rather a labourer than a farmer, as he has only a small plot of ground behind his humble dwelling. I greatly esteem Morvan, though he is not yet an enlightened Christian in many things. He is, I think, about seventy-three years of age; a strong built man, with a venerable face and a hoary head. He is of an upright heart, firm in his tone, unflinching in disapproving what is wrong, and yet kind and good, and very shrewd in his answers. He appears to be a man without guile. He shows much attachment to the gospel, and approves of my preaching because he finds it good and right. This is the hold our work has on his mind and that of his wife, and not so much from a knowledge of the errors of Rome. However, these errors come now under consideration, for the last time we talked a good deal about

the real presence, the mass, the sign of the cross, &c. Not long ago his son died, and he had to go and settle with the priest for the burial service. The priest told him the sum due was *seven francs*, of which *two francs* were for the *silver cross*. In explaining, the priest said that they had three different crosses—the silver, brass, and wooden ones, and that the silver one for each funeral cost two francs, the brass one less, and the wooden one gratis, being for the poor. The old man replied, "You ought to have told me that, for I am a poor man, and the wooden cross would have done quite as well, and as the silver one has done no better service, I will pay nothing for it; here are the five francs." The priest was dumb, and would not look at the old man, from contempt and angry feeling, for he was moreover very much displeased because he receives me to preach in his house.

Morvan does not go to confess, but his wife goes up to the present. She gave me a long account of her last confession. The priest did nothing but inveigh against our religion, and against receiving me to preach in her house. He asked her how many times and where she had heard me. The first time was at Omnes's house, the colporteur. This made him pronounce Omnes a perverted man, whose eternal perdition is most sure. To all this the old woman replied, "She had never heard but what is good; that he himself could not say better things; and she thought she would have been a better woman had she heard me more." He did his utmost to persuade her to shut her house against me. Once he told her, in case I should enter her house again, to go out of the house, or to bed, and another time he told her to spit at me, and shut the door in my face. It appears he was very violent, but could not succeed. At last he said he thought he could not give her absolution. She replied "he could do as he liked, as she was quite easy respecting it; that she never had such a confession as this." Nevertheless he concluded by giving her absolution. Persons have been refused absolution for simply coming to hear me. I was received last time as kindly as ever by Morven and his wife. This will show the difficulties we have to contend with in beginning to preach the gospel in this country, and how the Lord opens the way before us. Our trust is in him.

HOME PROCEEDINGS.

At the Quarterly Meeting, held June 26th, the report of the Sub-committee appointed to consider the state of the Mission in Africa was read, and after consideration, its recommendations adopted as those of the Committee. They were to the following effect. 1. That Mr. SAKER resume the charge of the station at Clarence until another missionary be appointed, and that he be instructed to train a member of the native church at Clarence for the re-establishment of the British school, and to continue to carry on the infant school by means of the native teacher who has it now in charge. 2. That the services of a suitable Christian brother be engaged for the station at Clarence, and when this is accomplished, Mr. SAKER remove to Cameroons, to take charge of that station, and to prosecute the work of translations. 3. That Mr. NEWBEGIN occupy the station at Bimbia in conjunction with J. FULLER. 4. That H. JOHNSON, WILLIAMS, and S. FULLER continue to be engaged by the brethren. And, lastly, that the brethren SAKER and NEWBEGIN have their attention specially called to the necessity of training, from among the converts, suitable men to aid them in evangelizing the benighted population among whom they labour.

The lamented decease of our dear brother NEWBEGIN will place many of these proposals in abeyance for the present; but should the Committee be enabled to send out help to Mr. SAKER, the plan proposed may, in due time, be steadily pursued.

The Sub-committee on the deputation to India also presented their report, recommending the names of the following gentlemen, viz., Messrs. LEECHMAN, G. H. DAVIS, and C. STOVEL, on which a ballot was taken, when the choice ultimately fell on Rev. J. LEECHMAN, as a colleague to the Rev. J. RUSSELL, who had been invited by the Committee, at their meeting of June 11th. We have now the satisfaction of stating that both these esteemed brethren have felt it to

be their duty to accept this invitation, and they will probably sail on the 20th of next month.

It is but due to S. M. Peto, Esq., to state, when the decision of the Committee was known, that he at once offered, with his accustomed liberality, to bear one half of the expenses of our brethren in their visit to India.

A resolution was also passed declaratory of the necessity of sending more help to Ceylon, and that *steps should be immediately taken* to secure the services of a brother to co-operate with Mr. Allen in sustaining the mission in that island.

The proposed alterations in the constitution of the Society were referred to the following Sub-committee: Revs. Dr. Cox, Hinton, Mursell, Robinson, Stovel, Webb, and Messrs. Allen, Watson, and Secretaries, to consider and report thereon.

It was also resolved, and this information will be useful to the members of the Committee who reside in the country, that the next quarterly meetings be held on Wednesday, the 9th of October, 1850, and the 8th of January, 1851.

A resolution expressive of the deep sense which the Committee entertained of the services rendered by the late J. Penny, Esq., to the Mission, and other denominational societies, and their affectionate regard for his memory, was directed to be sent to his son, Rev. J. Penny of Coleford.

At the meeting of the Committee, July 9th, the afflictive intelligence from Africa was read, on which the chairman suggested that Dr. Cox should engage in prayer. Resolutions were then passed expressing the cordial thanks of the Committee to Governor Becroft, and W. Linslager, Esq., H. M. Consul, and Vice-Consul at Fernando Po, to the captain, surgeon, and officers of H. M. S. Phœnix, and to the Rev. H. M. and Mrs. Waddell, for their kind services to Mrs. Newbegin in this season of deep affliction. These resolutions are to be forwarded to the respective parties, and will be taken out by Mr. Saker, who will sail, we hope, early in August.

Resolutions of condolence were unanimously adopted and directed to be sent to Mr. and Mrs. Newbegin of Norwich, and to Mrs. Taylor, Mrs. Newbegin's mother, of Worstead. All the documents mentioned in the previous lines would have been printed if we had room, but as we have not, a brief abstract of the business is all we can find space for. The following resolution is, however, one which cannot be omitted.

Resolved,—That in recording the decease of their beloved friend and missionary brother, William Newbegin, the Committee bear willing testimony to the disinterested zeal and devotedness with which he gave himself to the work of God. Educated for the medical profession, and having studied with diligence and success, he cheerfully relinquished his professional prospects for the sake of the African race. He became an early labourer in the Mission which this Society established on the coast of Africa, and he was not diverted from his self-denying toil by either personal or domestic affliction. The Committee thankfully adore the grace of God in their departed brother, and while they bow submissively to the painful bereavement which the African Mission has suffered in his removal, they earnestly pray that the Lord of the harvest will yet thrust forth labourers into his harvest.

The Committee of the Young Men's Missionary Association are making preparations for the winter course of lectures in the Library. They have requested its use for the 1st and 8th of October, and the 3rd Wednesday evening in October, November, December, January, February, and March. With this request the Committee have cheerfully complied, and we sincerely hope the efforts of our young friends will be crowned with increasing success.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Waddell, H. M.	May 2.
	GRAHAM'S TOWN	Nelson, T., & Hay, A.	April 26 & 27.
AMERICA	QUEBEC	Marsh, D.	June 29.
ASIA	BARISAL	Sale, J.	April 27.
	BENARES	Small, G.	May 14.
	CALCUTTA	Thomas, J.	May 3 and 13.
		Wenger, J.	May 3.
	COLOMBO	Allen, J.	May 9.
	HOWRAH	Morgan, T.	April 29.
	MONGHIR	Lawrence, J.	April 29.
	SEWRY	Williamson, J.	April 26.
AUSTRALIA	LAUNCESTON	Dowling, H.	February 17.
BAHAMAS	NASSAU	Capern, H.	May 28.
		Littlewood, W.	May 1.
JAMAICA	CALABAR	Tinson, J.	May 13.
	MOUNT ELVEN	Innes, A.	May 1.
	ST. ANN'S BAY	Millard, B.	June 5 and 6.
	STEWART TOWN	Dexter, B. B.	May 21.
	STURGE TOWN	Hodges, S.	May 17.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	May 2, 13 and 15.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mr. Baker, Albany Road, and to Mrs. Davies, Walthamstow, for parcels of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1850.

	£	s.	d.
Annual Subscriptions.			
Fearn, Mrs. Mary	0	10	6
Gibbs, S. N., Esq., Plymouth	1	1	0
Donations.			
Alexander, J. W., Esq.	5	0	0
Harvey, Mr.	5	0	0
Harwood, J. U., Esq.	5	0	0
Tritton, Joseph, Esq., for *Jamaica Theological Institution*	10	10	0
W. Two bank notes, D 18,125 L 18,126	200	0	0
W. S. R.	1	0	0
Legacy.			
Parry, Mrs. Jane, late of Liverpool, by Mr. Jno. Jones	43	10	6

LONDON AUXILIARIES.	£	s.	d.
Bloomsbury—			
Juvenile Association, for *Haiti School*	4	0	0
Islington, Second Church—			
Proceeds of Lecture	1	4	10
Soho Chapel—			
Sunday School, for *Schools*	1	6	10
Walworth, Hornsey St.	9	18	8
BEDFORDSHIRE.			
Luton—			
Old Meeting—			
Collection and Contributions, one quarter	4	15	6
Union Chapel—			
Collection and Contributions (moiety)	44	12	2
BERKSHIRE.			
Windsor—			
Lillycrop, Rev. S., for *Haiti Chapel*	1	0	0

CAMBRIDGESHIRE.	£	s.	d.
CAMBRIDGESHIRE, on account	150	0	0
DORSETSHIRE.			
Gillingham—			
Collection	4	7	11
Contributions, Langham	0	5	9
Do., Fifehead	0	4	0
Do., for *Dove*	0	10	4
DURHAM.			
Middleton Teesdale	5	10	0
ESSEX.			
Colchester—			
Collection	8	14	8
Witham—			
Tomasin, George, Esq.	1	0	0
GLOUCESTERSHIRE.			
Stonehouse—			
Hill, Mr., and Friends, for *Sufferers from Tornado, Nassau*	1	0	0

	£	s.	d.
HEREFORDSHIRE.			
Hereford—			
Sunday School, for *Native Teachers*	0	10	6
KENT.			
Chatham, Enon—			
Contributions, Juvenile	2	8	0
Dover—			
Kingsford, Mr. A.	5	0	0
Smarden—			
Hickmot, Mr. James	0	10	0
LANCASHIRE.			
Liverpool—			
Myrtle Street—			
Collections	30	12	3
Contributions, Ladies' Association	22	16	2
Negroes' Friend Society, for *Jamaica Theological Institution*	20	0	0
Do., for *Brown's Town Schools*	30	0	0
NORFOLK.			
Norfolk, on account, by Mr. J. D. Smith	150	0	0
NORTHAMPTONSHIRE.			
Blisworth—			
Contributions, by Miss Wesley	0	12	0
Brington	2	5	4
Bugbrook—			
Collections	11	17	11
Contributions	3	4	5
Hackleton	9	0	2
Harpole—			
Collection	4	1	5
Contributions	2	17	6
Kingsthorpe	2	6	6
Kislingbury	9	14	0
Milton	15	4	1
Moulton—			
Collection	2	15	0
Contributions	3	10	0
Patchell	4	4	0
Ravensthorpe	6	3	0
Roade—			
Collections	5	11	2
Contributions	0	18	10
Spratton	1	6	4
Sulgrave	2	3	0
Towcester—			
Collections	6	14	9
Contributions	14	6	11
Proceeds of Tea Meeting	1	7	2
Weston by Weedon	6	17	0
SOMERSETSHIRE.			
Bath, on account, by Mr. Edward Hancock	18	0	0
Bristol, on account, by Mr. George Thomas	79	7	11
Wells—			
Collections	4	10	2
Contributions	0	10	0
Do., by Master Brice	0	5	0
WILTSHIRE.			
Semley and Berwick St. John—			
Collection	2	10	0
Wotton Bassett—			
Contributions	1	10	0
YORKSHIRE.			
Leeds—			
A Friend, for *Brown's Town Schools*	5	0	0
Sutton—			
Collections	9	8	0
Contributions	1	0	0
NORTH WALES.			
ANGLESEA—			
Rhydwyt—			
Collection	1	0	8
SOUTH WALES.			
BRECKNOCKSHIRE—			
Crickhowell—			
Collection	0	16	6
Contribution	0	2	6
Errwd—			
Collection	0	14	8
Penyrheol—			
Collection	0	17	6
Talgarth—			
Collection	0	9	0
GLAMORGANSHIRE—			
Dowlais, Hebron—			
Collection	1	0	0
Pendarran—			
Collection	0	14	6
Treforest	1	11	0
MONMOUTHSHIRE—			
Beulah—			
Collection	2	17	0
Contributions	0	15	2
Blaenafon, Ebenezer—			
Contributions	0	15	0
Do., Sunday School	0	10	6
Blaenavon, Ebenezer	1	11	0
Llanddewi—			
Collection	1	9	6
Contributions	0	15	0
Pontaberbargoed—			
Collection	0	9	6
Contribution	0	2	6
Tredegar, English Church—			
Collection	1	1	1
Contributions	1	16	0
Trosnant	2	1	1
Victoria Works—			
Collection	0	11	0
Contributions	0	5	0
RADNORSHIRE—			
Rock and Franksbridge—			
Collection	1	14	5
Contributions	0	11	0
SCOTLAND.			
Auchterarder—			
United Presbyterian Churches	2	0	0
Coldstream—			
Deacons of Dr. A. Thomson's Church	0	15	0
Friend	0	10	0
Glasgow—			
Watt, Captain	4	0	0
Do., for *Debt*	3	0	0
Do., for *Jamaica Theological Institution*	2	0	0
Sandy Island, Orkneys—			
Leslie, Mr. Robert	2	0	0
FOREIGN.			
JAMAICA—			
Brown's Town, for *Africa*	25	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

From the accounts of all our agents we learn that the Catholics "are most willing to attend the preaching of the gospel, and anxious for religious instruction;" that the stated and occasional meetings for reading and prayer are holding out abundant tokens of encouragement, but that the priests are most determined in their opposition. At Tullylin our agent was desired, by the occupier of a house in which he was accustomed to read the scriptures, to abstain from visiting him for the future. Surprised at the request he inquired the reason, and learnt that the priest had forbade the man to receive, and that "he was mad angry because Mr. M'Namara was preaching to the people at Tully."

John Monaghan writes:—

The priest of this parish has been recently haranguing at length from the altar against reading and hearing the scriptures, and threatened all who persevered in this conduct with his greatest displeasure. Some of his hearers have boldly replied to him that "they would persevere if he did not come forward and show from the word of God a fair cause for his objection." And as a proof of the firmness of their fixed intention, some of them have called on me since to read and pray in their houses. Such interesting instances are indeed calculated to encourage our hope.

Mr. Mullarky reports favourably of his district; the Lord is blessing our brother's labours for the good of his countrymen.

You will, I am sure, be glad to hear that the Lord is blessing the co-operation of the different denominations of Christians in this town, of which I made mention in a former letter. Vigorous and well-sustained efforts are being made to introduce the gospel amongst the Roman catholics; and although the priests are on the alert, and exerting themselves to prevent the progress of truth, the word of God is prevailing. At a meeting which is held in a house in my garden on Monday evenings, sometimes there are fifty Romanists in attendance, and several have professed to be benefited; many seem inclined like Nicodemus to attend the means of grace privately. From the signs of the times we have reason to think that the time is not far distant when Ireland will stretch forth her hand to the Lord.

This day I have baptized two persons, one of whom professes to be led to serious reflection in consequence of a sermon he heard me preach some time ago at Riverstown, from John iii. 3; and the other is Mrs. Hogg, the wife of your schoolmaster at Borrisokane, who seems a simple, devoted Christian. We had a minister of the free church of Scotland, from Edinburgh, present on the occasion, who with several others seemed impressed with the solemnity of the service. In a very short time I expect to have another baptizing; may the Lord enable us to be more faithful and thankful.

Could we publish *all* the instances of individual usefulness which our agents report during the year, their number would gratify and surprise our friends. We can, however, only give selections. Pat. Brannan writes:—

A few days ago I went to inspect the Clogher school; on my way I met with a

man who appeared anxious to enter into conversation with me. He asked if I were going to see Miss Holmes's school. I said, "Yes." He answered, "Well, may the Lord prosper your journey. I asked him did he know me. "I do, indeed," said he, "and I never will forget what you said to me the day you called into my house to rest yourself." I asked the poor man what it was I had said which he had remembered so well. "You told me," said he, "that God was willing to receive every poor sinner that would put all their trust in Jesus Christ." "Well," said I, "are you putting all your trust in him?" "Yes: and since you had that conversation with me, my mind is off all that I before trusted in. I thought my good works, together with the absolution of my priest, would help me to get salvation; but now I am sure it is better to trust in the work of the Son of God, than any thing we can do ourselves, or that the priest can do for us." I was much delighted with the man's remarks; I stayed with him for some time on the road, and endeavoured to impress the truth more deeply upon his mind, and I promised to pay him a visit every time I should pass that way.

Another instance.—Our agent at Coolaney writes:—

During the last fortnight I have been much engaged with a poor sick woman who was evidently hastening through her last stage in this life. On the eve before her departure, I asked her as to her future hope. She replied, her hope was in the Saviour who died for her sins. Having again asked her if she expected the priest could forgive her sins, she replied in the negative; and then, clasping her hands, and looking upward, with solemn voice said, "My hope is in my God, through my crucified Saviour alone;" and in a few moments ceased to breathe.

We have not for some time given any report of Mr. WILSON's labours at Kilcooly. The following letter has been received from him:—

In reviewing the past, I have "to sing of mercy and of judgment." I am sorry to have to state that two of our members have lately acted in a manner inconsistent, as baptists and as Christians. But I hope that they are now contrite for the offence, and trust that they will walk more orderly in time to come. However, it is a grievous thing for a missionary to see some of those who have placed their hands on the gospel plough manifest a desire to return to the world. There are at present in Kilcooly two candidates for membership. Of the piety of one of these, I entertain not the slightest doubt. But I am not yet quite satisfied as to the personal religion of the other.

My congregations have steadily increased of late. This has resulted partly from my having delivered a course of Lectures upon "Religion in the States, and in Upper and Lower Canada." This is an interesting subject to the inhabitants of this neighbourhood, as a considerable number purpose emigrating in the ensuing spring. But I hope that the object for which I delivered these lectures may be graciously secured. A combination of providential circumstances (favourable to our denomination) is now taking place in Kilcooley — prejudice is disappearing—that petty jealousy that was manifested by other denominations to the baptists is now dying out. I was told last week, that when I came to this place, one of the most respectable protestant families in the village would have preferred going to hear father Butler, the parish priest, than to listen to a sermon in the baptist chapel. Some of the members of that family are now my most regular hearers. Indeed, doors of usefulness are open in every direction. May we possess sufficient courage and zeal to enter them in the name of the Lord!

GROSS IGNORANCE.

ENEAS M'DONNELL writes:—

I met with a woman, named Mary Reily, in our friend Irwin's house, a few days ago, after some short conversation with her on futurity, I found that she was quite ignorant of God's mercy. Among other questions that I put to her, I asked her who created her? She told me it was the virgin Mary; there were other Roman catholics present, who said they were ashamed of her being so

gnorant; but she fairly insisted on clearing up the point by saying, how could God be older than his mother, and that she never said her prayers without saying, "Holy Mary, mother of God, pray for us sinners," &c. I strove to show her that God was in Christ, reconciling the world to himself, and that the virgin Mary was the mother of Christ's manhood, but not of his Godhead. I could scarcely persuade her to believe what I said, only for the other Roman catholics told her it was the truth I was telling. She simply said, "As long as I am going to mass I was never told that before in my life."

Another agent writes:—

For the last six years we have had no Sunday-school in our place of worship. Some time ago, I remarked to my daughter, that we ought to make an effort to collect a few children on the sabbath morning, and that the Lord was able to crown our efforts with success. So we began, and have now from twenty-seven to thirty children—the majority of them the children of catholics. We stand in much need of books—Bibles and Testaments, and if we had any little books by way of reward it would be an encouragement to the poor children.

We purposed in this Chronicle to give our readers several illustrations of the social workings of popery; but are compelled from necessity to postpone them till next month, and proceed to bring up the arrears of our agents' letters.

Our agent, MICHAEL WALSH, writes:—

During the entire month I have been engaged in my important work, distributing tracts and striving to impress on the minds of the people the importance of reading the scriptures. Sometimes I feel it to be very discouraging to be going among Roman catholics. They will argue with you on religion a whole day, and will not utter a single sentence about the love of Jesus or a change of heart. They are taught to look on the Bible as a dangerous book. One of them maintained this to me yesterday—and in proof of it said that if any number of protestants were to go into different apartments and to read one chapter only, no two of them would agree when they came together. I asked him, was it not the Bible which taught people to be honest—to be meek—to be holy—to be industrious—to live peaceably with one another, and which pointed out to us the way to happiness hereafter; on this matter, all protestants are agreed. But such reasoning was of on avail, and never will be, while they continue to confess to a priest. It is in the confessional that the priests acquire such power over the minds of the people.

Another catholic, a few days ago, strove to persuade me that they were not restrained from reading the scriptures. I asked him, did he ever acknowledge in confession that he read them. He said, "No," for he did not consider it a sin. Still he appeared not to have the slightest doubt that if he were to confess that he read the Bible the priest would prevent him.

Two men have just offered themselves for baptism; but as their motives did not appear to be very pure, and one of them knew but little of the nature of the ordinance, we of course declined receiving them.

RICHARD MOORE writes, July 15th:—

In Crasmolina Market, the cousin of the priest (Timlins) determined to bring me into discussion with him before the people. He asserted that the baptists were intruders in religion; that Peter was the foundation of Christ's church, and the head and lawgiver of the church. After he had finished stating his case, I replied—Your first proposition is that Peter is the foundation of the church; secondly, that he is the head of the church; and thirdly, that he is invested with power to enact laws for the church. Now, I purpose, God being my help, to show the falsity of all these assertions. I first said to the people, this is the word of the Lord which I now hold in my hand, given by God as a guide to his church, to which they must not add; from which they must not diminish. I then referred them to the third chapter of 1st of Corinthians, from which I proved that other foundation can no man lay than that is laid, which is Jesus Christ. Next I opened and read to them in the Acts of the Apostles, that Jesus Christ was the head stone of the corner-

so that Peter could be neither foundation nor head of the church. When I had proceeded thus far, my opponent came up to me and held out his hand saying, that he could stay no longer. I said that I had patiently listened to him, and that therefore he ought to hear me. He left, however: I then turned to the people and addressed them in the Irish language, assuring them that it was no cunningly devised fable, but to the word of the living God that I was going to direct their thoughts. They listened most attentively while I preached to them Christ crucified; the Lamb of God who taketh away the sin of the world. On my leaving, two young men accosted me; they were anxiously looking out for me. We had a lengthened conversation, in which I strove to impress truth upon their minds; they left me with the expressed resolve never to go to mass, and to attend Mr. M'Namara's ministry. May their souls be watered.

The following is another of the many proofs given in the Chronicle of the good accomplished by our schools, and seen in many years after. WM. M'ADAM writes:—

On my way I went into a house in a very solitary place, and, to my surprise, I saw a young man, Pat. Gallangher, sitting reading the holy Bible. I was much rejoiced, and entered into a scriptural conversation on the goodness, mercy, and love of God, in sending Jesus the Mediator of the new covenant to be delivered for man's offences and raised again for his justification. He very affectionately let me know that he was taught to read the scriptures and commit them to memory in a baptist school opened by J. P. Brisco in his neighbourhood; and from the instruction he had received there, he was led to see the errors of the church of Rome, and abandoned them. He is not content to be connected with the church of England; for he sees there is not much difference between it and the one he left. I then showed him, from the New Testament, the nature of Christ's church, &c. &c., then read and prayed with him. He walked with me a great way, and expressed his deep regret at not being near the baptist church in Ballina, that he might join them. He desired me to speak for him, for he is greatly persecuted by the priest and some of the people where he is. I entreated him, as he has taken Jesus for his captain, not to fear; he will lead him on conquering and to conquer.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1850.

SPEAKING THE TRUTH IN LOVE.

A SERMON ADDRESSED TO THE REV. D. TROTMAN, AT HIS ORDINATION AT TEWKESBURY, SEPT. 8, 1803,

BY THE REV. JOHN RYLAND, D.D.

My dear Brother,—As you have requested my best advice on the present solemn occasion, allow me to found it on a single but significant phrase, which may prove a useful memento in the future discharge of that important office whereunto you have this day been set apart. It occurs in Eph. iv. 15, "*Speaking the truth in love.*"

Though this expression, instead of being confined to the work of the ministry, has no direct reference to that sacred employment; yet, I conceive, it may not only afford a profitable subject of meditation for a young minister, on the day of his ordination to the pastorship of a Christian church, but may be properly considered as presenting him with a brief summary of his duty. It points out to you at once, my dear brother, the nature of your work, and the proper manner of discharging it.

I. This expression well describes the *nature of that work* to which you, as a minister of the divine word, have been called. You are chiefly to be employed in *disseminating the truth.*

Your blessed Lord, who declared that one great end, for which he came into the world, was to *bear witness to the truth*, has, we trust, called you to co-operate with Him in the pursuit of that important end. The truth which you are called to spread is the most excellent, salutary, and necessary kind of truth. It is revealed truth, which God himself has discovered, in that holy book which was written by men under the immediate influence of the Spirit of truth. You are called to teach the truth *as it is in Jesus*, who is the only-begotten of the Father, that hath so fully declared his glorious nature and his gracious designs. You are to publish evangelical truth, an acquaintance with which is absolutely needful, to give unto a perishing sinner, any well-founded hope of future felicity.

To show its importance, I may glance at some of the main branches of divine truth, wherein I trust you will labour diligently to instruct the people of your charge.

It will be your business to teach them the *good knowledge of the Lord;* or to delineate to them the scriptural character of God; and give them just views of his glorious perfections, as they are described in his holy word. It is of unspeakable importance that your hearers should form right ideas of the *natural* attributes of Jehovah; or that they should conceive aright of the ever-blessed God, as the only self-existent, eternal, immutable, and independent Being; whose omnipresence pervades the universe, whose omniscience nothing can elude, and whose omnipotence no created power can control. Nor is it of less consequence that they should be led into an acquaintance with his *moral* excellencies; or that they should firmly believe the Most High to be possessed of infinite benevolence; that he is perfectly pure and holy, just and righteous, faithful and true, merciful and gracious. Erroneous conceptions of the divine perfections lie at the foundation of all the principal mistakes in religion. As some, under a show of exalting the *natural* perfections of God, would compliment him out of his moral attributes; so others, under a notion of exalting his benevolence, would set aside his independence. The former suggest that so *great* a Being cannot be supposed to attend to the concerns, or to notice the conduct of the children of men: while the latter would insinuate that so *good* a Being, having done all that he possibly could, to exclude natural and moral evil from the universe, and to make every individual happy, it must be owing to the uncontrollable power of the human will, that his gracious design is actually frustrated.

As a teacher of sacred truth, you will be often employed, my brother, in asserting the *moral government* of God, and in describing its nature and extent. You will represent it as extending to all rational creatures, and especially as exercised over mankind; reminding your hearers, that they are responsible to the omniscient God, not only for all their conduct, but also for the very springs of action. As no truth can be more important than this, or more agreeable to right reason, so undoubtedly the whole tenor of scripture confirms it in the strongest manner. Indeed, if God were supposed to be indifferent to our *conduct*, he could not but be considered as equally indifferent to our *happiness;* and then who could account Being a blessing? If he does not care how I act towards others, it cannot be supposed that he cares how others may act towards me: but in what a forlorn situation should I find myself on that hypothesis! Especially, if all those with whom I am, or may be, in the whole course of my existence, connected, were to know themselves thus exempted from all divine control; and to believe that they would have no room to fear the displeasure of the Most High, however injuriously they might treat me; should I not have reason for constant anxiety and dread? But the scripture precludes this idea, and all the awful consequences which must follow from its prevalence. It not only assures us of the moral government of Jehovah, but most clearly ascertains the *standard of duty*. There the whole law is summed up in one word, love; which is distinguished by our Lord into two great commandments; these are farther explained in the decalogue, and illustrated by the whole preceptive part of the word of God. You will be concerned as bearing testimony to the truth, to evince to your hearers the extent and spirituality,

the equity and excellence, of this divine law; showing that it is holy, just, and good, and never can be repealed or abrogated, without infinite dishonour to the supreme Being, and unspeakable injury to the universe. To this unalterable standard the Most High demands perfect conformity from every rational creature, without making any allowance or abatement on account either of general disinclination or of particular aversion to any branch of duty. As disinterested love to man is required of the selfish, the sordid, the covetous, the envious, the unjust, the malicious, and the revengeful, so is supreme love to God required of the worldly-minded, the sensual, the proud, the impenitent, and the profane. As well might a dishonest principle, or a propensity to lying, or a blood-thirsty disposition, or any other malignant temper, be pleaded in excuse for injuries done to a neighbour; or an evil heart of unbelief be expected to excuse a sinner for making God a liar; or a carnal mind, which is enmity against God, be supposed to justify his want of cordial approbation of the divine law, or of thankful acquiescence in the glorious gospel. While you show the extensive and unalterable nature of the divine requirements, you will be impelled by zeal for God's honour, and by real benevolence to man, to set forth the penal sanctions of the law also, and to remind sinners of the fatal consequences of sin. Eternal death, and nothing less, is threatened by a righteous God, to them that violate his commandments; and is indeed the wages of sin. The threatenings of the divine word are like rails of iron placed round the bottomless pit, and the blood of souls would be required at your hands, were you to presume to break down the fence, or to blunt the point of these alarming spikes.

Regard to the truth, indeed, will require that you should represent the *real state of mankind*, as already fallen, and most deeply depraved. To delineate the moral character of our apostate race may be offensive to human pride, but is indispensably necessary to lead sinners into the knowledge of themselves, and to make them sensible of their need of salvation. In the fourteenth Psalm, in the third chapter of the Epistle to the Romans, and in many other parts of scripture, the full portraiture of our guilt and misery is exhibited; and you must not presume to disguise the representation, but labour to excite the attention of your hearers to the very truth. In describing the effects of the apostacy, you will not represent men as fallen *below obligation*, into a state of *blameless imbecility:* for by the depravity of human nature we do not mean the destruction of those natural powers and faculties, which are essential to moral agency, but the alienation of the heart from God, and its enmity to his holy law; or a total disregard to the divine glory, and an unwillingness to submit to divine authority. Sin has transformed man, not into the likeness of a harmless statue, but into the resemblance of that first apostate from God, who is a liar, and abode not in the truth; being full of subtlety and wickedness, pride and malevolence. In various ways does the Most High check human depravity, and restrain it from becoming equally mischievous to society, in many who are destitute of his fear, as it is in others of their fellow sinners. But the native disposition of all the race of Adam is altogether selfish. Every unrenewed man loves himself and the world more than God. He is inclined to pursue a private interest of his own, which has no connexion either with the divine glory or with the general good. This is the root and essence of sin. And there is, in short, "none

righteous, no, not one: there is none that understandeth, none that seeketh after God. All have turned aside, they are together become unprofitable; there is none that doeth good, there is not even one," &c. This is God's account; and let the veracity of God be maintained, though it should make every man a liar.

Well may you continue to inculcate this mortifying truth, as it will prepare the way for that which is more pleasing, and render it highly acceptable; while, pointing out *the true source of salvation*, you teach your hearers to acknowledge and adore the free and sovereign grace of God, as displayed in rescuing guilty sinners from deserved misery. This blessed truth, though so unpalatable to human pride, is yet the only source of hope to a thoroughly convinced sinner. All others either spurn at the humiliating assertion, or else pervert the meaning of the terms, while they profess to assent to their use. But as mercy ever implies misery, so grace always presupposes guilt. It is essential to the scriptural idea of grace, that it bestows good where evil was deserved. Hence it must be free and self-moved. God could not be *bound* to show favour to those whom he might justly have condemned. Essential goodness could not forbid the execution of a just law; it must be wholly optional to make any provision for the relief of the guilty. But you are authorized to publish glad tidings of great joy, that God has, of his own heart, devised means to prevent the ruin of those who had deserved his eternal displeasure.

In nothing more important or more delightful can you be employed than in *delineating the true character of Christ*. You cannot too highly extol him who is the brightness of the Father's glory, and the express image of his person; who was in the beginning with God, and is God; and who therefore could safely say, All things that the Father hath are mine; he that hath seen me hath seen the Father; I and my Father are one. The pillar and ground of the whole system of evangelical truth, and which is confessedly great, is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. May you, my dear brother, determine, with Paul, to know nothing but Christ, even him that was crucified; both as the foundation of your own hopes, and as that which you recommend to your people. Let it be your chief delight to exhibit him as that only Advocate for sinners, who, while he pleads their cause with such efficacy, has preserved his love to righteousness and hatred of iniquity inviolate. Set him forth constantly as the great propitiation, through faith in his blood; for the demonstration of God's righteousness, by the forgiveness of past sins: in the forbearance of God, for the display of his righteousness at the same time; in order to his being righteous, and yet justifying him who is of the faith of Jesus. Thus in him mercy and truth are met together, righteousness and peace have kissed each other. He, therefore, is able to save unto the uttermost all them that come unto God by him; and we are equally warranted to believe, that he will in no wise cast out any one who applies to him for complete salvation.

You are to be employed, my brother, in stating the *true nature and glory of the gospel*. You will take delight in showing how admirably it is calculated to honour the government, and display the grace of God, abasing all the pride of man, excluding all boasting for ever, and at the same time binding saved sinners to new obedience. You will

ever maintain that it is the genuine design of the gospel to bring back apostate creatures to God, in a way which shall be infinitely glorious to all the divine perfections; re-instating them in the enjoyment of God's favour, and restoring them to his holy image, thus delivering them from the dominion of sin, as well as from the damnation of hell.

Another object of your ministry will be to ascertain *the true cause of a compliance* with the gospel. Though the call of the word is the only and sufficient *warrant* of a sinner's return to God, yet it is not sufficient of itself to *induce* a sinner to return to him. I trust you will never direct sinners to look into themselves for qualifications to apply to the Saviour; but I am persuaded you are fully aware that they have, in their own depraved hearts, such hindrances to their embracing the gospel, as never will be removed but by omnipotent grace. Hence it is, that although *many are called*, yet few obey the call; and, surely, they who cordially comply therewith must acknowledge, that they were made willing in the day of God's power. It was impossible to find expressions more strong than those which the apostle employs on this subject. He made it the matter of his earnest prayer, that the Ephesians might know what is the transcendant greatness of the divine power towards us, who believe according to the energy of the power of his might; which he exercised effectually in Christ, raising him from the dead; and which self-same energy he also displayed in raising you, who were dead in trespasses and sins, and whom he hath quickened together with Christ (by grace we are saved), and hath raised together with him, and hath made to sit together with him in heavenly places in Christ Jesus, that he might show in the ages to come the surpassing riches of his grace in his kindness towards us in Christ Jesus; for by grace ye are saved through faith, and that not of yourselves, it is the gift of God. If you notice this passage in the original, omitting the intervening parentheses, as I have here done, it will appear as intentionally emphatic as any paragraph in the whole bible; and must strongly confirm the sentiment, which ascribes the application of redemption to the sovereign, special, and efficacious influences of the Holy Spirit.

At the same time that you thus secure the honour of divine grace, I am persuaded, my brother, that you will not shun to declare the whole counsel of God respecting *the duty of believers*. You will affirm constantly, that they who have believed in God should be careful to maintain good works, that "they may adorn the doctrine of God our Saviour in all things." You will urge every one that nameth the name of Christ to depart from all iniquity; and never will suggest that they who are delivered from the curse of the law are authorized to despise its precepts. You will not represent it as their privilege to be raised above all obligation, and left without any directory, as though there were no King in Zion, to do whatever is right in their own eyes. You will teach them, that they are not without law unto God, but are under the law to Christ; and not authorize them to conclude that they have reached sinless perfection the backward way, which must follow from the supposition that they were in no sense under the law; since, according to the axiom of the apostle, "Where there is no law there is no transgression."

As a teacher of divine truth, you will take pleasure in giving a true description of *the happiness of all real believers*. Such are authorized to consider themselves as chosen of God, predestinated to the adoption of sons,

secured from condemnation, justified freely by his grace, entitled to eternal life; they are members of Christ's mystical body, the temples of the Holy Spirit, who having regenerated them by his gracious influence, dwelleth in them, to sanctify them, and seal them to the day of redemption. All the promises are theirs, and nothing shall separate them from the love of God, which is in Christ Jesus their Lord; but all things work together for their good, and they shall in the issue be made more than conquerors over all their spiritual foes; and even death, the last enemy, shall be swallowed up in victory. As soon as absent from the body they shall find themselves present with the Lord; they shall be like Jesus, for they shall see him as he is, and when he who is their life shall appear, they also shall appear with him in glory.

Meanwhile the truth must be declared to the unbelieving and impenitent, and a just representation must be made of the awful consequences of dying in sin. He that does not repent will certainly perish; he that believeth not shall be damned. Say thou unto the wicked, it shall be ill with him. Knowing the terrors of the Lord, labour to persuade men to flee from the wrath to come; not presuming to hold out to those who dislike the straight path to heaven the forlorn hope of getting thither at last by way of hell.

Having thus given a short sketch of the principal parts of your important work as a teacher of sacred truth, I would proceed to illustrate the second reason which induced me to recommend this phrase to your frequent meditation.

II. This expression is admirably fitted to remind you of *the right manner of discharging your work*. You are to speak the truth *in love*.

It is of infinite importance that every professed teacher of religious truth should speak under the influence of *love to the truth*. He only is fit to exhibit divine truth to others to whom it appears lovely and glorious; who because he contemplates it with complacency himself, feels, therefore, an ardent desire for others to know it too.

I conceive that moral truth cannot be sincerely embraced, without an answerable frame of heart. A man may believe philosophical or historical truth without any right disposition; but religious truth cannot be received without a congenial spirit. Hence, I apprehend, whatever approach a bad man may make to speculative orthodoxy, that his views will be found, upon close examination, to vary from the truth.

That God is infinitely lovely, because he is glorious in holiness, uniting in his scriptural character everything which can excite reverence, esteem, and gratitude; that he deserves all the heart; and that every instance of disaffection and disobedience deserves his wrath and curse; that salvation is purely of grace; that Christ the Mediator of the new covenant is worthy of all acceptation; and that the gospel is just in its import, and glorious in its tendency: these are truths which cannot please an unrenewed heart, but which must be congenial to an honest and good heart.

What a poor teacher of truth will he be, who either feels a sensible aversion to the doctrines he is forced to admit; or, at least, an indifference to the objects they were designed to promote. If a man approaches to the truth without loving it, he will be likely to desert it in time of trial; or to turn aside after any new-fangled notions that may better suit the corrupt bias of his carnal mind. Or, if he should continue to preach the truth, though he never received it in love, he

will be likely to disgrace it by his inconsistent conduct. And what is most awful, he that hath not a cordial love to the truth is likely to deceive his own soul, perhaps by the very form of orthodoxy which he retains, and thus will inevitably perish, 2 Thess. ii. 10—12.

As it is indispensably necessary that we should love the truth, that we may be saved ourselves, so it is needful to render it probable that God will employ us in promoting the salvation of others. A sovereign God may occasionally own the labours of a hypocrite or a formalist to the good of souls, while the instrument shall be himself a castaway, but there is little room to expect so great a blessing shall be often granted to the services of a reprobate.

Love to the truth will powerfully excite a minister to take pains to understand it himself, and to explain and recommend it to others. It will induce him to search the scriptures diligently, that he may increase in knowledge, and will mightily assist him in his researches, as those ideas which are really most just and most honourable to God, will be most obvious to his mind and most agreeable to his spiritual taste.

It is the peculiar office of the divine Spirit, *as the Spirit of holiness*, to lead us into all the truth. We must, therefore, be careful not to grieve him, and be importunate for increasing supplies of his gracious influence, that we may understand the truth as it is in Jesus. All religious truth is of so holy a nature that its beauty cannot be discerned, nor the certainty of it be fully ascertained, but by a soul habitually under the influence of the Holy Spirit.

(2.) We must speak under the influence of love to God and Christ. All divine truth relates, either more immediately or more remotely, to God and his Christ. We cannot, therefore, love the truth if we do not love them. It is a shocking thing for a man to speak of the divine government without a loyal heart, or to talk of the council of peace and of salvation by grace without ardent gratitude. Can one who is still a rebel against God, a traitor in disguise to the King of Zion, perform an embassy for Christ, and, in Christ's stead, beseech men to be reconciled unto God? Will he deal faithfully with his companions in revolt, or do justice to the rights of Jehovah? Will he not be strongly tempted to soften, palliate, or pervert the truth, and to speak peace to those to whom God has not authorized peace to be spoken? Thus also, if a minister who has once felt the love of God shed abroad in his heart, should grieve the Holy Spirit, and become in a great degree cold and lukewarm, the declension of his love will have a lamentable effect on his ministrations. Be it, therefore, your constant prayer, my brother, that the Lord the Spirit would direct your heart into the love of God; and take of the things of Christ, and show them unto you in all their lustre and glory.

(3.) We must speak the truth under the influence of love to mankind.

It is a message of love on which you are sent, and it requires that he who delivers it should possess a loving heart. The ambassador of peace, though he must by no means extenuate the evil of revolt, yet must pity deluded rebels. Due impressions of the surprising love of God in the gift of his Son, and of the love of Christ in laying down his life for enemies, which will surely produce correspondent emotions in you, will make you willing, with Paul, to endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory.

How should you take complacency in them to whom God has already mani-

fested his special love, and who now love him, and wear his blessed image, though but imperfectly. And with what fervent benevolence should you address poor, perishing sinners, remembering how you were once involved in the like condemnation, and longing to snatch them as brands from the burning!

Think of the vast importance of evangelical truth to the eternal happiness of the souls of men, and let this excite you to speak the truth in love. Though the gospel is suited to the true condition of mankind, yet it by no means suits their prejudices, but is exceedingly opposite to the ruling bias of their minds. Much is included in it, or presupposed by it, which is very unpalatable to human pride, and the other depraved inclinations of the carnal heart. Nothing should be kept back, indeed, on this account, but it should be delivered with tenderness and evident affection. It will be highly advantageous for this to be manifest, even in your tone of voice and method of delivery. Shun all affectation as detestable and bordering upon hypocrisy. But pray that you may habitually discover unfeigned compassion for precious souls, and show that those you address are dearly beloved and longed for in the Lord. O that you may really feel for your hearers, as Christ felt for Jerusalem, when he beheld the city and wept over it. Even enemies to the truth must be instructed with meekness, if peradventure God will give them repentance to the acknowledgment of the truth; how much more should this temper be shown toward brethren who are agreed with you in fundamentals, but err in points of smaller moment! O that you, my dear brother, may so discharge your ministry as to be able to appeal with Paul (Acts xx. 26, 27, 31), "I take you to record this day that I am pure from the blood of all; for I have not shunned to declare unto you all the counsel of God, nor ceased to warn every one day and night with tears." Or as he elsewhere avers (1 Thess. iii. 3—12), "Our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor of others. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. Ye are witnesses and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye should walk worthy of God, who hath called you unto his kingdom and glory." Often read over this most beautiful passage, my brother; try yourself by every clause, and cry mightily to God for a double portion of this spirit.

But I hasten to a close, by a few additional hints. As your great object is to spread the truth, which you ought ever to speak in love, that it may obtain a cordial and affectionate reception from your hearers; so it must be your concern diligently to *study the scriptures of truth*, praying for [illegible] of the influences of the spirit of truth, that thus you may become mighty in the scriptures, and as a workman that needeth not be ashamed, may rightly divide the word to your hearers, and be fitted for every good work. Study the truth extensively, and in the connexion of its various branches, observing to give

them a due proportion in your ministry, and not insisting on a few favourite topics to the neglect of others, which are as clearly revealed in the word of God. And study every truth in its *practical tendency*, for all the doctrines of scripture are doctrines according to godliness; nor will you or your hearers be farther profited by the truth, than as you are sanctified thereby.

Remember that *speaking the truth* must be attended with correspondent *practice*, and will be so if it be spoken *in love*. "Let no one despise thy youth; but be thou an example to the believers, in word, in conversation, in love, in spirit, in faith, in purity," 1 Tim. iv. 12.

It should also be attended with the due and impartial, but truly affectionate exercise of discipline; in which you, as pastor, are to take the lead, though I trust the other officers of the church will ever co-operate with you, and strengthen your hands in that important work. The personal benefit of the offender should be regarded as one end of discipline, and the manner of admonishing, reproving, or even of excluding him from the fellowship of the church, must correspond with that design, and show a sincere desire to promote it; though the preservation of the purity of the church, and the honour of its exalted Head, must be considered as of still higher importance. "Let all your things be done in love," i. e. under the influence of love to Christ, to truth, to purity, and to every individual.

Above all, therefore, my brother, look well to the springs of action. Remember that "God is love, and he that dwelleth in love dwelleth in God, and God in him." One of the ablest defenders of evangelical truth, and of the most successful preachers of the last century, closed seventy resolutions, found among his private papers, with an admonition to himself, which is in full unison with our text, "Let there be something of benevolence in all I speak."

DEVOTEDNESS TO GOD.

BY THE REV. JOSEPH DREW.

THE want or insufficient prevalence of the characteristic indicated in the title of this paper furnishes matter for very general complaint in our day. It may, however, fairly be doubted whether the evil thus generally deplored be at all peculiar to these times, or whether it has not been a prominent feature of all times and of all lands. It is readily acknowledged that religion appears occasionally to be affected by a new and powerful impulse communicated to it through the operation of causes which we can only very inadequately understand or trace. And while it maintains its prominence before the view of the better part of our species, it elicits a measure of earnestness and zeal in its support which is most unrighteously denied it in ordinary and quieter times. Still, after all that can be claimed for it is accorded to this admission, it may, with far too much ease be maintained, that no age or part of an age has ever yet fully responded to the imperative calls of duty on this grave, momentous, and all-engrossing point.

But while we vindicate our own times from any distinctive and peculiar turpitude in reference to the subject before us, we are most anxious that it should

be deeply felt that so important and vital a deficiency is a frightful sin, and no less so because it has unhappily distinguished our bad world from the earliest periods till now. A good man will not be satisfied till he sees the gradual reduction and total extirpation of these grim and hideous traits which degrade and ruin his kind. To be told that we are not worse than our ancestors will at best only provoke the exclamation from such a one, But we ought to be *better*. Who can be satisfied that with our improved opportunities and advantages multiplying every day, and with the thousand new motives to goodness thence arising to all who will be at the trouble to think, we should stop at the point at which our forefathers arrived and not seek to go as far beyond them as we know they would have gone beyond us were our relative position reversed? Nothing can be more inimical to the spirit of Christianity than acquiescing in the badness of the world because it has been always bad.

The state of religion around us, whether viewed in its personal or social manifestations, is felt by the most competent witnesses to be very far from satisfactory. A languishing interest in the great movements originated during the last half century for the emancipation of the world from the dominion of darkness and sin—a deadness almost like death itself pervading many of our churches and many hearts in every church—a party and class selfishness of the most repulsive character spreading itself over the entire area of professing Christendom with its million forms of creed and code—the routine and perfunctory manner in which the offices of the sanctuary are performed by thousands of the ministers of the cross—the growing indifference of the humbler classes to the claims of Christianity and the cause of truth—the general absorption of the public mind in worldly speculations and schemes—the absence of large accessions to the churches of Christ, and especially accessions of such as are willing to do and suffer anything in defence of the cause to which they give their hearts—these and many others equally unpromising are things which the observant cannot conceal from themselves or reflect on without consternation and grief. They are clear indications that earnest piety arising out of a grateful consecration of the heart to God is not the obvious and universal distinction of the great body of avowed followers of the Lord Jesus Christ. And if so they are indications of a fact of the most mournful description—a fact over which we cannot shed too many or too bitter tears.

It is of but little consequence by what name we designate this evil or to what cause we may ascribe it. Here it is looking us in the face every day as a portentous and startling reality. Nor is it possible to conceive of more than one way of meeting the case and accomplishing a complete and glorious reform. Every Christian man and woman must begin with his and her own heart. A new surrender of every personal energy, and gift, and power, must be made to the great God and the government of his Son. Till this be done we may as well do nothing; for nothing we can do will be accepted as a substitute for this. It will be altogether idle and vain to shirk our own responsibility by complaining of our brethren, and pointing out their faults. Let no one refuse in the fear and under the eye of the Omniscient Judge to make this surrender at once. Let the whole church arise, not in her aggregate capacity as a church, for in such movements individual responsibility is not sufficiently felt, is often not felt at all, but in the personal acting of every member, and offer herself as a willing and living oblation to her Lord and

Redeemer again. Let every one do this secretly, solemnly, and resolutely, in his own closet, and act conscientiously in the spirit of it as long as he lives. The poor and the rich, the weak and the strong, sabbath school teachers, village preachers, tract distributors, visitors of the sick, private members, deacons and ministers, let, oh let every one renew the act of solemn unreserved consecration to the service of God.

And let it not be thought that what we are urging is a gratuitous or supererogatory act. We are not even urging what is in any peculiar sense a Christian duty. It is true the Christian is placed under peculiar obligations to attend to it. He has already vowed to do it. He has thus bound himself to its performance by an act which no one could compel him to undertake. But the duty in question is the duty of every man. It is his whole duty. Let him do this and he need do no other—he can do no other. Let him fail here and he fails in everything. He is universally wrong, universally criminal. To make the divine will the rule of all we do, to fall in actively and passively with the plans of His government, to do everything, to suffer anything, to be anywhere, it may please Him in his infinite wisdom and mercy to appoint, to set him before us as the one object for which to live, and his glory as the end to be pursued for ever—this, nothing short of this, is absolutely and reasonably required, from every reasonable agent in the universe. There is an eternal and unchangeable necessity that this duty should be performed. From such necessity there is no appeal. It originates in the nature of the supreme Spirit, and in his relation to the work of his hands. He must cease to be God, or must cease to be the Creator and Governor of all things, before he can forego his claim to our perfect devotement to his will. The zeal of seraphs in his service is no more than devils are under the most awful obligation to feel, and the obligation can never be relaxed. It is a grand error that men fall into when they suppose that wickedness licenses itself, and that the obligations of the wicked are cancelled or diminished because of the ruin and degradation into which they have sunk. If this were true, man's first sin would be his last. The claims of the law and of the Lawgiver would cease with the first offence, and all subsequent transgression would consequently be stripped of the character of sin. Instead, however, of this being the case, the claims of the law upon the most abandoned sinner continue as they were, and his duty precisely what it was. Nor will either be affected by any still lower degrees of depravity through which he may hereafter fall. They will follow him to the lowest hell. And there is no amount of devotion to the purposes of the sovereign will of which his nature was ever capable, or susceptible of becoming capable, which he is not bound to exemplify, which he will not be bound to exemplify for ever. There is no outcast spirit weltering so low in the abysses of the lost as to be beyond the reach of this law, "Thou shalt love the Lord thy God with all thy heart, and all thy mind, and all thy strength; and thou shalt love thy neighbour as thyself." The duty enjoined in these words is as binding on the dark legions of fallen spirits in the bottomless pit as on the devoutest servants of Christ on earth, or the bright assemblage of beatified intelligences in heaven. And what is it we urge under the designation of "devotedness to God" but the embodiment in the heart and life of the very duty enforced in this command?

The entirety and cheerfulness of our consecration to the divine service will, at the same time, depend upon the strength of our faith and the ardour of

our love. These are two of the most important elements of personal religion, and every man has as much religion as he has of these, and no more. Our actions are religious just so far as they represent these, as they embody these, and no farther. The rest, however good they may be in themselves, are no part of true godliness. Whatever in morals is vicious in motive is vicious altogether. Hence the exterior and visible conduct is but an index to the interior and invisible character. But the whole conduct, both public and private, must be observed, and the verdict must be the general impression from the whole. It is necessary to bear this in mind when applying the Saviour's rule, "By their fruits ye shall know them." Thus understood it supplies an infallible guide in judging of human character. When, therefore, we discover only partial devotedness to the cause of truth we conclude with indubitable certainty that it results from feeble and languid piety. Vacant places in the house of God, known duties habitually neglected, general inactivity in the Christian field, the omission of earnest efforts to benefit human souls, satisfaction with a cold, formal routine of religious observances, and an easy apathetic indifference with respect to the state of the church and the progress of the kingdom of Christ, are so many unmistakeable proofs that there is something wrong in the state of the heart—that the whole man is not being devoted on the altar of the God of heaven. Yet, is not this a description of a large proportion of church members? It is not uncharitable, it is simply true, to say that they are no better than this. What are the bulk and mass of our members doing? It is the minority in all our churches who work. The whole burden of the cause rests upon them. But for their exertions, humanly speaking, all might as well be given up. The greater number are doing nothing, or so little that it can be done without an effort. They have come into the church, not to do but to enjoy, not to fight the good fight of faith but to follow the baggage and to share the spoil. Their influence, however, is not merely negative, they are a dead weight on the chariot wheels of the gospel, they diffuse the contagion of their own lethargy; and it is, almost in every case, out of their ranks that the troubles and scourges of our churches spring.

The course we are recommending is the only cure for so dangerous and mournful a state of things. Till this be done we shall agitate in vain for other reforms. This once effectually accomplished all necessary reforms will follow as a matter of course. The larva throws aside its shell with the first development of its wings. All wholesome reforms are the expansion from within outward of the material and visible organisms through which the immaterial and invisible human agent acts in the present world. They are new accommodations and adjustments of external circumstances to the new exigences of the immortal and endlessly struggling life. Much that we call reform is the mere development of disease. It is deformity seeking accommodation and concealment in the shape of the garments which it wears. The efficiency of all institutions and machinery depends mainly on the hearts which move, the heads which control, and the hands which work them. Machinery may be very imperfect and yet if well worked may return the most valuable results. While, on the other hand, the most valuable machinery shall be but of little use if not attended to by competent men. In fact, religious machinery is nearly always what the men are who employ it. It cannot well be better than they, it can seldom

be much worse. Would we improve the machinery? Then we must improve ourselves. We hear almost enough of complaint, recrimination, censure, and outcry for change. And much of this comes from men who resolve to perpetuate the mischief which they so freely condemn by leaving their own hearts and conduct unreformed. They would compensate for their own deficiencies by pointing out and attacking the deficiencies of others. I have not known an instance of a censorious man being himself an exemplary Christian. And many of the agitators for change are the most reluctant to subject their own minds to a change which they know to be necessary. If we would on the one hand be exculpated from the charge of formality and hypocrisy, and on the other avoid the odium and the guilt attaching to the mere pretender, brawler, and demagogue, we must give effect to our zeal for reform and change by a salutary and complete revolution in our own spirit and character—by a conscientious devotement of the entire soul and body to the purposes of the God who made us.

There was never a time when the wants of the church and the condition of the world called more loudly and authoritatively for such a step than the present. The energy displayed in every kind of business, in the pursuits of literature, science, and the arts, and in almost every calling which has no higher reference than to the affairs of the material world, presents a humiliating contrast when placed beside the proceedings of Christian societies, and the manner in which efforts are made to save millions of souls from death. Where the interests of a short and uncertain life are alone concerned one would think eternity were at stake. Whereas that eternity itself excites far less enthusiasm than is often aroused in the most insignificant of earth's pursuits. And the contrast which forces itself on our attention here is not simply a contrast between the general conduct of worldly and Christian men. You will find it equally obvious and striking in the conduct of the latter only when observed in their capacity as men of business and as members of churches. In the shop and the mart, in the study or on 'Change, they are as active and indefatigable as others. Here no one can accuse them of want of earnestness or zeal. The children of this world are scarcely in our day wiser in their generation than the children of light. But follow the very same persons into the vineyard of Christ and see how they address themselves to what they profess to regard as the most awful and momentous of all their concerns. They are scarcely like the same men. Their vigour is gone. Their manners have stiffened into frigid formality. They are hardly awake. You would fancy they breathed an enchanted atmosphere, if not an atmosphere of death; and they inevitably communicate to others their own disease, and chill others with their frosty breath. And is religion to be expected to keep pace with the times while such is the character of her votaries? Has the great law of cause and effect no existence in the church? Is Christianity to reach her goal without running? and to conquer before she fights? Christian men of business! do not let your actions all the week give the lie to your profession on the Sunday. Do not tell God in the sanctuary that his cause and glory are everything, and then go into your counting-houses and shops and publish in the face of Heaven that money is everything. The times passing over you demand honesty and decision. The scorner and the atheist are weighing your creed by your daily deportment.

The church is suffering in her credit and in her march through your inconsistency. She demands the devotion of your hearts. She would have this from you or nothing. Let her know her friends. The manly fidelity of a few who love her is to be preferred to the cold attachment of ten thousand who do not. Her formal patrons are her worst enemies and offer the most formidable obstruction to her advance. O! when the kingdom of Christ shall engage half the enthusiasm which is now lavished on secular transactions, and when men shall devote themselves to the welfare of that kingdom with anything like the resolution and courage which they exhibit in the struggle for wealth, it shall go on from victory to victory till a conquered world shall soon lie at its feet.

Bad as the world has always been, there is no want of examples of the sublime devotedness for which we plead. From the hour when Enoch commenced his happy walk with God to the present day there has been a constant succession of holy men who have deemed it their first duty and highest distinction to live and die to the Lord. On this altar Abraham offered himself as well as his son. The force of this resolution preserved Joseph amidst the fascinations of Egyptian idolatry, the blandishments of female seduction, and the corruptions of a heathen court. By the same principle Moses was impelled forward from the burning bush at Sinai till his Maker dug for him his grave and took his weary spirit to himself. This filled the empyrean of the Old Testament church with stars whose mild splendour flung down on the eye of succeeding generations inspired them with new aspirations and new hope. And what is the history of early Christianity but the history of men who, without consulting flesh and blood, surrendered their whole nature, physical, intellectual, and spiritual, to be disposed of as their Master was pleased to appoint? One example, however, ought to suffice for every believer. He comes before us with the maxim of His own life, and with what ought to be the maxim of ours. "My meat is to do the will of Him that sent me, and to finish his work. I came not to do my own will, but the will of him that sent me." My brethren! this defines our duty as well as the work of Christ. This is what we have to do under the sky, and shall have to do above it eternally. We are bound by this. To say we are Christians and to allow no authority to this grand principle is the vilest hypocrisy. Let us see well to it, for the eye of our Lord is upon us, and he will not forego his right. We have just one thing to do in the world —the will of the world's Creator and King. This done, we need be anxious about nothing else.

There are minds who regard it as a great felicity that there is a cause to which they may afford to give themselves without reserve—a cause fully adequate to the resources of their nature and capable in return of supplying all their wants—a cause on which they cannot bestow too much labour or too much love—a cause in whose prosecution no ambition can be too lofty, no zeal too warm, where knowledge, and genius, and learning, and wealth, can bring their noblest acquisitions and consecrate them to the divinest aims, where the most insignificant life is redeemed from the curse of vanity and littleness, and the poorest and weakest become workers together with God; where the soul of man is sublimated by assimilation with the object of pursuit, and made to partake, in all her faculties, of the highest character of dignity and worth; where we are brought into community of employment and interest with the principalities, virtues, and

powers of the celestial world; and where the fountains of everlasting blessedness, out of which angels drink, are brought to the lips of mortals, and we are permitted to taste the joy in which millions revel before the eternal throne. And, what is more than all, devotement to this cause brings the human spirit and conduct into harmony with the purposes of the Infinite Mind, and with the operations of his hand, makes our thoughts coincident with his, absorbs us in the pursuit of the same end, and thus throws around us the glories of Deity, imbues us with his Spirit, and fills us with his bliss. "Be ye therefore steadfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord."

Newbury.

ILLUSTRATIONS OF POPULARITY, FROM THE LIFE OF DR. CHALMERS.

In the early part of his residence at Glasgow the popularity of Dr. Chalmers as a preacher was excessive. It may moderate the ardour with which this distinction is anticipated by some young ministers, and soothe the feelings with which the want of it is sometimes contemplated by their seniors, if they read a few anecdotes illustrative of its insufficiency to render its possessor happy, which are told in the second volume of Dr. Hanna's memoir of his celebrated father-in-law.

On one occasion, when all the seats in the church had been occupied an hour before the commencement of the service, as soon as the doctor entered the pulpit a crash was heard at a passage door which had been closed to preserve an open space before the pulpit for the sake of ventilation. Crash after crash followed in rapid succession, intermingled with screams from the outer porch, chiefly from terrified females. The door gave way with a thundering noise, one of the leaves being torn from the hinges and trampled under foot. The rush was tremendous, and in one instant the whole vacant space in front of the pulpit was crammed. The preacher was grieved, and for a little while discomposed. Dr. Wardlaw who was present on this occasion says, "I stepped into the vestry at the dismission of the congregation, and walked home with him, our dwellings lying in the same direction. On the way home we talked, *inter alia*, of this occurrence. He expressed in his pithy manner his great annoyance at such crowds. 'I preached the same sermon,' said he, 'in the morning; and for the very purpose of preventing the oppressive annoyance of such a densely crowded place, I intimated that I should preach it again in the evening;' and with the most ingenuous guilelessness he added, 'Have you ever tried that plan?' I did not smile—I laughed outright, 'No, no,' I replied, 'my good friend, there are but very few of us that are under the necessity of having recourse to the use of means for getting thin audiences.' He enjoyed the joke, and he felt though he modestly disowned the compliment."

One inconvenience which is recorded as arising from the superabundant admiration which he excited, relating to a half-witted woman who attended his ministry, though sufficiently unpleasant at the time, is somewhat amusing in the retrospect. "This woman's extreme love for the ministry

turned at last into an extreme love for the person of Dr. Chalmers, a love which became with her an absorbing passion. She firmly believed it to be returned. 'Mrs. Chalmers' folk said was his wife, but she kent better, and so did the doctor himsel.'" At first she had been perfectly harmless, and had been freely admitted to the church, but now, persecuted by all kinds of strange attentions from her, and alarmed as to what her singular passion for him might tempt her to do, Dr. Chalmers was seized with a nervous terror of her. One sabbath when the church was very crowded she had got up to the top step of the pulpit stair. Dr. Chalmers entered the pulpit without noticing her, but on turning round, there she was by his side. "John," said he to the beadle, shrinking back to the furthest side of the pulpit in extreme terror—"John, I must be delivered conclusively from that woman." She was now forbid access to the church as the very sight of her disturbed him. Nevertheless, she faithfully attended in Macfarlane Street, and when she could not get near to him she would stand wiping with her handkerchief the froth off the mouth of the horse which had carried him to church. At one time she was seized with the dread that he did not get enough to eat at home. Coming upon him once unexpectedly at the corner of a street, "Come, doctor, do come, and get a plate of parritch; I hae fine meal the noo." As he would not take the food that she thought so necessary at her house, she resolved to carry it to his own. One evening, at Kensington Place, the servant on opening the door was surprised by a large round bundle covered with a red handkerchief, being thrown into the lobby. On unwrapping it, it was found to contain oat cakes and sheep's trotters, for the special sustentation of the minister. On his return to Glasgow a year after going to St. Andrew's, he entered the house of one of his elders in great agitation: — "Mr. Thomson," he said, "that daft woman is in pursuit of me. Can you not carry me to my brother's by some way that she cannot track our path?" Mr. Thomson undertook and executed the commission; but they had not been long gone when she appeared at the door with a large jug of curds and cream, nor would she be satisfied till Mrs. Thomson had taken her through all the rooms of the house to convince her that Dr. Chalmers was not there.

When he had been at Glasgow above two years, though his popularity was unbounded his own spirits were greatly depressed. Having preached on one occasion at the Barony Church for Dr. Burns, and dined with him and some other ministers and friends afterwards, a gentleman who was present writes, "I was exceedingly disappointed to see that Dr. Chalmers, who in ordinary times poured a fascinating influence over every company where he was, seemed extremely dull, nay, I may say dejected. When he arose, about nine o'clock, to go away, as our tract homeward lay for some distance in the same direction, I left the company along with him. When we had got together, I said to the doctor, 'Are you well enough to-day, doctor? for I have noticed you have not to-day been in your usual trim.' 'Oh, yes,' he said, 'I am quite in good health, but I am not comfortable. I am grieved in my mind.' Seeing that he so frankly communicated to me the general cause of his unusual appearance, I used the freedom to say, 'Well, doctor, is this a matter that I may be made acquainted with, as if it is not I have no wish to pry into anything of a private nature?' 'Oh yes,' he replied, 'you may perfectly know it, for it is a matter that presses very grievously upon me. In short, the truth is,' said he in his own emphatic manner,

'I have mistaken the way of my duty to God in at all coming to your city. I am doing no good. God has not blessed and is not blessing my ministry here.' On hearing this I replied, 'Well, doctor, it is a very remarkable circumstance that, in the providence of God, you should have been sent with your complaint to me on this point, because I have it in my power at any rate to mention one instance in which your ministry has been made instrumental in bringing a soul from darkness to the marvellous light of the gospel of salvation.' 'Can you?' said he, 'then you will give me the best news I have heard since I came among you.' I then narrated to him the following particulars:—

"'At the time this took place I was an elder under the late venerated Dr. Balfour, minister of the Outer High Church, whose practice it was, when he read over the names of those who were applying for admission to the ordinance of the Lord's supper, to give us so much of their history and experience as he had been in conversation with them able to discover, and to request that some of the elders might, as far as possible, scrutinize further, and communicate to him the result. I well remember, at the sacrament, which in the town churches is always solemnized in the month of April, he mentioned the name of a young man, who had applied to be a communicant. After he had read over his name—"By the bye," said the good servant of the Lord, "I must tell you something about this young man, for his history is somewhat interesting and singular. He sat," said Dr. Balfour, "for nearly twenty years under my ministry, but did not appear to derive any good from it; but when my worthy friend, Dr. Chalmers, (for that was the almost uniform designation he gave him when he had occasion to speak of him), came to Glasgow, he was attracted to him by his splendid talents, and sat under his ministry for about two years, and then it pleased the Lord to come to him in the day of his power; and I have every reason to think him a truly converted young man. And now that he wishes to become a member of the church he wishes to return to us. But," added Dr. Balfour, with a truly sublime humility, "it was not under my ministry that he was turned to the Lord, though he sat for the greater part of his lifetime in the Outer Church; but it was under the preaching of Dr. Chalmers." You know what was Dr. Chalmers's ardent manner when anything that related to the glory of Christ's kingdom, or to the spiritual good of his fellow creatures, was made known to him; and you may easily conceive with what exuberant joy he heard this simple annal of the good done through his pastoral superintendence, 'Ah,' said he, 'Mr. Wright, what blessed, what comforting news you give me. I knew it not; but it strengthens me; for really I was beginning to fail, from an apprehension that I had not been acting according to the will of God in coming to your city.'"

"At a still later period of his Glasgow ministry," says Dr. Hanna, "and after knowing, by painful experience, how many bitter ingredients are often mixed in the cup of human applause, urging his agencies to increased activity in that home walk of private benevolence, in which 'they could earn, if not a proud at least a peaceful popularity — the popularity of the heart—the only popularity that is worth the aspiring after—the popularity that is won in the bosom of families and at the side of death beds,' he could not help pouring out his own latter experience in these words,—'There is another, a high and a far sounding popularity, which is indeed a most worthless article, felt by all who have

it most to be greatly more oppressive than gratifying—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim—a popularity which rifles home of its sweets, and by elevating man above his fellows places him in a region of desolation, where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction — a popularity which, with its head among storms and its feet on treacherous quicksands, has nothing to lull the agonies of its tottering existence, but the hosannahs of a drivelling generation.'"

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VII.—BARBARIAN.

It is probable that the word βάρβαρος, BARBAROS, was originally, as Strabo suggests, an imitative sound, designed to indicate the speaker of a harsh dissonant language, or the awkward utterer of sounds intended to be Greek. In classic usage it was applied to all who spoke any other than the Greek language. In the New Testament it occurs in six instances.

Acts xxviii. 2 ...The *barbarous* people showed.
4 ...When the *barbarians* saw.
Rom. i. 14.....To the Greeks and to the *barbarians*.
1 Cor. xiv. 11... Unto him that speaketh a *barbarian*.
A *barbarian* unto me.
Col. iii. 11.....*Barbarian*, Scythian, bond.

It has been a question among critics whether Paul classed the Romans with the Greeks or with the barbarians, in addressing them in the first chapter of his epistle. Tholuck says, "Many, such as Bengel and Heumann, embrace the first opinion, and many, as Krebs and Wolf the second. If we appeal to the use and wont of language, that is decisive as to the fact, that the Greeks, under the term βάρβαροι, comprehended even the Romans. Philo always gives them that name, and Plautus himself calls Italy *Barbaria*, and the Latin *barbara lingua*. Notwithstanding, however, it would not be justifiable to assume that Paul here does the same. The point of discrimination is not, who spoke the Greek, and who the other languages, but, as is denoted by the succeeding epexegesis of σοφοί τε καὶ ἀνοητοι, who did, and who did not possess the Grecian civilization? and if the difference of civilization be indeed the point regarded, then there cannot be a doubt that the Romans were comprehended with the civilized — the "Ελληνες." So Storr, commenting on the passage in the Colossians—"where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free,"—observes, "that we may understand that the word βαρβαρος does not here signify a man who is not by nation a Greek, but a gentile of whatever nation he be who is not a Greek in his manners, but who is uncultivated, ferociously barbarous, the apostle makes express mention of a *Scythian*, who was usually reckoned one of the most barbarous of mankind." The Scythian philosopher Anacharsis said that among the Athenians the Scythians were barbarians, and among the Scythians the Athenians were barbarians. The apostle's meaning, however, seems to be, in accordance with Macknight's paraphrase, "In the new

creation there is no regard paid to any man, because he is a Greek learned in the sciences, or a Jew honoured with a place in the visible church of God, or circumcised and possessed of the outward privileges of the people of God, or uncircumcised and destitute of them, or a barbarian without civilization, or a Scythian the most barbarous of all barbarians, or a slave subjected to the will of his master, or a freeman who has his actions in his own power."

THE USEFULNESS OF BIOGRAPHY.

BY THE REV. W. WALTERS.

THE reading of biography has a powerful influence in the formation of character. Often the ardent youth has resolved to follow a martial life and seek glory on the battle-field, by reading of the world's Alexanders, and Cæsars, and Napoleons. Many have directed their attention to science, or general literature, and have pursued their favourite study with a zeal that never tired, and a pleasure that never diminished, in consequence of having read the lives of such men as Newton, and Priestley, and Davy, and Johnson. How many godly men have been led to increased diligence in the culture of their own hearts, and increased practical devotement to the cause of God, by reading the experience and walk of Richard Baxter and John Bunyan, of Samuel Pearce and Harlan Page, of Edward Payson and John Williams! In the same manner will the biography of Old Testament saints and primitive Christians excite us to imitate them in the excellencies which they severally displayed, and thus follow, through faith and patience, those who now inherit the promises. Who can read of Enoch's close walk with God—of Abraham's strong faith — of Joseph's unyielding virtue—of Moses' self-sacrifice for the truth—of David's love for private and public devotion—of Jeremiah's grief because of the aboundings of sin —of Daniel's consistent course amid the bewitching honours of a court, and the opposition of envying compeers—of John's heavenly love—of Paul's resolute attachment to the gospel, and constant self-denying efforts to spread it abroad—and of the graces and deeds of many others, whom time would fail us to mention, who were the lights of the world while they lived in it, and whose histories are preserved age after age by the providence and grace of God for the good of his church,—who can read the lives of these men without being sensible of a holy ambition filling the heart, and stirring up to closer fellowship with God, and increased courage and exertion in his work? — *Sermon on Sanctification.*

ALEXANDER THE GREAT.

HE was truly great in all those powers and capacities which can elevate one man above his fellows. We cannot help applauding the extraordinary energy of his genius, though we condemn the selfish and cruel ends to which his life was devoted. He was simply a robber, but yet a robber on so vast a scale, that mankind, in contemplating his career, have generally lost sight of the wickedness of his crimes in their admiration of the enormous magnitude of the scale on which they were perpetrated.—*Jacob Abbott's Histories.*

SABBATH SCHOOL HYMN.

BLESS'D Saviour, hear our hymns of praise,
Which now from youthful tongues ascend;
Though humble be the notes we raise,
Yet kindly to our voice attend.

We praise thee for thy daily care,
Our food, our raiment, and our home;
The happiness which now we share,
And all the hope of joys to come.

We praise thee for thy word of truth,
For sabbath hours and Christian friends;
For all who guard and guide our youth,
And point to bliss that never ends.

We praise thee for redeeming love,
The living hope thy death imparts;
Thy interceding work above,
Thy Spirit's grace to change our hearts.

Thus we begin thy praise while young;
And when from earth our souls are free,
Oh, may we join the blood-bought throng,
And sing thy praise eternally.

J. H. C.

ANNIVERSARY HYMN.

BY JAMES MONTGOMERY, ESQ.

This hymn was sung at the anniversary of Grey Friar's Street Chapel, Northampton, July 17th, 1850, having been communicated for the purpose by the author. It had not been published previously, though orignally composed for a Moravian festival at Bedford.

Now in holy convocation,
Hands and hearts, and voices raise,
In one hymn of jubilation,
To our great Redeemer's praise.
Ebenezer!—
He hath helped us all our days.

"Ebenezer" those before us
Sang at every onward stage,
This to-day shall swell the chorus,
In our house of pilgrimage.
May our children
Sing the same from age to age.

And in heaven, when all the story
Of His love to us is shown,
Be our earliest song in glory
Ebenezer, round the throne.
Then for ever,
We shall know as we are known.

CHRIST, ALL IN ALL.

BY THE REV. WILLIAM HOPKINS.

In Christ all fulness dwells: from him proceeds
All that fall'n man—poor, wretched, guilty, needs.
In him the contrite, bruised in spirit, find
Whate'er can heal the sorrows of the mind—
Forgiving love, that saves from black despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the bursting sigh,
And truth, revealing joys that never die.
Thrice happy they, who to his word attend
His favour seek, and on his strength depend:
'Tis their's to know his heart-consoling voice,
To share his smile, and in his name rejoice;
To them, reclaimed in mercy from the fall
And heavenward marching, Christ is all in all—
In want, their treasure—in distress, their stay—
In gloom, their day-spring—vigour, in decay—
'Mid foes, their guard—in solitude, their guest—
In storms, their hiding-place—in toils, their rest—
In bonds, their freedom—their relief, in pain—
In life, their glory—and in death, their gain.

CHRONOLOGICAL PAGE FOR SEPTEMBER, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	Lᴅ	5 13	Psalms.	Sunday School Union Lessons,
		6 47	Psalms.	Acts i., Psalm lxviii.
2	M	5 15	1 Kings xix.	1666, Fire of London commenced.
		6 45	Mark x. 32—52.	Venus and Saturn visible in evening.
3	Tu	5 16	1 Kings xx.	1795, B. Beddome (Bourton) died, æt. 79.
		6 43	Mark xi. 1—26.	Baptist Irish Committee.
4	W	5 18	1 Kings xxi.	Twilight begins, 13 min. past 3.
		6 41	Mark xi. 27—33, xii. 1—17.	1844, Lewisham Road Baptist Ch. opened.
5	Th	5 19	1 Kings xxii. 1—40.	Moon rises, 54 min. past 3, morning.
		6 38	Mark xii. 18—40.	Moon sets, 30 min. past 6, evening.
6	F	5 21	2 Chron. xix., xx. 1—30.	New Moon, 28 min. past 5, morning.
		6 36	Mark xiii. 1—23.	Day decreased, 3 hours 18 minutes.
7	S	5 23	2 Chron. xx. 35—37, xxi.	Jewish year 5611 begins.
		6 34	Mark xiii. 24—37.	1833, Sept. Hannah More died, aged 88.
8	Lᴅ	5 24	Psalms.	Sunday School Union Lessons,
		6 32	Psalms.	Acts ii., Joel ii.
9	M	5 26	2 Kings i., ii.	Moon rises, 15 min. past 9, morning.
		6 29	Mark xiv. 1—25.	Moon sets, 18 min. past 8, evening.
10	Tu	5 27	2 Kings iii.	Moon sets, 45 min.
		6 27	Mark xiv. 26—52.	Twilight ends, 28 min. past 8.
11	W	5 29	2 Kings iv.	Moon rises, 42 min. past 11.
		6 25	Mark xiv. 53—72.	Moon sets, 15 min. past 9, evening.
12	Th	5 31	2 Kings v.	Moon rises, 47 min. past 12, afternoon.
		6 22	Mark xv. 1—20.	Moon sets, 49 min. past 9, evening.
13	F	5 32	2 Kings vi. 1—23.	Moon's first quarter, 21 min. past 8, morn.
		6 20	Mark xv. 21—47.	Length of the day, 12 hours 48 min.
14	S	5 34	2 Kings vi. 24—33, vii.	Moon rises, 44 min. past 2, afternoon.
		6 18	Mark xvi.	Moon sets, 13 min. past 11, night.
15	Lᴅ	5 35	Psalms.	Sunday School Union Lessons,
		6 16	Psalms.	Acts iii., Deuteronomy xviii.
16	M	5 37	2 Kings viii., ix. 1—7.	Moon sets, 5 min. past 12, night.
		6 13	1 Peter i. 1—21.	Moon rises, 10 min. past 4, afternoon.
17	Tu	5 39	2 Kings ix. 11—37, x. 1—11.	Moon sets, 1 min. past 1, morning.
		6 11	1 Peter i. 22—25, ii. 1—12.	Baptist Home Mission Committee, at 6.
18	W	5 40	2 Kings x. 12—36.	Annual Meeting and Re-opening of
		6 9	1 Peter ii. 13—25, iii. 1—7.	Stepney College: Mr. Noel to preach.
19	Th	5 42	2 Chron. xxii., xxiii.	Moon sets, 5 min. past 3, morning.
		6 6	1 Peter iv.	Moon rises, 37 min. past 5, afternoon.
20	F	5 43	2 Chron. xxiv.	Moon sets, 10 min. past 4, morning.
		6 4	1 Peter v.	Moon rises, 1 min. past 6, afternoon.
21	S	5 45	2 Chron. xxv.	Moon sets, 18 min. past 5, morning.
		6 2	2 Peter i.	Full Moon, 40 min. past 12, noon.
22	Lᴅ	5 47	Psalms.	Sunday School Union Lessons,
		5 59	Psalms.	Acts v. 1—16, 2 Kings v. 8—27.
23	M	5 48	2 Kings xiv. 23—29, Jonah i.	Sun rises due east.
		5 57	2 Peter ii.	Moon rises, 12 min. past 7, evening.
24	Tu	5 50	Jonah ii., iii., iv.	Moon sets, 44 min. past 8, morning.
		5 55	2 Peter iii.	Moon rises, 36 min. past 7, evening.
25	W	5 51	2 Chron. xxvi., Isaiah vi.	Moon sets, 56 min. past 9, morning.
		5 52	Matthew ii.	Sun sets due west.
26	Th	5 53	2 Chron. xxviii.	Moon sets, 6 min. past 11, morning.
		5 50	Matthew iii.	Moon rises, 37 min. past 8, evening.
27	F	5 55	Isaiah vii.	Moon sets, 13 m. past 12, afternoon.
		5 48	Matthew iv. 1—22.	Moon rises, 16 min. past 9, evening.
28	S	5 56	Isaiah viii. 5—22, ix.	Moon sets, 19 min. past 1, afternoon.
		5 46	Matthew iv. 23—25, v. 1—20.	Moon's last quarter, 53 min. past 9, night.
29	Lᴅ	5 58	Psalms.	Sunday School Union Lessons,
		5 43	Psalms.	Acts v. 17—42, Numbers xxiii.
30	M	6 0	Isaiah x. 33, 34, xi., xii.	1770, George Whitfield died, æt. 56.
		5 41	Matthew v. 21—48.	Moon rises at midnight.

REVIEWS.

My Baptized One. Thoughts for Thinking Parents. By BENJAMIN HANBURY. London: Snow. 24mo., pp. 48.

Infant Baptism. The Baptist Mother's Lament over her Burnt Child.

WE have perused these productions with great regret. Allowances ought to be made for disputants who feel that the tide of opinion is turning against them, and that the times require from them more strenuous efforts than those which have formerly sufficed, but there are bounds even in such cases within which the most zealous ought to confine themselves. We are grieved especially that Mr. Hanbury, a gentleman whom we have not the honour to know personally, but who has been for many years the treasurer of the Congregational Union, should have so far degraded himself as to publish, under any circumstances, such an appeal to human weakness as now lies before us bearing his name. If he thought, as he intimates, that the silence of some who hold his sentiments was injurious to public interests, it was commendable to come forth boldly on behalf of what he believed to be truth. If it appeared to him that "young mothers in particular" needed assistance which he could render, in determining the course which they should pursue with regard to their babes, it was right that he should proffer his aid. But, that he should attempt to excite in them prejudices,—that he should try to enlist their innate feelings of modesty in a question with which modesty has nothing to do,—that he should endeavour to place them in a position in which they cannot examine the question without an apprehension that their character as modest women is implicated in the decision to which they come,—that he should caricature our practice and avail himself of quotations raked out of country newspapers to give colour to his representations, was to resort to a course of conduct which we will not characterize. Appeals to maternal tenderness, in a case which ought to be regulated by interpretation of divine commands are bad enough, but the appeals to feminine delicacy are in our view unspeakably disgusting.

We will not transfer to our pages Mr. Hanbury's translation of the language of Vossius, which he has presented to the attention of the ladies for whom he writes, minutely descriptive of the absolute destitution of raiment with which that author connects immersion,* but we merely ask Mr. Hanbury if he supposes that the ladies to whom he addresses himself would fall into the hands of persons who would treat them thus, if they were to embrace our sentiments? If not, for what good purpose does he present the picture to their notice?

But we will give his description of a modern immersion at full length. Our readers may judge for themselves whether it is a fair and candid representation of what they have ever done or witnessed.

"Now contemplate the instance of the rebaptism [immersion] of the Hon. and Rev. B. W. Noel, M.A, Aug. 9th, 1849. 'After singing and prayer over the baptistery, Mr. Noel and thirteen others, six of them females,

* "Ne fascia quidem cincti qualem pictores adhibere solent pudoris causa."

were baptised in the usual manner by the Rev. Mr. Sheppard.'

"Notwithstanding what the procedure was in the above instance, it is understood to be the prevalent practice in that denomination, that a kind of bath, usually at the foot of the pulpit, is supplied with water to about the depth of two and a half feet. A hymn is begun, and at the precise moment of immersion, the words of the institution in Matthew are spoken, but inaudibly to the spectators, when a shriek escapes the agitated party, who appears, sometimes, to come from the water in an unconscious state, being upheld by another to the vestry. In the case before us, fourteen persons are concerned. The administrator precedes, followed one by one, until the fourteen have all been immersed and their 'sins' washed away! The questions arise now, Would any one of them have submitted to the like operation in any private bath of similar construction, retaining throughout the self-same water? And how many did, imperceptibly perhaps, imbibe the fluid in which the others had been immersed? Delicate females, not merely such as are of 'romantic delicacy,' these are questions for you to answer! It is requisite that the water be 'pure;' Heb. x. 22; and see Ezekiel xxxvi. 25; 1 Cor. xiv. 40." *Hanbury, pp.* 25—27.

Our estimate of the value of Mr. Hanbury's three volumes of "Historical Memorials," which are on our shelves, is affected unhappily by this small publication; for if he possesses no more discrimination than he appears to have exercised in reference to facts occurring or supposed to occur in his own days, how shall we rely on the accuracy of his impressions respecting what took place two or three centuries ago? He adopts an account of a minister who was nearly an hour and a half in the water, administering baptism to *six* persons!

"'Six persons, five of them women, were baptized in our river on Sunday last. Mr. Chapman, by whom the ceremony was performed, notwithstanding the inclemency of the weather, had previously preached in the open air for above an hour, and was nearly an hour and a half in the water, administering the sacred rite.'—*Western Luminary.*" *Hanbury, pp.* 27.

If Mr. Hanbury believes this, as we presume he does, it gives us a surprising view of his power of believing extraordinary statements on slight evidence; but we can assure his fair readers that immersion does not usually require so much time for its performance. In forty minutes, Mr. Philippo once immersed at Spanish Town one hundred and twenty-nine. We cannot say that no Mr. Chapman ever did stay in the water nearly an hour and a half in order to baptize six, but, if it were so—if a few years ago a gentleman of that name was so remarkably slow in the performance of his ministrations—surely it was not necessary to bring his case specially before the ladies, to guard them against submitting themselves to his dilatory processes: others are more expert.

Though Mr. Hanbury's book is entitled "My Baptized One," a very large proportion of it is on the immersion of men and women, against which he says "there are moral reasons:"—moral reasons against a practice which not only baptists but almost all professed Christians in every age have been accustomed to believe was observed extensively with the full sanction of our Lord and his apostles! Whatever may have been thought respecting the propriety of immersion in modern times and in northern latitudes, few, very few have doubted that it was thus that our Lord himself was baptized by John, and that men and women were baptized by the apostles.* It has often been said by pædobaptist ministers that the controversy is exhausted and that no man can now

* Mr. Hanbury's friend Vossius will tell him this. He says, "That John the Baptist and the apostles immersed persons whom they baptized there is no doubt. . . . And that the ancient church followed these examples is very clearly evinced by innumerable testimonies of the fathers." *Disputat. de Bap. Disput. I.*, § 6.

produce anything new on the subject, but Mr. Hanbury has fairly distanced their liveliest imaginations. The following passage contains, if we mistake not, several original thoughts.

"If the being buried with Christ in (the) baptism, Col. ii. 12, be urged, it must be shown that it is applicable or not in this argument; that is if it refer to Christ's literal burial at all. He is represented as literally dead in the above text, and in Rom. vi. 3, 4; but the immersionists bury their subjects alive; yea, before they are figuratively born! Besides, who but they wash in a grave? And if each subject be considered to represent Christ, with what propriety are the words of the institution used; for this is, after a manner, to baptize Christ into himself every time the words are repeated! So much for those who abuse an emblem. The administrator does not after all, immerse the whole body; the greater part is immersed actively by the object, while the head, and little more, is submitted to be dipped passively; thus that mystical washing is limited to what is efficiently represented by pouring.* But connect Heb. ix. 13, x. 22." *Hanbury, p.* 33.

The tract concludes with the following appeal to thoughtful mothers:—

"Now, we ask, can you be persuaded that when you bring your little ones to Him, in faith also, presenting them as offerings in his name, cleansed by his blood, and anointed with the Holy Spirit symbolized by the sprinkling of water, thus both dedicated and baptized, that your children are not embraced in the promise, 'There shall be one fold [flock] and one Shepherd?' John x. 16. The lambs, are they not of the fold? Is the 'animus' of those, then, who present their lambs a thank-offering to God, praying that he would 'put a right spirit' within them, a fit subject of discountenance; and is the practice to be condemned which sanctions and perpetuates what Christian parents — therefore believers, who have duly appropriated the blessing,—hold to be consistent with the will of Christ and the claims of his gospel? No, YOU cannot be persuaded that a rite so truly conformable with the spirit of Christ and his gospel confers no benefit, prevents no evil, and contains no moral obligation!" *Hanbury, pp.* 46, 47.

Will Mr. Hanbury then tell us what benefit it *does* confer, and what evil it *does* prevent? O that our congregational brethren would be explicit on this point! Others are explicit whose views they repudiate. The times require that pædobaptist dissenters should speak more clearly and distinctly than they have done. To many, their practice seems to countenance the doctrine of baptismal regeneration. They declare, and with undoubted sincerity, that they do not baptize children with any such view. When we say that it confers no benefit and prevents no evil, they are displeased with us. Then let them say what benefit it *does* confer, what evil it *does* prevent. Let them be as definite in the statement of their convictions as they are who say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church."

The other production mentioned at the head of this article is also addressed to mothers. It has recently been distributed by a clergyman in Suffolk among his parishioners, and the children taught at church were enjoined to commit it to memory and repeat it on the following sabbath. This we have on authority on which we can fully rely. It bears no bookseller's name, but it is therefore the more valuable as evidence of what

* Vossius says, "All the particulars that we have mentioned, concerning the signification of baptism, will appear with sufficient perspicuity in the rite of immersion, but not equally so if mere sprinkling be used. . . . In our baptism, by a continuance under water, the burial of the body of sin, or the old Adam, is represented. The similitude consists in this: that as a corpse is overwhelmed and pressed by the earth, so, in baptism, a man is overwhelmed with water; and as a man is pressed with water, so the power of sin should be pressed in us and enervated, that it may no longer drive us whither it pleases, or hinder our salvation." *Disputat. de Bap. Disp. III.*

is going forward privately. We give it entire, directing the printer to follow exactly the variations of type, that it may be seen what portions were distinguished by italics.

"INFANT BAPTISM.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." MARK x., v. 14, 15.

"Whoso shall receive one such little child in my name receiveth me." MATT. xviii.

"Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my father which is in heaven." MATT. xviii.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." MATT. xviii.

"THE BAPTIST MOTHER'S LAMENT OVER HER BURNT CHILD.

"My little child is burnt to death,
Oh agony of woe!
He shrieked away his dying breath,
With burning on his brow:
I saw him die, he called in vain,
"Oh Mother quench the flame!
"Oh, Mother, Mother! ease my pain!
"My soul burns with my frame!"

"'Twas all in vain! No mother's care
Could soothe the dying pang:
He left his mother to despair,
My child's cry wildly rang,
"My soul burns, Mother, with my frame!"
But water I denied!
Forbade its use in Christ's pure name,
I killed him in my pride.

"It was my stubborn cruel heart
Denied that sacred right:
I bade God's Minister depart,
E'en in my husband's sight.
And yet that husband bade me pause,
Consider well the fact:
Sure of my calling and my cause
I set at naught the act!

"I saw with pain the pastor's grief,
He loved my child full well;
He argued for his soul's relief,
Forewarn'd of what befel!
I heeded not, I told him then
(So much my child I priz'd,)
I'd rather die before all men,
Than have my child baptized.

"Oh, could I tell that he would cry
"My soul burns with my frame!"
I would not, could not, then deny
Christ's baptism was his claim.
But surely now my soul is wrung,
I see his black burnt brow:
Death on his features darkly hung,
And settled down in woe!

"Ye mothers all, who love the Lord
Who died for babes and men,
Hear ye his sacred holy word,
Come to His Church again!
Come bring your babes, and let them be
On sure foundation reared:
Oh! may their souls salvation see,
And God the Lord be fear'd."

Our congregational brethren have no more sympathy with this, we believe, than we have. We give them credit for regarding it with the most entire disapprobation. But we submit to them as faithful and beloved brethren, zealous for the honour of their Lord and earnestly desiring the salvation of perishing myriads, Is it not time, either to abandon a practice which is believed by thousands to be corroborative of the sentiments expressed in these verses, or to point out definitely and distinctly the precise nature of the advantages it confers. Show, brethren, what it does for an unconscious babe, corresponding with the language which you yourselves use in enforcing it. Young mothers "cannot be persuaded," says Mr. Hanbury, "that a rite so truly conformable with the spirit of Christ and his gospel confers no benefit, prevents no evil, and contains no moral obligation." Yet you repudiate such doctrine as is taught respecting it by a large portion of the clergy of the church of England, and sustained as you believe by its formularies. Tell us then, brethren, plainly, and tell your own hearers we implore you, tell all who know that you perform the act, what is the precise nature of the benefit or benefits which it does confer, and of the evil or evils which it does prevent.

Discourses and Sayings of Our Lord Jesus Christ, illustrated in a Series of Expositions. By JOHN BROWN, D.D., *Professor of Exegetical Theology to the United Presbyterian Church, and Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh. In three Volumes.* Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 8vo. Cloth.

To those of our readers who like to see our opinion of a book before they purchase it, we hasten to announce these volumes. We have not room for a long article, but we are prepared to make our report, and brevity will probably be more acceptable than delay.

This is one of the most valuable expository works in our language. The author has spent his life in studies adapted to fit him for the performance of the task he undertook. He is very familiar with the discourses of our Lord in the language in which they were originally recorded. He has been a diligent reader of the comments of both English and foreign critics and of theology in its various departments. He has given his own thoughts intently to the investigation of difficult passages. He has exercised an independent judgment in all his researches. He has evidently held himself open to conviction, ready to receive light from whatever quarter it might come. He has applied himself to his work in an humble candid spirit. Above all, his heart is deeply interested in evangelical truth, he loves it, and he loves Him from whom these discourses fell. The first sentence of the Preface is in itself a lesson. "It is a growing conviction in my mind," says the author, "that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ." He goes on to say that Christ is the great revealer of God, —the revealed divinity;—that "to be a Christian, it is not enough that we know and acknowledge a system of doctrine and of law, deduced from the sayings of our Lord and the writings of his apostles. It is necessary that we be acquainted with *his* person, *his* character, and *his* work; that we know the doctrines of Christianity as *his* mind, the laws of Christianity as his will. The very life of Christianity consists in loving, confiding in, and obeying *him*, and God *in him*." These views led Dr. Brown to the undertaking, and have guided him throughout its performance.

"With these convictions, I have always held that the study of the gospel history, and especially of 'The Discourses and Sayings of our Lord Jesus Christ — into whose lips grace was poured,'—who had the tongue of the learned, and 'spake as never man spake,' is one of the most probable means of promoting real vital Christianity in ourselves, and that an exposition of these is one of the most probable means of promoting it in others. It is in the hope of, in some degree, contributing to these ends, that the following expositions have been prepared, and are now given to the public.

"These remarks will be misunderstood, if they be considered as, in the slightest degree, disparaging the epistolary part of the New Testament. In some points of view *that*, as the completion of the code of divine doctrine and law, given by its Divine Author, not on earth, but from heaven, is peculiarly valuable; but there is comparatively little, if anything, in the apostolical epistles, of which the germ is not to be found in the gospels. The declarations of the apostles are but the development of their Master's thoughts,—a commentary—an infallible one—on his sayings; and we do not rightly estimate these divine writings, if we do not consider them as a part of *his* words; nor rightly use them, if we do not employ them for the purpose of better understanding *his* mind and heart, and so bringing our minds and hearts into conformity with his.

"The general name of EXPOSITIONS has been given to the discourses contained in these volumes, because no other designation in common use could have accurately described them all. There will be found among them specimens of what are usually in Scotland called LECTURES, in all the forms which they ordinarily assume—*scholia*, on particular words and

phrases—continuous comment, and illustrated analysis; and the illustrations of the 'sayings' of our Lord, as distinguished from his 'discourses' generally, take the shape of the expository sermon. But, in all the discourses, exposition will be found to be staple; whatever is doctrinal, experimental, or practical, being presented as the result of the application of the principles of strict exposition to the passage under consideration."—*Preface*, pp. viii., ix.

It is delightful to find a man who has examined received opinions with so much freedom, and who has listened to foreign scholars of various creeds, retaining so decided an attachment as Dr. Brown evinces to the doctrine of salvation by grace. Not only the leading principles held by all earnest Christians in this country, but the peculiarities of the system of which Calvin was the distinguished advocate, he avows and defends. Such language as this occurs:—"No human teaching will suffice to remove this ignorance and unbelief. God—God alone—can do this; and wherever he does it, men embrace the Saviour and his salvation. The ignorance and unbelief which keep sinners at a distance from the Saviour, are wilful and therefore most criminal. The divine influence which removes this ignorance and unbelief, is sovereignly benignant,—might justly be witheld from all, and when exerted on any, proves, not the superior worth of him who is the subject of it, but the infinitely free kindness of him who is the author of it; so that he who is never the subject of this influence has no cause to complain, while he who is, has strong reasons for adoring acknowledgment, and powerful motives to grateful obedience."—Vol. i. p. 517.

We have been greatly pleased to find in these volumes a remarkable accordance with our own views in respect to passages which are commonly interpreted in a manner which is not to us satisfactory. In many cases we have found expositions which we have been accustomed to give, but which we supposed to be peculiar, illustrated and defended very beautifully.

In one respect the work has disappointed us. It does not advert to the Discourses and Sayings of our Lord after his Resurrection. These are very important, and in reference to some of them elucidation is desirable. It seems to us that a fourth volume to illustrate these is wanted to complete the work.

Dr. Brown is the author of Expository Discourses on the First Epistle of Peter, which never came into our hands, and of many minor publications; but if he had never sent to the press any other volumes than these three, he would yet be entitled to be regarded as one of the best benefactors of the present generation.

BRIEF NOTICES.

The Works of JOHN OWEN, *D.D. Edited by the Rev. William H. Goold. Vol. I.* London and Edinburgh: Johnstone and Hunter. 8vo., pp. cxxviii., 494.

This is the first volume of that surprisingly cheap edition of Dr. Owen's works respecting which Messrs. Johnstone and Hunter issued proposals a few months ago. We are happy to find that the lowness of the price has not interfered with the respectability of the execution, as the paper, type, and general aspect of the work, are all that could be desired. The enterprise has our most cordial good wishes, and we hope that many of our friends will become subscribers. We have often lamented that Owen's works have not been read more by our brethren in the ministry of late years. About thirty years ago, Robert Hall was reported to have uttered a sentence in conversation with Dr. Mason of New York, which

has done incalculable mischief. In a lively discussion, when he was not weighing his words carefully before he uttered them, but was disposed to make a smart repartee, he is said to have replied to an observation of his American friend, "Dr. Owen, sir; his works are an ocean of mud." This playful remark has been quoted by some of our juniors frequently to our great sorrow; and has done more injury to a generation than can easily be repaired. To the indolent it furnished a welcome excuse, and the industrious derived from it an incorrect opinion. Owen's style is inelegant, but style is not everything. If without undue assumption, we may make a passing remark relating to our own history, it will only be a just acknowledgment of obligation to say, that in our earliest years of study we gained more theological knowledge and spiritual improvement from the writings of Owen than from those of any other author. While we were quite young we read some of his principal treatises, and we have never regretted any hour that was spent upon them. The pieces contained in this first volume are Christologia: or a Declaration of the Glorious Mystery of the Person of Christ;—Meditations and Discourses on the Glory of Christ; — Meditations and Discourses concerning the Glory of Christ, applied unto Unconverted Sinners and Saints under Spiritual Decays; — and Two Short Catechisms. These are preceded by a General Preface by the editor, who has performed with credit to himself everything within his province; and by a well written Life of Dr. Owen, which occupies above a hundred pages, by the Rev. Andrew Thomson, B.A., of Edinburgh. We are glad to learn that after the sixteen volumes now announced are completed, there is a probability, from a desire already expressed for it, that the Exposition of the Epistle to the Hebrews—"the noblest monument of Owen's learning"—though not included in the present series, will be published uniform with this edition of his works.

Commentaries on the Epistle of Paul the Apostle to the Romans. By JOHN CALVIN. *Translated and Edited by the Rev. John Owen, Vicar of Thrussington, Leicestershire.* Edinburgh: Printed for the Calvin Translation Society. 8vo., pp. xxxvii., 592.

The Society for the Publication of Translations of the works of Calvin was brought before our readers two months ago, in a letter bearing the names of Dr. Cox and Mr. Webb. This is the last volume which that society has issued, and we have much pleasure in attesting that it is one of great value. The epistle itself is of unequalled importance. Its chief subject, in its earlier chapters, is God's method of justifying sinners; "the righteousness of God," according to the explanation of Calvin himself, who says, "I take the righteousness of God to mean that which is approved before his tribunal; as that, on the contrary, is usually called the righteousness of men, which is by men counted and supposed to be righteousness, though it be only vapour." After this, "Paul passes on, according to the best order, to show how the life is to be formed. If it be, that through the saving knowledge of God and of Christ, the soul is, as it were, regenerated into a celestial life, and that the life is in a manner formed and regulated by holy exhortations and precepts, it is then in vain that you show a desire to form the life aright, except you prove first, that the origin of all righteousness in men is in God and Christ; for this is to raise them from the dead." This epistle is, in fact, a systematic view of Christianity from an inspired pen; most worthy therefore of meditation and study. The assistance of a man so learned and so judicious as Calvin, in interpreting its arguments is to be prized highly. Its value, however, is greatly enhanced by the editor's notes. In Calvin's days the science of biblical criticism was but in its infancy. The want of verbal criticism is therefore supplied by notes derived from more modern writers, such as Beza, Pareus, Hammond, Doddridge, Scott, Chalmers, Haldane, Stuart, Barnes, and Tholuck. We hope that the work will be extensively circulated, for it is well suited to the present times, in this respect especially, that Calvin, having continually before his mind the principles and practices of the papal church, writes in a manner well adapted to counteract that Romanizing spirit which is spreading among some classes of our countrymen.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-law, the Rev. WILLIAM HANNA, LL.D. *Vol. II.* Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co. 8vo., pp. 552.

This volume contains the biography of Dr. Chalmers during the eight years of his residence at Glasgow, from the year 1815 to 1823. He was then in the plenitude of his vigour, and as he was in a sphere which demanded incessant activity, this was the time in which he had the greatest opportunity for the display of those qualities which are required in a city pastor. Many interesting anecdotes are recorded in this portion of his history, some of which will be found in an earlier part of our present number. At this time his eloquence, combined with his position, gave him great influence, rendering him an important man in the transaction of the business of the higher church courts which belong to the presbyterian ecclesiastical system. His residence at Glasgow was terminated by his removal to occupy the Chair of Moral Philosophy in the University of St. Andrews, and the volume concludes with an account of his installation, preceded by an interesting view of him in the bosom of his family—in correspondence with his relatives—in general society—and in secret before God. The manner in which the published portions of the work are executed must cause the friends of Dr. Chalmers to desire earnestly that the health of Dr. Hanna may be continued till he has completed the whole of his laborious though pleasant undertaking.

Memoir of the late James Halley, A.B., Student of Theology. By the Rev. WILLIAM ARNOT, *Glasgow. Third Edition, Revised.* Glasgow: Bryce. Post 8vo., pp. 304. Cloth.

The third edition of an interesting biography

of a talented and pious young man, who having finished his term of study preparatory to the ministry in the Scotch church prior to the disruption, fell a victim to pulmonary disease, induced by a too impetuous pursuit of knowledge. To youths and young men the book is calculated to be useful, as stimulating to exertion whilst at the same time supplying a warning to those engaged in too severe application to study,—as affording much and varied information, — and as promotive of earnest spiritual religion. Mr. Halley was a fellow student and correspondent of, among others, Dr. J. Hamilton of the Scotch Church, Regent Square, London.

The Bible of Every Land; or, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made: with Specimen Portions in their Own Characters, and Ethnographical Maps. Part 10. *Class IV. Detached Families of Languages.* London. 4to. Price 3s. 6d.

The map prefixed to this part illustrates the distribution of the Finno-Tartarian Family of Languages, which have for their seat the northern portion of the eastern hemisphere. Among the many versions treated of in the letter-press, are the French Basque, the Spanish Basque, the Finnish, the Lapponese, the Hungarian, the Mantchou, the Mongolian, the Calmuc, and the Turkish.

Iona. By the Rev. W. Lindsey Alexander, D.D., *Fellow of the Society of Scottish Antiquaries.* London: R.T.S. Monthly Series. 24mo., pp. 192. Price 6d.

This "monthly volume" elucidates the opinions and practices formerly prevailing, at different times, in a small island on the north-western coast of Scotland; which was inhabited first by Druidical priests—then by the companions of Colomba, and the Culdees, their successors—till Romish power corrupted and subdued them. It is a portion of history little known and yet valuable.

The Deserter. By Charlotte Elizabeth. *Third Edition.* London: Partridge and Oakey. 12mo., pp. 258.

The third edition of one of the tales of its late well known authoress. Like the rest of her productions, it fixes the attention, while Christian truth is largely interwoven. Assuming that the military profession is not altogether incompatible with a belief in Christianity, we should yet have been more gratified had there been introduced some considerations tending to dissuade any from attaching themselves for life to a service in which their moral character will in all probability be ruined, and where religion is exposed to all but universal and unceasing persecution and obloquy. We should have liked to have seen some hints, too, that war exists in spite of, rather than sanctioned by, Christianity; and we are not quite sure that an intelligent reception of Christianity will make a man a "better soldier,"—that is, one who, having parted with all individual judgment at the command of another sends his fellow creatures into eternity The tale, however, is one which is calculated to be beneficial both to officers and men whose ear probably would not be gained by a less inviting book.

The Child's Book of Poetry; Original and Selected. London: R.T.S. 24mo., pp. 172. Cloth.

The wood-cuts which adorn the volume will recommend it at the first glance to the personages for whose use it is intended, and an inspection of its contents will secure the approbation of their parents. The "selected" pieces are chosen with taste and judgment, and the "original" are worthy to rank with them. One of the latter class, which though it is not appropriated to sabbath schools will be acceptable to their conductors, we have given as a specimen on an earlier page.

Christian Times Portrait Gallery. London. Quarto.

During the year, the proprietors of the weekly paper called The Christian Times have presented to their regular subscribers twelve portraits of dissenting ministers of different denominations. As they are now sold to non-subscribers, at the rate of two shillings each, it may be acceptable to some of our readers to learn that the series includes Mr. Noel, Mr. Binney, Mr. Shore, Mr. James, Dr. Steane, Dr. Bunting, Dr. King, Dr. Cunningham, Dr. Symington, Dr. Brown, and Dr. Wardlaw. Having the pleasure of some acquaintance with most of these respected gentlemen, we certify very cheerfully that as far as we know the likenesses are satisfactory. Those of Dr. Steane and Mr. Binney are remarkably expressive.

Tracts of the British Anti-State-Church Association. New Series. No. I. Church Property and Revenues in England and Wales, 4d. *II. "Its the Law:" or, the Churchman's Defence of Church Rates Examined,* 1d. *III. The Church in Chains,* 1d. *IV. Address to Churchmen,* 1d. *V. Address to the Wesleyan Methodists of Great Britain and Ireland,* 1d. London: Published for the British Anti-State-Church Association, at its offices, 4, Crescent, Bridge Street, Blackfriars.

These tracts appear to have been drawn up with the greatest possible care, the information contained in them being derived also from the most trustworthy sources. Among other curious corollaries of the facts adduced in that entitled "It's the Law," are these: "Almost all church people live in the constant breach of what they must admit to be, as compared with church-rates, the weightier matters of their law;" — "no classes of men in the united kingdom are such flagrant violators of the law as churchwardens and clergymen;" — "no honest and considerate man can be a churchwarden without bringing guilt on his conscience, because a churchwarden must solemnly pledge himself to do what he neither does nor means to do;"—"in almost every parish, the officiat-

ing clergyman might be, by any of his parishioners, brought to trial at the assizes, and subjected to the penalty of imprisonment without bail."

Tracts for the Million. New Series. I. The Anti-State-Church Movement — its Design and Tendencies, Eight pages. II. Plain Words to Perplexed Churchmen, Four pages. III. A Side View of the State Church, Two pages. IV. "Political Dissenters!" the Cry Examined, Four pages. V. Who Constitute the National Church? Four pages. VI. A Clergyman's Reasons for Leaving the Establishment, Four pages. VII. The State-Church not the Cause of England's Greatness, Two pages. London: British Anti-State-Church Association.

Plain, calm, and pointed; adapted to awaken attention to important facts and principles.

Ministerial Support and Ministerial Efficiency; or, the Duty of Dissenting Congregations in Relation to the Pecuniary Support of the Ministry. London: B. L. Green. 16mo., pp. 35.

The Circular Letter which was adopted by the Buckinghamshire Association of Baptist Churches last May, written by Mr. Pugh of Buckingham, and republished for general usefulness.

Devotional Musings; or, Thoughts in Verse, on Creation, Providence, and Redemption. By WILLIAM HOPKINS. London: Jackson and Walford. 16mo., pp. 32.

The concluding lines will be found on a preceding page, and these, it is hoped, will recommend the whole.

The Heathen World. By GEORGE E. SARGENT. *Eleventh Thousand.* London. 32mo.

Thirty-two pages of simple eloquence and graphic description, with fourteen illustrative woodcuts, all for one penny! Marvel not that it is the eleventh thousand.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Secret Disciple encouraged to avow his Master. By the Rev. J. WATSON. Third Edition. *London: Ward and Co.* 24mo., pp. 85.

Sanctification through the Truth. A Sermon delivered on Wednesday, May 22nd, 1850. By the Rev. W. WALTERS of Preston, before the Ministers and Messengers of the Associated Baptist Churches of Lancashire and Cheshire, assembled at Accrington. No. 1,540, The Penny Pulpit. *London: J. Paul, 1, Chapter House Court.* 8vo.

"Preach the Word." The Matter and Manner of Preaching Considered. By GEORGE FREDERICK MASSELY. *London: J. H. Jackson.* 8vo., pp. 48.

The Religious Training of Childhood. A Sermon preached at the Independent Chapel, Thetford, March 24, 1850, on Behalf of the Sabbath Schools. By H. THOMAS, B.A. *London: Ward and Co.* 16mo., pp. 31.

The Sunday School Teachers' Handbook. Reprinted from a work published by the American Sunday School Union. *London: Ward and Co.* 24mo., pp. 160.

A Series of Lectures to Children. No. II. The Word of God. By the Rev. JOHN CRAWSHAW. The Third Thousand. *London: Partridge and Oakey.* 24mo., pp. 48.

The Young Mother; or, Affectionate Advice to a Married Daughter. *London: R.T.S.* 24mo., pp. 218.

Half Hours with the Best Authors. Part IV. *London: Charles Knight.* 8vo.

The Jordan and the Dead Sea. Monthly Series. *London: R.T.S.* 24mo., pp. 192. *Price 6d.*

Good Health, the Possibility, Duty, and Means of Obtaining and Keeping it. Monthly Series. *London: R.T.S.* 24mo., pp. 192. *Price 6d.*

Every-day Things; or, Useful Knowledge respecting the Principal Animal, Vegetable, and Mineral Substances in Common Use. Written for Young Persons. By a Lady. *London: Grant and Griffith.* 24mo., pp. 150.

The Sailors' Hymn Book. Compiled under the Direction of the British and Foreign Sailors' Society. Third Edition, Enlarged. *London: Ward and Co.* 32mo., pp. 424.

Report of the Baptist Home Missionary Society for Scotland. Chiefly for the Highlands and Islands. With a List of Committee and Subscribers. 1850. *Edinburgh.* 8vo., pp. 33.

Specimens of some of the Printing Types for Book Work, used in the Office of Charles Reed and Benjamin Pardon, at Paternoster Row, St. Paul's. 1850. *London: Charles Reed and Benjamin Pardon.* 8vo.

The Eclectic Review. Edited by THOMAS PRICE, LL.D. Contents: I. Renovation of the Corporation of London. II. General Pepe's Italian Revolution. III. The Religion of Human Nature Superseding Christianity. IV. Southey's Life and Correspondence. V. The Literature of Wales. VI. The Martyrs of Carthage. VII. Merivale's History of the Romans under the Empire. VIII. Sheppard's Three Essays. IX. The Greek Question and the General Foreign Policy of Government. August, 1850. *London.* 8vo. *Price 2s. 6d.*

The Herald of Peace. August, 1850. *London: Peace Society.* 4to.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. August, 1850. *London.* 12mo. *Price 2d.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. August, 1850. *Edinburgh.* 8vo. *Price 5d.*

INTELLIGENCE.

AMERICA.

DECLINE OF PÆDOBAPTISM.

The last number of The Christian Review, which is now published at New York under the editorial care of the Rev. S. S. Cutting, speaks of the very extensive disuse of infant baptism in the United States, and gives as evidence of the fact the following extract from an article in The New-Englander, by an eminent presbyterian minister, Dr. Bacon of New-Haven, Connecticut:—

"Published statistics of the presbyterian church under the care of the Old School General Assembly, show that in May, 1847, while there were in that ecclesiastical connexion 192,022 communicants, the number of infant baptisms during the year then reported was only 9,837; or one infant to between nineteen and twenty communicants. In the seven presbyteries of Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis, and Charleston, containing in the aggregate 19,505 communicants, the proportion of infants baptized to the number of communicants varies from the ratio of one to thirty-three to that of one to twenty-one; and the average is one to twenty-five communicants. These statistics seem to indicate a wide neglect of infant baptism in that entire branch of the presbyterian church. We apprehend that the published statistics of the rival assembly, and of the New England congregational bodies, will show even a smaller proportion of infant baptisms. How does this happen? . . . Our baptist brethren on the one hand, and the believers in baptismal regeneration on the other, are continually telling us that the baptism of unconscious infants is incongruous with our theory of religion. Is it so in fact?"

AMERICAN AND FOREIGN BIBLE SOCIETY.

The thirteenth annual meeting of the American and Foreign Bible Society was held in New York, May 22 and 23, Rev. Spencer H. Cone, D.D., president, in the chair. The receipts for the year from all sources were 41,625 dollars, and the disbursements 41,235 dollars. The annual report was read by Wm. H. Wyckoff, Esq. Extraordinary interest was given to the meeting by the question of a revised version of the English scriptures. The following resolution, after a discussion, extending through an afternoon, evening, and morning sessions, was passed:—

"Resolved, That this society, in its issues and circulation of the English scriptures, shall be restricted to the commonly received version without note or comment."

The Rev. Dr. Cone having been re-elected president, resigned. The following officers were chosen:—President, Rev. Bartholomew T. Welch, D.D.; Vice-Presidents, Rev. C. G. Sommers, and twenty others; Corresponding Secretary, Rev. Sewall S. Cutting; Recording Secretary, Rev. Morgan J. Rhees; Treasurer, Mr. Nathan C. Platt; General Agent, Rev. J. R. Stone; with twenty-five Managers residing in New York and vicinity. The passing of the above named resolution became the occasion of the subsequent formation of the American Bible Union. President, Rev. Spencer H. Cone, D.D.; Vice Presidents, Rev. Archibald Maclay, D.D., and others; Corresponding Secretary, Wm. H. Wyckoff, Esq.; Recording Secretary, Mr. E. S. Whitney; Treasurer, Mr. William Colgate; with a Board of Managers residing in New York and vicinity.

AMERICAN BAPTIST MISSIONARY UNION.

The annual meeting of the Missionary Union was held at Buffalo, the board commencing its sittings May 14, and the Union May 16. The Rev. Dr. E. Tucker of Illinois presided over the former, in the absence of the Hon. James H. Duncan, who was detained at Washington by public duties. His excellency, governor Briggs, presided over the Union. The attendance was very large, the place of the meeting inviting a large number of members from the west. Everything relating to the affairs of the Union was reported as in a prosperous condition. The receipts of the year ending March 31, 1850, were 104,837 dollars, and the expenditures 101,447 dollars,—leaving a balance in favour of the treasury of 3,389 dollars, with which the debt existing at the beginning of the year has been reduced to 21,501 dollars. Of the receipts 9,000 dollars were grants from the American and Foreign Bible Society for bible translation, printing, and distribution in Asia and Europe; 2,200 dollars from the American Tract Society for tracts in Europe and Asia; and 4,000 dollars from the United States government for the civili-

zation of Indians of North America. The number of missions under the charge of the Union is 17; of stations and out-stations, 329; of missionaries, 56—of whom 52 are preachers; of female assistant missionaries, 57; with 214 native preachers and other assistants; whole number of labourers, 320. The number of churches is 151, with 12,290 members; and of schools, 102, with 2,648 pupils; the number of additions to the churches on profession of faith, more than 1,236.

The officers elected were—Hon. George N. Briggs, LL.D., President; Rev. Bartholomew T. Welch, D.D., and Rev. Elisha Tucker, D.D., Vice Presidents; and Rev. William H. Shailer, Recording Secretary. The Board at the meeting succeeding the Union elected officers as follows—Chairman, Hon. Ira Harris, LL.D.; Recording Secretary, Rev. Morgan J. Rhees; Executive Committee, Rev. Baron Stow, D.D., Rev. Rollin H. Neale, Rev. William H. Shailer, Rev. Joseph W. Parker, Rev. Robert E. Pattison, D.D., Hon. Heman Lincoln, and Messrs. S. G. Shipley, J. W. Converse, and Benjamin Smith; Corresponding Secretaries, Rev. Solomon Peck, D.D., and Rev. Edward Bright, junior; Treasurer, Richard E. Eddy, Esq.; Auditors, Messrs. Charles D. Gould and Joshua Loring.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The eighteenth annual meeting was held in New York, on Thursday, May 9, 1850, John P. Crozer, Esq., of Pa., one of the Vice-Presidents, presiding. The annual report was read by Rev. Benjamin M. Hill, Corresponding Secretary. The receipts of the year have been 26,443 dollars, and the disbursements 25,403 dollars. There has been an increase in the receipts over those of the preceding year of 4,324 dollars, besides 647 dollars for the Home Mission Record. The number of agents and missionaries in the employ of the society is 117. They report 949 baptisms, and 33 churches organized. The following officers were elected—President, Hon. Isaac Davis, LL.D.; Vice Presidents, Messrs. William Colgate and John P. Crozer; Treasurer, Mr. Charles J. Martin; Auditor, Mr. Garrat N. Bleecker; Corresponding Secretary, Rev. Benjamin M. Hill; Recording Secretary, Rev. Edward Lathrop; with fifteen Managers residing in New York and vicinity.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The eleventh annual meeting of the American Baptist Publication Society was held in Philadelphia, May 1. The annual report was read by Rev. Thomas S. Malcom, Corresponding Secretary. 18 new publications have been issued during the year; total on the society's list 276, of which 78 are volumes. 21 colporteurs have been employed. The receipts for the year were 23,925 dollars. The following officers were elected—President, Rev. Joseph H. Kennard; Vice Presidents, Mr. Thomas Wattson, Hon. James H. Duncan, Rev. Francis Wayland, D.D., Rev. E. E. Cummings, Mr. Albert Day, Hon. Friend Humphrey, Messrs. D. R. Barton, S. N. Kendrick, Rev. G. B. Ide, D.D., Hon. J. M. Leonard, Messrs. S. J. Cresswell, James Wilson, Rev. E. G. Robinson, Rev. John M. Peck; Corresponding Secretary, Rev. Thomas S. Malcom; Editorial Secretary, Rev. J. Newton Brown; Depository Agent and Assistant Treasurer, Rev. B. R. Loxley; Treasurer, Mr. W. W. Keen. Twenty-five Managers, residing in Philadelphia and vicinity, were likewise elected.

ANNUAL MEETING.

THE BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland and the Theological Academy connected with it were held in Glasgow on the 30th and 31st of July and 1st of August. Brother James Taylor, pastor of the church meeting in East Regent Place, presiding. On the evening of Tuesday the 30th, the annual sermon was preached by brother Francis Johnston of Edinburgh. On Wednesday evening the annual public social meeting was held, when resolutions referring to the present position and prospects of the baptist cause in Scotland were proposed by brethren Maclean of St. Andrews, Simpson of Dunfermline, Walbran of Airdrie, Pearson of Leith, and Sinclair and Milner of Edinburgh, and adopted. The reports of the evangelists of the Union, and of the honorary office-bearers, together with the letters from the churches, were read in course of the meetings. The reports showed a considerable amount of good accomplished, and the letters an increase in twelve churches of 200 members during the year. On Thursday morning the annual public breakfast of the Academy took place, when several resolutions besides the reports of the tutor, examinator, treasurer, and secretary, were submitted and adopted. Last session nine students attended and those previously in the Academy were reported as successfully employed in various important fields of labour. The office-bearers of the Union for next year are the following brethren in Edinburgh,—Francis Johnston, secretary; George Banks, treasurer; Thomas H. Milner, convener of committees and editor of the Union's magazines Evangelist and Myrtle, and of the Academy; F. Johnston, tutor; William Hamilton, treasurer; and T. H. Milner, secretary.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

The churches comprised in this association are as follows :—

Amersham	J. Cocks.
Aston Clinton	T. Avery.
Buckingham	S. S. Pugh.
Chenies	T. Carter.
Chesham	W. Payne.
Crendon	G. Allen.
Cuddington	R. Bedding.
Fenny Stratford	B. Bartlett.
Haddenham	P. Tyler.
Harefield	
Missenden	G. Ashmead.
Mursley	
Quainton	D. Walker.
Princes Risborough	J. Dawson.
Speen	
Swanbourne	J. Dumbledon.
Wycombe	J. Hobson.

The last annual meeting was held on May 7th and 8th. The Circular Letter "On the Duty of Dissenting Congregations in relation to the Pecuniary Support of the Ministry," written by Mr. Pugh, was read and adopted. Sermons were preached by Messrs. Payne and Tyler. Amongst the resolutions adopted were the following :

"I. That this meeting is firmly convinced of the truth and importance of the fundamental principle of the Anti-State-Church Association; and regards that Association as fully deserving of the earnest and energetic support of those who would maintain the Redeemer's supremacy.

"II. That in the judgment of this meeting, the claims of the Baptist Irish Society are not fully appreciated by our churches; they would therefore recommend that, during this year collections should be made wherever practicable, for that deserving institution.

"III. That the comparative absence of outward prosperity in the churches composing this association, constitutes a loud call for humiliation; should elicit anxiety to ascertain the cause, and incite the members of the churches to renewed personal dedication.

"IV. That the association deplores the isolated, and consequently weak position of many of the churches in the county; and earnestly urges the propriety and practicability of effecting a union of two or more small churches, in the same neighbourhood, so that the ministry may thus be rendered more effective, and the churches more successful."

Statistics.

Number of churches making returns ...		17
Baptised	30	
Received by letter	31	
Restored	4	
	—	65
Removed by death	24	
Dismissed	14	
Withdrawn	3	
Excluded	6	
	—	47
Clear decrease		18
Number of members		1333
Village stations		29
Sabbath school children		1376
Teachers		260

LANCASHIRE AND CHESHIRE.

The following is a list of the churches constituting this association :—

Accrington	E. Thomas.
Ashton-under-Lyne	J. Macpherson.
Bacup, Ebenezer	J. Smith.
" Irwell Terrace	T. Dawson, G. Taylor.
Blackburn	W. Wrigley.
Bolton	B. C. Etheridge.
Burnley	R. Evans.
Burslem	W. Barker.
Bury	J. Harvey.
Chowbent	T. Wilkinson.
Cloughfold	W. E. Jackson.
Colne	
Coniston	R. S. Frearson.
Goodshaw	
Haslingden, Pleasant-st.	J. Blakey.
" Ebenezer	J. Bury.
Heywood	J. Sissons.
Hill Cliffe	A. Kenworthy.
Inskip	
Little-Moor-End	J. Bamber.
Liverpool, Myrtle-street	H. S. Brown.
" Soho-street	J. Stent.
" Pembroke-pl	C. M. Birrell.
Lumb	S. Jones.
Manchester, York-street	R. Chenery.
" Oxford-road	F. Tucker.
" Grosvenor-st., east	
" Wilmot-st., Hulme	
Northwich	T. Swinton.
Ogden	J. Garside.
Oldham	J. Birt.
Pendle Hill	C. Kirtland.
Preston	W. Walters.
Rochdale	W. F. Burchell.
Salford	H. Dunckley.
Stalybridge	J. Ash.
Stockport	
Tottlebank	T. Taylor.
Wigan, Lord-street	W. Ellison.

The last meeting was held at Accrington, May 22nd and 23rd, 1850, Dr. Acworth of Bradford in the chair. The letters from the churches were then read, and were almost without exception of a cheerful tone; reporting spiritual improvement, and a generally participated increase. They also announced the following ministerial changes, viz. :—The removal of Revs. J. Bury from Colne, J. Russell from Stockport, and R. Morris from York-street, Manchester; and the settlement of Revs. J. Bury at Haslingden (Ebenezer), R. Chenery at York-street, Manchester, W. Barker at Burslem, and J. H. Wood at Padiham, a station occupied by the County Home Mission. The moderator concluded the service by prayer.

The following resolutions were unanimously adopted :—

"That the fraternal acknowledgments of this meeting be presented to Rev. W. F. Burchell, for his services as secretary during the past year; and that he be requested to accept the same office for the year ensuing."

"That the Circular Letter read by the Rev. H. S. Brown last evening, on 'The Best Means of Interesting the Working Classes in Religious Ordinances,' be adopted and printed."

"That in compliance with the request of the church, the united services of the Yorkshire and Lancashire associations be held in Myrtle-street

chapel, Liverpool, on Wednesday and Thursday, the 11th and 12th of June; that the joint secretaries be empowered to nominate two preachers for Yorkshire, and the church in Myrtle-street to elect a preacher for Lancashire."

"That the association commend, with equal earnestness and affection, the claims of the Baptist Irish Society to the generous support of the churches; and further, that, if possible, the churches will co-operate with one another in arranging for the services of one deputation only per annum; that thus the expenses of collecting may be reduced to the smallest amount possible."

"That, having learnt with regret the unjust and injurious restrictions imposed on the evangelic labours of our brethren in Sweden, the following petition for relief be adopted, and signed on behalf of this meeting by the moderator and secretary, as an expression of fraternal sympathy with the victims of persecution in their principles and sufferings," &c.

"That the admirable works, re-published by the 'Hanserd Knollys Society,' be earnestly commended to the attention of the churches, as well calculated to assist in informing the public mind on subjects of present interest, and to promote the triumph of scriptural principles."

Statistics.

Number of churches making returns		39
Baptized	286	
Received by letter	130	
Restored	14	
		430
Removed by death	54	
Dismissed	79	
Excluded	60	
Withdrawn	61	
		254
Number of members		4726
Sabbath scholars		12202
Teachers		1357
Day and evening scholars		1176
Preaching stations		70

YORKSHIRE.

Statistics.

Baptized	434	
Received by letter	114	
Restored	45	
		593
Removed by death	164	
Dismissed	102	
Withdrawn	81	
Excluded	99	
		446
Clear increase		147
Number of members		6793

HERTS AND SOUTH BEDS.

Thirteen churches compose this association.

St. Albans .....W. Upton.
Berkmeor .....B. P. Pratten.
Breachwood Green ...D. Parken.
Cranfield .....T. Owen.
Chipperfield .....S. Cowdy.
Houghton Regis .....J. W. Lance.
Hemel Hempsted.....W. Aitchison.
Luton, 1st church ...J. J. Davies.
" 2nd church ...J. Hirons.
Leighton Buzzard . ...E. Adey.
Market Street .....T. Wake.
Rickmansworth .....Dr. Murch.
Toddington .....W. Wood.

The annua. meeting was held at Hemel Hempstead, June 3rd and 4th. The Circular Letter on the statistical returns of the previous year, was adopted, and signed by Mr. Aitchison, the moderator.

Statistics.

Number of churches		13
Baptized	141	
Received by letter	45	
Restored	12	
		198
Removed by death	34	
Dismissed	15	
Excluded	5	
		54
Clear increase		144
Number of members		1536
Number of scholars		2372
Village stations		20

MONMOUTHSHIRE.

The number of churches comprising this association is fifty-six, they are as follows:—

Llanwenarth .....F. Hiley.
Blaenau Gwent .....J. Lewis.
Tabernacle, Penygarn
Bethesda .....J. Edmands, T. Thomas...
Caerleon, w. e. .....J. Evans.
Penuel, e. .....J. Michael.
Tresmant, w. .....D. Ll. Isaac.
Tredegar.....W. Roberts.
Zion Chapel, Ponthir J. Michael, R. Griffiths.
Bethania, Magor, e....T. Leonard.
Pontrhydyryn .....D. D. Evans.
Glasgoed.....R. Rees.
Argoed .....J. Jarman.
Caerwent, e. .....J. Morgan.
Horeb, Blaenavon ...D. Morgan.
Castleton .....E. Jones.
Beulah .....W. Price.
Ebenezer, Blaenavon O. Michael.
Sharon, Goitre .....J. Jones.
Abersychan, e. .....S. Price.
Nebo, Penycae .....T. Evans.
Pisgah .....W. Thomas.
Penuel, Rhymney ...
Twyngwyn.....
Shiloam, Machen.....E. Thomas.
Hermon, Nantyglo ...S. Williams.
Bethel, Basaleg.....E. Thomas.
Tredegar, e. .....D. Evans.
Libanus, Blackwood .
Moriah, Risca .....J. Rowe.
Carmel, Sirhowy .....R. Ellis.
Crane St., Pontypool, e. T. Thomas.
Bethel, Llangibby ...
Calvary .....T. Roberts.
Llanhiddel .....
Shiloam, Cwmbran ...J. Davies.
Rhymney, e. .....
Bethlehem, Llanelli. .D. Davies.
Llanddewi.....T. Lewis.
Penrhos .....J. Cobner.
Salem, Blaenau.....W. Roberts.
Darenvelen .....E. Williams.
St. Melons.....D. Evans.
Zoar, Henllys .....
Zion, Tresmant.....
Jerusalem, Rhymney S. Edwards.
St. Brides .....E. P. Williams.
Blaenavon, e.....
Temple, Newport.....D. Edwards.
Victoria .....J. Rees.
Abercarn .....
Tabernacle, Sirhowy .M. Thomas.
Nash .....T. J. Thomas.
Usk .....W. Owens.
Zion, Glyn Ebw, e. ...
Noddfa .....

The meeting was held at the Temple, Newport, on the 29th and 30th of May. Thirteen sermons were preached by various ministers. The Circular Letter on "The Pastoral Aid Society of the Baptists in Wales," was read and adopted.

Statistics.

Number of churches making returns ... 56		
Baptized	2728	
Restored	593	
Received by letter	192	
		3513
Removed by death	190	
Dismissed	150	
Excluded	289	
		629
Clear increase		2884
Number of members		9097
Sunday school children		6181
Sunday school teachers		1037

The next meeting is to be held at Bethesda, Bassaleg, on the last Tuesday and Wednesday in May, 1851.

GLAMORGANSHIRE.

Seventy churches compose this association, they are the following:—

Hengoed.....J. Jenkins.
Penyvai .....R. Davies.
Croesypark.....
Salem, Llangyvelach .D. Williams.
Caerffilli.....Dl. Jones.
Aberavan .....J. R. Morgan.
Ystrad Dyfodog .....
Bethesdah .....Dl. Davies.
Bethany.....R. Evans.
Bridgend .....Evan Howells.
Zion, Merthyr .....J. Jones.
Ebenezer, Merthyr ...A. Jones, J. Lloyd.
Bethany, Cardiff, c ...W. Jones.
High St., Merthyr, c...T. Davies.
Aberdare .....T. Price.
Hermon .....J. Williams.
Carmel, Pontypridd...J. Richards.
Cadoxtan .....T. Roberts.
Cowbridge.....J. Evans.
Tabernacle, Cardiff ...D. Jones.
Llancarvan .....R. Edwards, B. E. Thomas.
Lantwit Major .....J. Lawrence.
Paran .....H. Jenkins.
Liwyni .....H. W. Hughes.
Wauntroda .....D. Davies.
Gerasim .....D. Williams.
Caersalem, Dowlais...
Llysvaen.....W. Williams.
Hirwaun .....B. Evans.
Dinas .....W. Lewis.
Rhiloam .....J. Pugh.
Gwmyvelin .....
Cwmtwrch.....
Tabernacle, Merthyr .J. Roberts.
Soar, Rhymney.....S. Edwards.
Tongwynlas .....W. Lewis.
Betws.....H. Jenkins.
Corntown .....E. Morse.
Pyle.....R. Brown.
Tabernacle, Neath ...T. Jones.
Caersalem, Newydd...J. Jones.
Treforest.....O. Williams.
Cwmgarw .....H. Jenkins.
Pentyrch .....
Pontliw.....
Twynyrodyn .....
Foxhole .....
Cwmâman .....D. Williams.
Clydach .....D. Davies.
Abernantygroes .....
Abercanaid .....B. Johns.
Morriston .....B. Watkins.
Cwmavan .....D. Thomas.
Dinas, Glandwr .....
Hebron, Dowlais .....J. Jones.
Glyn-nedd .....E. Morgans.
Aberaman .....D. Jones.
Zoar, Graigarw.....
Pontardawe .. ..
Ainon, Ystradgynlas
Horeb, Gellydeus .....J. D. Williams.
Bethlehem.....
Libanus, Ystrad .....
Tondu .....T. Hopkins.
Caelwchwr.....
Hope Chapel, s.....J. P. Jones.
Aberaman, s .....J. Morris.
Spillers .....

The annual meeting was held at Llyni on the 19th and 20th June, 1850, when fourteen sermons were delivered. The Circular Letter is on "Christian Exertion."

Statistics.

Number of churches making returns..... 70		
Baptized	3037	
Received by letter	408	
Restored	1280	
		4689
Deceased	333	
Dismissed	453	
Excluded	477	
		1263
Clear increase		3426
Number of members		10217
Number of schools		67
Sabbath scholars		8403
Teachers		2096

The next meeting is to be held at Tongwyrddlas near Cardiff on the Wednesday and Thursday in the third week of June, 1851.

KENT AND SUSSEX.

This association, one of whose rules is, "That no church be received into this association without sending a letter containing the sentiments of such church; and that none be admitted but such as firmly hold and maintain the doctrines contained in our Circular Letter, and practise strict or primitive communion; and should any church in the association depart from the doctrines, or terms of communion, such church shall cease from that time to form part of this association," is composed of the following churches:—

Kent—

Bexley Heath .....H. Wallis.
Borough Green .....C. Robinson.
Chatham (2nd church)...T. Jones.
Dover (Pentside) .....J. P. Edgecombe.
Hadlow .....J. B. McCure.
Leaness Heath .....J. Blake.
Maidstone (Providence)C. Slim.
Meopham .....W. Pope.
Ramsgate .....W. Garwood.
St. Peter's (2nd church)J. Smeed.
Sheerness .....
Sutton-at-Hone.....J. Neville.
Tunbridge Wells .....H. Kewell.

Sussex—
Brighton..... .....W. Savory.
Cranbrook .....A. Smith.
Crowborough.....J. Mose.,
Rye .....
Wivelsfield .....T. Baldock.

The association held its annual meeting at Meopham on June 4th and 5th, 1850. The Circular Letter written by Mr. Neville was read. Four sermons were preached by various ministers. Mr. Robinson was chosen moderator, Mr. Fremlin requested to continue as treasurer, and Mr. Pope as secretary for the ensuing year. The following resolutions among others were adopted:—

"That the Baptist Irish Society has been the means of much good in the sister isle, and we shall have much pleasure in aiding its laudable efforts.

"That we sincerely sympathize with the Anti-State and Church Society, and pray heartily for its success."

Statistics.

Number of churches making returns	...	13
Baptized	88	
Received by letter	30	
Profession	16	
Restored	13	
		147
Removed by death	26	
Dismissed	12	
Excluded	21	
		59
Clear increase		88
Number of members		1419
Scholars		1124
Teachers		189

The next annual meeting will be held at Chatham on the first Tuesday and Wednesday in June, 1851.

NEW CHAPELS.

ELGIN.

A neat and comfortable place of worship was opened at Elgin, a town in Scotland about 200 miles north of Edinburgh, on Lord's day, the 7th of July. The services were commenced by the Rev. William Tullock, the pastor of the church for whose use it is about to be put in trust, and able sermons were delivered, in the morning and evening by Mr. Anderson of Old Aberdeen, and in the afternoon by Mr. Forbes of Aberchirder. The chapel was filled on each occasion: in the evening it was crowded.

STUDLEY GREEN, WILTS.

A new chapel was opened at this out-station of the Trowbridge Back Street church, on Thursday, August 1st, when sermons were preached by the Rev. W. Barnes and the Rev. J. Sprigg, A.M.

The building is remarkably neat and well adapted for its twofold object of school room and preaching house. It has cost (the land being given) about £200.

NAUNTON, GLOUCESTERSHIRE.

The opening of a new baptist chapel recently erected in this village took place on Friday, August 2nd. It is a neat, commodious, and attractive edifice, of early English Gothic architecture. The internal dimensions are 45 by 27½ feet, with a vestibule and end gallery, and connected with it are two vestries and a spacious school room. The services of the opening commenced at nine o'clock, A.M., when the Rev. J. Acock of Stow-on-the-Wold presided over a prayer meeting, which was well attended. At half-past ten prayer was offered by Mr. Acock, after which the Rev. J. Statham of Bourton-on-the-Water read the 122nd and 132nd Psalms, and implored the divine blessing. The Rev. J. Aldis of London delivered a powerful discourse from the last clause of the 26th verse, 11th chapter of 1st Corinthians, and the Rev. B. H. Cowper, independent, Moreton-in-Marsh, closed with prayer.

About 500 friends afterwards dined together in spacious tents which had been erected for the purpose; and at half-past two, P.M., a public meeting was held in Mr. R. Hanks' field, which, in consequence of the vast crowd of persons now assembled, was kindly lent for the occasion. Over this meeting Thomas Nicholson of Lydney presided, and prayer was offered by Rev. J. Jackson of Coate. After some remarks by the chairman, the Rev. J. Teall, the pastor of the church at Naunton, read the report of the building committee; Mr. Comely of Notgrove, one of the deacons of the church, gave a statement of the cash account, and addresses were delivered by Rev. Messrs. Statham, Acock, Jackson, Hull, Hockin, Haycroft, and Aldis. At the close of this meeting 1,300 friends drank tea together; and at six o'clock so large was the assembly that it was found necessary to divide the congregation, and to have preaching in the open air as well as within the chapel; Mr. Aldis kindly and readily consented to take this additional service, when the Rev. J. M. Stephens of Cirencester read the scriptures and prayed; Mr. Aldis preached from Isaiah lv. 3, and Mr. Cowper of Moreton concluded with prayer. At the same time the chapel was crowded in every part, Mr. Jackson of Coate read the 2nd chapter of Ephesians and prayed, and the Rev. N. Haycroft, M.A., of Bristol delivered an appropriate and useful discourse from 2 Cor. xii. 2—4, and the solemn engagements of the day were closed in prayer by the Rev. Mr. Cunningham, independent, of Langford. The presence of twenty ministers of our own and other denominations, together with upwards of 1,500 friends, manifested the interest taken in these exercises, while the liberality displayed fully developed the efficiency of the voluntary principle.

Services connected with the opening were continued over Lord's day, August 4th, Mr. Haycroft having kindly remained at Naunton for the purpose of conducting the exercises of that day. The chapel was well filled both morning and evening.

The collections and subscriptions connected with the opening fall but little if any short of £200, and as the cost will not exceed £500 it is hoped such farther assistance will be rendered as at once to remove all present liabilities.

ORDINATIONS.

BRIDPORT, DORSET.

On Wednesday, August 7th, 1850, the Rev. I. Young late of Isle Abbotts, Somerset, was recognized as pastor of the baptist church at Bridport. The morning service was commenced with reading and prayer by the Rev. R. James, Yeovil; an able introductory discourse was delivered by the Rev. J. Trafford, M.A., of Weymouth; the usual questions were asked by the Rev. J. Price of Montacute; the Rev. T. Winter of Counterslip, Bristol, offered the recognition prayer; and the Rev. A. Wayland of Lyme delivered the charge to the pastor. In the afternoon the Rev. T. Winter preached to the church and congregation, and after tea in the Town Hall, to which about 200 sat down, a public meeting was held, J. Barnicott, Esq., mayor, in the chair. Addresses were delivered by the chairman, Revs. J. Wyld, Bridport (independent), J. Nance, Lyme (Wesleyan), T. Winter, J. Trafford, A. Wayland, J. Price, R. James, E. Edwards of Chard, J. Sincox of Dorchester, S. Pearce of Crewkerne, and T. Young. The attendance throughout was good, and the services specially interesting.

POPLAR.

The Rev. Samuel Cowdy of Chipperfield has accepted a pressing invitation from the baptist church at Cotton Street, and intends, D.V., to commence his labours in that sphere on the first Lord's day in October.

RECENT DEATHS.

REV. JAMES SMITH.

Died in July last at Astwood in Worcestershire, the Rev. James Smith, one of the oldest ministers in the baptist denomination. His native place was Grampound in Cornwall, where he was called to the ministry about the age of seventeen and sent to Bristol academy. His first settlement as pastor was at Pershore in Worcestershire, from thence he removed to Alcester in Warwickshire, and finally to Astwood. He was the first pastor of the church there, which was formed in the year 1813 by a portion of the members from Alcester, who separated peaceably to form another church on account of the distance. Mr. Smith is succeeded in his pastoral office by the Rev. J. Phillips late of Southwell, Notts, who buried Mr. Smith, and preached his funeral sermon.

REV. W. OWENS.

Lately at the residence of his father-in-law, St. Bride's, Glamorganshire, Mr. W. Owens, baptist minister, Usk, Monmouthshire, aged forty-four. His loss is deeply felt by his surviving friends and the members of the church of which he was the pastor.

REV. DAVID REES.

On Saturday, the 27th of July last, the Rev. David Rees, pastor of the baptist church at Cardigan, expired in the 54th year of his age, leaving a widow, a numerous church, and a large circle of friends to lament his removal. His death was occasioned by a mortification of his foot, from which he had suffered for about three months. During the last month, though it appeared frightful to those around him, it was not so much so to himself. When it was intimated to him by one of his friends that the disease would probably cause his death, he answered very calmly, "The Lord's will be done; I have a strong hope that the end will be peace." He bore his excruciating pains with Christian patience, and at last died without a groan.

On the following Wednesday his mortal remains were carried to the chapel, when the Rev. J. Morris, Bethabara, read and prayed, and the Rev. Timothy Thomas, Newcastle Emlyn, preached from Luke xvii. 10, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (words selected by the deceased), and the venerable S. Morgan, Blaenffos, concluded in prayer. The corpse was then conveyed in a hearse to Penybryn (about two miles' distance), followed by about 2,000 people. At the grave the Rev. N. Thomas of Carmarthen, and the Rev. Daniel Davies, independent minister, Cardigan, addressed the mourning multitude. The grave has seldom closed on a better man. As a mark of respect to the deceased the principal shops in town were closed while the funeral passed through it.

JOSHUA RYLAND MARSHMAN, ESQ.

After an illness of several months' duration, this gentleman, who was a barrister, and the professor of English law in University College, London, youngest son of the late Rev. Dr. Marshman of Serampore, died on the 27th of July. Mr. Leechman, who visited him in his illness, informs us that he

died very happy, trusting in Christ. In health, he had been accustomed to attend the ministry of Mr. Noel at St. John's chapel, Bedford Row.

DR. J. A. W. NEANDER.

This eminent professor and historian expired at Berlin on the 13th of July in the sixty-second year of his age.

Neander was born of Jewish parents at Gottengen, Jan. 16, 1789. His youth was spent chiefly at Hamburg. After he had professed the Christian faith, he went through a course of study at the Universities of Halle and Gottengen, commencing in the year 1806. In 1811 he became a member of the University at Heidelburg, and in 1812 was made extraordinary Professor of Theology. The same year, however, he received and accepted a call to the University of Berlin, where he has remained ever since, increasing in influence and reputation.

Neander never attempted to preach, and never received ordination, though he was a doctor of divinity. The room which he occupied was the largest lecture room in the university, having seats, with desks for more than three hundred hearers. Here he lectured usually twice or thrice a day, three quarters of an hour at a time. His personal appearance and manner were extraordinary. A small spare man, buttoned up in an old brown surtout, having his trousers tucked in at the top of his boots, after shutting the door hastily, and ascending an elevated desk, began to talk in a calm, measured, abstracted manner, leaning his forehead on his left hand, and this upon the desk before him. While speaking he would play with an old pen, twisting it unconsciously into every possible shape, sometimes scrutinizing his finger nails, sometimes standing on one leg, while the other performed a series of indescribable movements, sometimes completely turning his back to the auditors.

His great work, the "General History of the Christian Religion and Church," is of course far from completion.

MISCELLANEA.

GREY FRIARS' STREET CHAPEL, NORTHAMPTON.

This place of worship was opened on July 17, 1839. It is a handsome brick edifice of about 57 by 44 feet, with a triangular pediment supported by pilasters; the roof is constructed of wood and iron so as to form an elliptical ceiling. The ground on which it stands with a plot for interments was purchased for £498; the cost of building the chapel and a large school room underneath (two-thirds the size of the chapel), with two small vestries, was £1,752, making in all £2,250; the total expenses (including journeys, interest on loans, &c.) have been £2,743. The receipts of which by far the greater part was collected in the town and neighbourhood, have been upwards of £2,340, leaving a debt of rather more than £400. Part of this sum the trustees have a prospect of liquidating by the sale of the burying ground, which by the establishment of a general cemetery, has been rendered comparatively useless.

Soon after the settlement of the present minister, the Rev. Joseph Pywell (formerly of Horton College and late of Hastings), the congregation, which from various causes had been much reduced, began to improve; but as the chapel had not been painted or repaired since its erection, it had acquired a very repulsive appearance; the want also of pews, an accommodation possessed by most other chapels in the town, was another circumstance which tended to prevent persons from becoming regular attendants and contributors. A subscription was therefore set on foot by means of which these inconveniences have been remedied. The chapel and school room have been thoroughly cleaned, painted, and repaired. Thirty-eight pews and a table-pew have been erected, besides two sets of raised seats for the Sunday school, capable of holding one hundred children. One of Walker's Phœnix self-feeding stoves of the largest size has been procured, which produces an agreeable temperature in the severest weather. A sliding wooden partition has been constructed in the school room by which it has been made very commodious for the weekly meetings, especially in the winter. The total expenses thus incurred are upwards of £240; the contributions to meet them amount at the present time (August 12, 1850) to £204; of which sum more than £20 was collected at Leicester, and nearly £25 at Cambridge; at both these places the application on behalf of the chapel was very kindly and generously received.

On July 17, 1850, anniversary services were held at the chapel. In the afternoon a very able and argumentative discourse was delivered by the Rev. Dr. Godwin of Bradford from 1 Cor. xv. 58. In the evening the Rev. Dr. Hamilton of the National Scotch Church, London, addressed a large audience from John v. 35, "He was a burning and a shining light," with that copiousness and felicity of illustration for which he is so distinguished. A tea meeting was held between the services which was well attended. A hymn was kindly communicated by Mr. Montgomery for the occasion which will be found in our poetical department. In a friendly letter accompanying the verses, the venerable poet says, "The hope of an express composition I durst not indulge. 'Angel-visits' in rhyme are indeed with me 'few and far between,' and my worn brain is grown too poor to entertain them."

On Sunday, August 11, 1850, two sermons were preached on behalf of the Sunday schools connected with this chapel by the Rev. Dr. Elton, for eighteen years professor of the Latin and Greek languages and literature in Brown University, Rhode Island, and member of the first American Anti-Slavery Society. The schools contain one hundred and eighty children with thirty-four teachers, besides an infant class of twenty-five under one teacher. A special tea meeting of the parents of the children was lately held which has been followed by other meetings for the same class of persons which promise very gratifying results.

CHELSEA.

Paradise chapel, Queen's Road, Chelsea, having been closed for repairs, was re-opened on Wednesday, July 31st. The Hon. and Rev. B. W. Noel, M.A., preached in the afternoon, and prayer was offered by the Rev. Dr. Steane and the Rev. John Leechman. In the evening, the Rev. W. Brock preached, and prayer was offered by the Rev. John Bigwood and the Rev. G. W. Fishbourne.

The chapel not having been painted internally before for nineteen years, the ceiling and walls needing to be cleansed, and the seats in the gallery being so low that the sabbath school children sitting in it could not see the pulpit, an expenditure of between fifty and sixty pounds has effected a great alteration in the appearance of the place and conduced to the comfort of the worshippers. Of this sum only about five pounds remains unpaid, the rest having been raised by the united exertions of the people themselves, aided by the kindness of friends who visited them on the day of re-opening, or sent contributions towards the collections.

TITLES OF RELIGIOUS CONGREGATIONS' ACT.

Anno decimo tertio et decimo quarto Victoriæ Reginæ.

CAP. XXVIII.

AN ACT TO RENDER MORE SIMPLE AND EFFECTUAL THE TITLES BY WHICH CONGREGATIONS OR SOCIETIES FOR PURPOSES OF RELIGIOUS WORSHIP OR EDUCATION IN ENGLAND AND IRELAND HOLD PROPERTY FOR SUCH PURPOSES.

[15*th July*, 1850.]

I. Whereas it is expedient to render more simple and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship or promoting education in England, Wales, or Ireland may hold the property required for such purposes: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that wherever freehold, leasehold, copyhold, or customary property in England or Wales has been or hereafter shall be acquired by any congregation or society or body of persons associated for religious purposes or for the promotion of education, as a chapel, meeting house, or other place of religious worship, or as a dwelling house for the minister of such congregation, with offices, garden, and glebe, or land in the nature of glebe, for his use, or as a schoolhouse, with schoolmaster's house, garden, and playground, or as a college, academy, or seminary, with or without grounds for air, exercise, or recreation, or as a hall or rooms for the meeting or transaction of the business of such congregation or society or body of persons, and wherever the conveyance, assignment, or other assurance of such property has been or may be taken to or in favour of a trustee or trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assurance, or subject to any trust for the congregation or society or body of persons, or of the individuals composing the same, such conveyance, assignment, or other assurance shall not only vest the freehold, leasehold, copyhold, or customary property thereby conveyed or otherwise assured in the party or parties named therein, but shall also effectually vest such freehold, leasehold, copyhold, or customary property in their successors in office for the time being and the old continuing trustees, if any, jointly, or if there be no old continuing trustees, then in such successors for the time being wholly, chosen and appointed in the manner provided or referred to in or by such conveyance, assignment, or other assurance, or in any separate deed or instrument declaring the trust thereof, or if no mode of appointment be therein set forth, prescribed, or referred to, or if the power of appointment be lapsed, then in such manner as shall be agreed upon by such congregation or society or body of persons, upon such and the like trusts, and with, under, and subject to the same powers and provisions, as are contained or referred to in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, or upon which such property is held, and that without any transfer, assignment, conveyance, or other assurance whatsoever, anything in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, contained to the contrary notwithstanding: provided always, that in case of any appointment of a new trustee or trustees of or the conveyance of the legal estate in any such property being made as heretofore was by law required, the same shall be as valid and effectual to all intents and purposes as if this Act had not been passed.

II. And be it enacted, that where such property shall be of copyhold or customary tenure, and liable to the payment of any fine, with or without a heriot, on the death or alienation of the tenant or tenants thereof, it shall be lawful for the lord or lady of the manor of which such property shall be holden, on the next appointment of a new trustee or trustees thereof, and at the expiration of every period of forty years thereafter, so long as such property shall belong to or be held in trust for such congregation or society or body of persons or other party or parties to whom such property may have been or shall be conveyed for their benefit, to receive and take a sum corresponding to the fine and heriot, if any, which would have been payable by law upon the death or alienation of the tenant or tenants thereof; and such payments shall be in full of all fines payable to the lord or lady of the manor of which such property is holden, while the same shall remain the property or be held in trust for such congregation or society or body of persons; and the lord or lady of such manor shall have all such powers for the recovery of such sums as such lord or lady could have had in the event of the tenant or tenants of such property having died or having alienated the same.

III. And be it enacted, that for the purpose of preserving evidence of every such choice and appointment of a new trustee or new trustees, and of the person and persons in whom such charitable estates and property shall so from time to time become legally vested, every such choice and appointment of a new trustee or new trustees shall be made to appear by some deed under the hand and seal of the chairman for the time being of the meeting at which such choice and appointment shall be made, and shall be executed in the presence of such meeting, and attested by two or more credible witnesses, which deed may be in the form or to the like effect of the schedule to this Act annexed, or as near thereto as circumstances will allow, and may be given and shall be received as evidence in all courts and proceedings in the same manner and on the like proof as deeds under seal, and shall be evidence of the truth of the several matters and things therein contained.

IV. And be it enacted, that the provisions of this Act shall extend to that part of the united kingdom called Ireland.

V. And be it enacted, that this Act may be amended or repealed by any Act to be passed in the present session of parliament, except so far as the contrary shall be made to appear.

Schedule to which this Act refers.

Memorandum of the choice and appointment of new trustees of the [*describe the chapel, school, or other buildings and property*] situate in the Parish [*or township*] of in the county [*riding, division, city, or place*] of at a meeting duly convened and held for that purpose [*in the vestry of the said chapel*] on the [25*th*] day of [*April* 1850], A.B. of chairman.

Names and descriptions of all the trustees on the constitution or last appointment of trustees made the day of .

Adam Bell of
Charles Dixon of
Edward Foster of
George Hurst of
John Jackson of
Kenneth Lucas of
Matthew Norman of
Octavius Parker of

Names and descriptions of all the trustees in whom the said [*chapel*] and premises now becomes legally vested.

First.—Old continuing trustees :—

John Jackson, now of
Matthew Norman, now of
Octavius Parker, now of

Second.—New trustees now chosen and appointed :—

Benjamin Adams of
Charles Bell of
Jonathan Edmonds of
Richard Baxter of
John Home of

Dated this day of .

William Hicks, (L.S.)

Signed, sealed, and delivered by the said *William Hicks*, as chairman of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of

C.D.
E.F.

Chairman of the said meeting.

[*The blanks, and parts in italics, to be filled up as the case may be.*]

REMOVAL.

The Rev. James Smith late of New Park Street, Borough, has accepted an invitation to occupy the pulpit of Byrom Street chapel, Liverpool, with a view to raise a congregation and form a church of baptized believers in that place; and desires an interest in the prayers of the Lord's people, that a divine blessing may rest upon his labours. His address is, 6, Soho Street, Liverpool.

CORRESPONDENCE.

TITLES OF RELIGIOUS CONGREGATIONS' ACT.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you permit me to call the attention of your readers to an Act of Parliament which was introduced into the House of Commons by Mr. Peto, and received the royal assent July 15, thus becoming the law of the land? It is entitled, "An Act to render more simple and effectual the Titles by which Congregations or Societies for purposes of Religious Worship or Education in England and Ireland hold property for such purposes," and it is designed to furnish a simple and inexpensive mode of appointing new trustees, and of vesting the property in such newly appointed trustees. The bill as introduced by Mr. Peto only referred to England, but the advantages of the measure having been perceived by some of the Irish members its provisions have been at their request extended to Ireland. A somewhat similar measure had been previously passed for Scotland, but which will probably be found defective when brought into operation.

Mr. Peto's bill which applies to all property held for religious or educational purposes, provides, that on new trustees of such property being appointed by the parties beneficially interested, it shall vest in such new trustees by the simple appointment without any conveyance being necessary. In order, however, to preserve evidence of the appointment, a memorandum under the hand and seal of the chairman of the meeting is to be signed and sealed in the presence of the meeting.

The result of this will be that so large a number of trustees as is now generally appointed will not be necessary because there will be no reason why each vacancy should not be filled up as soon as it may occur.

In order to assist the pastors and deacons of churches through the country to avail themselves of this Act it may be well to add the following suggestions as to the mode to be adopted on a vacancy occurring in the trusteeship of a chapel or school.

(1.) A meeting should be called in the manner prescribed by the trust-deed.

(2.) At that meeting some suitable person should be appointed to fill up the vacancy.

(3.) A memorandum corresponding with the schedule to the Act must be written on a piece of parchment having a 35s. stamp on it, and signed and sealed by the chairman in the presence of the persons present at the meeting, two of whom must sign their names as witnesses to the chairman's signature. The stamped parchment can be obtained from any stamp distributor, and the form is so simple that there cannot be any mistake in preparing it.

(4.) The memorandum when so stamped, signed, and sealed, must be put away with the trust-deed.

The Act renders unnecessary all admissions to copyhold property but provides that on the first appointment of a new trustee and at the expiration of every forty years thereafter a sum shall be paid to the lord or lady of the manor of which the property is holden, corresponding to the fine and heriot which would have been payable on the death or alienation of the tenant.

Copies of the Act may be obtained at the Queen's printers', at 1½d each. It will be shortly called, "Titles of Religious Congregations' Act."

Should this explanation not be considered sufficient it will afford me much pleasure (with your permission) to give any additional explanation.

W. H. WATSON.

HYMNS SUITABLE FOR WORSHIPPING ASSEMBLIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—In your number for the current month, "a female member of the church of Christ," after stating that she considers the songs of Zion to be part of the devotional exercises, asks, "Can it be consistent with this view to sing hymns *addressed to sinners*, which are neither prayer nor praise?"

Certainly not; if by "devotional exercises," be meant services addressed directly and exclusively to God. But is this the scriptural view of singing? Does not the apostle exhort us "to teach and admonish *one another* in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord?" And are not the psalms of David constructed partly on this principle? How often, for instance, do we find in them exhortations like these:—"O fear the Lord, ye his saints; for there is no want to them that fear him." "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." "Rest in the Lord, and wait patiently for him." "Seek the Lord and his strength; seek his face evermore:" each of which exhortations, and many others which might be cited, though forming part of devotional exercises inspired by the Holy Ghost, are addresses not to God, but to his saints.

And, although your correspondent says she "cannot feel it right to sing to sinners,"

the son of Jesse did not deem it wrong, for in psalms inspired and written to be sung in the public service of the sanctuary, he said, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." "O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity and seek after leasing?" "How long will ye imagine mischief against a man? ye shall be slain all of you; as a bowing wall shall ye be, and as a tottering fence." "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." "God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living." "Hear this, all ye people; give ear, all ye inhabitants of the world; both low and high, rich and poor, together." "To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness." "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," &c., &c.

With these and similar texts in view, it can scarcely be deemed unscriptural to sing:—

"Sinner, O why so thoughtless grown?
Why in such dreadful haste to die?".

Or,

"Hasten, O sinner, to be wise,
And stay not for the morrow's sun."

The fact is, that though sacred singing is chiefly designed to be the utterance of our feelings of gratitude and praise to the Giver of all good, it is also intended to be a medium of imparting instruction, guidance, comfort, encouragement, and warning to our fellow men. The history of the church has furnished numerous instances, in which it has in both respects been found a valuable means of grace.

Whether in this, as in other branches of our sanctuary services, the didactic has not in some measure encroached on the devotional, or, in other words, whether "the service of song" is not too *frequently* employed as a medium of instruction, too *rarely* as a mode of praise, is fairly open to inquiry: for let it not be forgotten that as the latter was its primary intent, so it ought ever to be its most prominent characteristic. Notwithstanding the many excellent hymns of praise (strictly so called) which are found in our language, taking inspired psalmody as the model, it must perhaps be conceded that we have a redundancy of hymns addressed to man, a deficiency of those addressed to God.

Every pious and reflective mind must, like that of your correspondent, have been shocked and grieved on hearing the language of deep devotion and holy desire, uttered with but too apparent thoughtlessness by unconverted singers. But this evil would not be remedied by using none but hymns of praise; since words of praise on unholy lips must be as insincere and inappropriate as those of Christian experience.

I remain, dear Sir,
Yours truly,
Oakham, July 8, 1850. J. JENKINSON.

ON SINGING IN DIVINE WORSHIP.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Your correspondent in the last number of the Baptist Magazine, is not the only person whose mind has been "agitated" and "disturbed" by the hymns that have been used on occasions of public worship; and therefore a thought or two from me may not be unacceptable, if you should not be better supplied from other quarters.

Without attempting to apologise for every sentiment or expression in the compositions used by us,—all things human are imperfect—even the inspired odes, in passing through the hands of our best poets, may contract somewhat of the defect which marks the production of the highest order of excellence, which is not *infallibly* prompted. I would wish to know the reason why your correspondent "cannot feel it right to stand up and *sing to sinners*." The objection thus singularly expressed appears to be directed against some principle, not against any imperfection in the hymns. The hymns selected for illustration are beautiful, and most appropriate, after serious and solemn appeals from the pulpit. What pious soul is there that does not remember his tender emotions and fervent breathings to heaven when, on such occasions, he has joined the solemn assembly in singing—

"Hasten, O sinner, to be wise,
And stay not for the morrow's sun."

And—

"Sinner, O why so thoughtless grown?
Why in such dreadful haste to die?"

The principle assumed is, the impropriety of *singing to sinners*, or of addressing them, when we should be singing the praises of God. We must be guided in this matter—singing in public worship—as in every other, by the word of God; and we must make our appeal, not to our feelings and tastes, but "to the law and to the testimony; if they speak not according to this word it is because there is no light in them."

We ask, then, Do the holy scriptures sanction the practice of *thus* singing?

Let us open the Book of Psalms—this contains the inspired poetry which was sung

in the ancient worship of the church of God.

The 2nd Psalm will teach us, "Be wise, therefore, O ye kings," &c., &c. "Kiss the Son, lest he be angry, and ye perish," &c., &c. This evidently was singing to sinners, as your correspondent describes it.

So, likewise, will the 94th Psalm, "Understand ye brutish among the people, and ye fools when will ye be wise?"

The 82nd Psalm is a sacred composition that should still be sung in the hearing of wicked magistrates and oppressive masters, "How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless—do justice to the afflicted and needy. Ye are *gods*, but ye shall die like men." In these inspired melodies, and a multitude of others, sinners are addressed in divine worship and sacred songs.

It will hardly be urged that these songs which were the vehicles of thought and feeling under the Jewish economy, are unfitted for Christian congregations; for the objection is directed not against anything *ritual* or *ceremonial*, but against the moral and spiritual nature of the practice; and piety and devotion have a common character under every form of divine administration.

But we will look into the New Testament, and inquire into the practice of the apostolic church. Little, comparatively, is recorded there concerning singing; but that little is satisfactory. The few passages that occur are in harmony with the ancient practice.

St. Paul, in addressing the Ephesians, chap. v. 19, exhorts, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." The melody in the heart is to the Lord, but the speaking is to "yourselves." And the passage in Col. iii. 16 explicitly enjoins Christian worshippers to be "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in the heart unto the Lord." Not only praising God, but *teaching* and *admonishing* one another. Consult in this connexion 1 Cor. xiv., where the apostle is giving instructions regarding public worship, and it will appear that singing was not a private exercise but part of the public worship of the church. "How is it when the *whole church* is come together in one place, every one of you hath a psalm?" It was as usual for the whole church to attend to singing as it was to listen to the word; and the hymns they sung were calculated and designed to *teach* and to *admonish*.

Seeing then that scripture precept and example are our authority for teaching and admonishing both sinners and saints in our sacred songs in the house of God, we are under the highest obligations to conform ourselves to the pattern set before us. If our *tastes* be in any respect at variance with the holy standard, the word of God, we may be certain that we are wrong in our judgment or our feelings; and we should seek immediately to bring them into harmony with "the perfect law." And it is quite evident that our divine Lord has provided at once for our enjoyment, our profit, and our usefulness, in this constitution. Poetry and music exert a powerful influence on the soul. *Truth*, though of the most important nature, presented in a didactic form, might fail to engage attention, and produce becoming results, but when the imagination is captivated, and the springs of feeling are touched, and memory is stored with beautiful as well as solemn images,—as in the sacred songs of Zion—evangelical truth, in thousands of instances, is so lodged in the heart that, notwithstanding every hostile influence, it abides there as the seed of God producing fruit unto life everlasting. Multitudes of serious minds will recur to the impressions, to the sanctifying and saving effects which in the early and subsequent periods of their history they enjoyed on such sacred opportunities, and will desire that others by similar means may likewise be blessed.

It is the duty, the privilege, the desire of every Christian to make known the Saviour to all within his sphere, but many pious persons feel themselves very incompetent to instruct and affect their neighbours by suitable conversation. The will is present, but they scarcely know how to perform. Gladly may such persons join in the songs of Zion, and thus, in the most pleasing and effectual manner, teach, reprove, remonstrate, warn, invite, persuade, entreat, both saints and sinners, as the several cases may require. With what sweet emotion and tender interest has the Christian in his pew listened to the able and faithful preacher, who was unfolding the scriptures, speaking of "the terrors of the Lord," and of the ability of Christ to save to the uttermost all that come unto God through him,—how has his heart ascended to heaven in silent ejaculations, while the servant of God has been entreating men for Christ's sake to be reconciled. And when a suitable hymn at the close has been announced —as the one selected by your correspondent—

> "O hasten, sinner, to return,
> And stay not for the morrow's sun,
> For fear thy lamp should fail to burn,
> Before the needful work is done,"

and the whole assembly have joined in the admonition, his sacred passions have been more strongly excited; so also have those of his fellow worshippers; and if "the effectual fervent prayer of a righteous man availeth much," can it be doubted that the commingling sympathies and tears of the worshipping throng, proceeding as from one heart, have been accepted in heaven, and ob-

tained a rich reward! Can any scene be more deeply impressive? The solemn discourse that was just delivered, the strikingly appropriate adaptation of the words, the poetic appeal to the imagination, the tender, united sympathy of a large assemblage of fellow immortals, all these become the channel through which the divine influence new models the sinner's heart, and so "falling down," "convinced of all, judged of all," "he will worship God, and report that God is among them of a truth," 1 Cor. xiv. 24. What a luxury is it to be *one* among the many thus favoured as the instrument in restoring the wanderers to the fold of the great Shepherd! O that men would not harden their hearts, and close their ears so as not to hear the voice of the charmers, charm they never so wisely!

There are other particulars in your correspondent's inquiry deserving of careful consideration; but it would occupy too many of your pages to attempt to explain them in this article. *Praise* is a delightful part of divine worship, but it is by no means the only part. To exclude from our songs a great variety of subjects bearing on devotion, because they are not direct addresses to the blessed God, in the form of praise, would be unscriptural and a sad privation to the church.

In public congregations there are unbelievers—thoughtless, worldly, sceptical, hostile to the gospel. Awakened souls, anxious to obtain salvation. Believers, in every stage of their pilgrimage, and every variety of Christian experience and attainment. For unbelievers who may come into our assemblies, our sacred songs are not prepared. They cannot worship aright remaining in an unconverted state. But for believers of every age, temperament, and condition, some feeble, others strong; some fervent, others lukewarm; some in the heat of battle, others about to lay aside their armour and enter into rest; who shall prepare songs in which all can join? As it appears to be the will of God that all these should join together in public worship, in prayer, intercession, thanksgiving, &c., &c., perhaps you or some friend will favour us with such remarks as may relieve this subject of some of the difficulties that have troubled serious minds, and to some of which your correspondent seems to allude.

I am, my dear brother,
Yours truly,
T. Morgan.

EDITORIAL POSTSCRIPT.

The excellent sermon addressed to Mr. Trotman, with which this number commences, and which has never before been published, is taken from a manuscript written by Dr. Ryland for Mr. Trotman's use, and transmitted to him by post. From his hands we received it; and it will be read perhaps with additional interest if we add that a few days ago—on the 18th of August—Mr. Trotman, who had been for some time incapacitated for active service, entered into rest.

In our Intelligence, the reader will find entire an Act of Parliament which received the royal assent a few weeks ago, and which will be apparently a more valuable boon to dissenters than any other that they have obtained since the General Registration. We refer to the Titles of Religious Congregations' Act, which was introduced into the House of Commons by Mr. Peto early in the session, and has gone through its various stages quietly and almost unnoticed by the public, but which will render unnecessary the enormous expense which has been heretofore incurred in the renewal of trust-deeds. Whenever a vacancy occurs, it may be filled up at a church meeting, properly summoned, and a stamped memorandum duly attested will answer every purpose. A letter from W. H. Watson, Esq., the solicitor to the Baptist Building Fund, which appears in our Correspondence, explains clearly the course of procedure. The dissenting public, and indeed the benevolent public at large, as the measure applies to school houses as well as to places of worship, are greatly indebted to Mr. Peto for the care and skill with which he has brought the undertaking to a successful issue.

It was mentioned in our last that during the absence of Mr. Russell, it is arranged that his congregation in Lewisham Road, Greenwich, should be supplied by Dr. Hoby. The doctor's address, we are requested to add, is now Blackheath Hill. The bronchial affection from which he was suffering some time ago, is now, we are happy to learn, entirely removed.

Too late for insertion, we have received details of difficulties encountered by our friends at Lee in their endeavours to secure a suitable place of worship. We are happy to find that at length an eligible piece of land has been obtained, and that they are about to commence operations vigorously. What has taken place will doubtless arouse their energies to increased exertion, and stimulate the zeal of others who take an interest in their affairs.

Some articles of information we generally consider to be more suitable for the second page of the wrapper than for any other part of the work; and an incident which took place recently leads us to observe that no one should think that he has read the Magazine unless he has perused that page—the page at the back of the table of contents.

THE MISSIONARY HERALD.

CALCUTTA.

SHEPPARD

INDIA.

CALCUTTA.

By the last mail we learn that the families, and especially the wives, of our missionary brethren in Calcutta, have been called to suffer much from sickness. Mrs. LESLIE has been very ill, Mrs. LEWIS confined to her couch from weakness, Mrs. PEARCE has suffered severely from overwhelming debility, while Mrs. WENGER has likewise been constrained from a painful affliction to remain in her room. Yet through God's mercy the brethren have enjoyed good health, and have been able to prosecute without interruption their varied labours.

The divine blessing has accompanied these labours. "On the last sabbath in May," says Mr. THOMAS, "I had the pleasure of baptizing five persons at Lal Bazar, and have some hope of baptizing more at the close of this month (June). Ere long I hope for the high delight of having to administer that sacred ordinance to one of my own children. Additions have also been made to several churches in the Mofussil, or country stations."

Mr. THOMAS also reports that the prospects at Sagor, where our brother PHILLIPS labours during the absence of Mr. MAKEPEACE, are encouraging, and that there are several candidates for baptism.

INTALLY.

Mr. GEORGE PEARCE, under date of May 31, 1850, supplies us with much interesting information of some recent converts to Christ, whom he has been permitted to welcome into the Saviour's fold from the dark realms of heathenism.

I have had it on my mind some time to send you a short account of three individuals whom I have received within a few months past into the Intally church, and who I hope have found mercy of the Lord. The progress of the Redeemer's cause in this land seems slow, very slow, when viewed in connexion with the overwhelming mass of the heathen population, yet when the moral degeneracy of that mass is considered, when the meaning of the apostle's description, "without God in the world," is brought home to the mind by a residence of many years among the heathen, and intimate intercourse with them, the heart finds relief, nay, occasions for joy, in the change from darkness to light, from pollution to purity, from thraldom to liberty, which we are permitted to witness from time to time in those who confess Christ. Such changes indicate the power and presence of God, and become pledges of more abundant grace in future.

Unwer Ali.

The first of the individuals above mentioned is a convert from Mohammedanism; his name is Unwer Ali. He is from Delhi, where brother Thomson resides, and seems to have got some knowledge of the gospel from him in that city. Mohammedanism hung, however, very loosely about him long before he professed Christianity. For some years he seems to have been almost a libertine both in principle and practice, as indeed many of the Mohammedans are. It was about six years ago that I first became acquainted with him, when he presented himself to me as an inquirer into the merits of Christianity. He resided on the mission premises here three or four months, but his conduct did not inspire me with much confidence in him. He became anxious at length to marry some one of our Christian women, but finding that I was not disposed to promote his wish speedily, he took offence, and left us very abruptly. We did not see him again for upwards of two years, when one sabbath morning he presented himself again at the chapel, as he did once again three or four months afterwards. On these occasions he told us that he resided at Moorshedabad, and had come to Calcutta only on business. He said he still had a respect for the gospel. He probably had, but it did not then much influence his conduct, for he had married a Musselman woman, and had returned to the profession of Mohammedanism, and to many evil practices in consequence. It is now more than a

year that he came again to see me, and asked me to baptize him.

Desires to be a Christian.

He had, he said, gone back into sin after leaving Intally, but he found that he could not be happy any longer in Mohammedanism, and had therefore left Moorshedabad altogether, and brought his wife with him, and that his earnest desire was to be received among Christians. I gave him very little encouragement, and told him that in the recollection of his former conduct he could not expect me to put much faith in his present statement. Having taken lodgings at some little distance from Intally, he began to attend regularly at the chapel, and cultivate acquaintance with our people. After a few sabbaths, he brought his wife to the chapel, and to see Mrs. Pearce. By degrees, my intercourse with him increased, his demeanour operating favourably upon my mind.

His conversion.

After a month or two it appeared to us all that his whole deportment was very different to what it had been at our first acquaintance. His pride seemed to have quite disappeared, and meekness and gentleness had taken its place. He made no scruple now of avowing before his countrymen his change of religion, and his faith in Jesus as the Son of God. His confessions of sin were full and fervent, and his attention to all the means of grace most regular, and apparently earnest. In this way he went on for three or four months, when he earnestly applied for baptism, and was at length accepted.

Opposition from his wife.

Our decision on this subject was induced at an earlier period than it would have been in consequence of his demeanour towards his wife, who soon after their arrival in Calcutta, on finding what his intentions were, began to manifest a good deal of opposition. She hoped at first, as she afterwards confessed, to turn him from his purpose, but at length, being convinced that there was no hope of that, her opposition became most decided and violent. She refused to eat with him, and took her meals apart; insisted on having a bill of divorce, and on being sent back to her parents. In her anger she would bitterly reproach him for his new faith in abusive and horrid language, a practice in which the people of this country, and particularly the women, are renowned adepts. She would also leave the house, and go wandering about the city he knew not whither.

His endurance.

The poor man bore all this with astonishing patience, astonishing I say, for there is nothing so difficult for a native to bear as abuse, and in nine cases out of ten such a woman would have got a sound beating for her conduct. Unwer Ali returned nothing but silence for her noise, and soft words for hard ones. He again and again called in the Christian brethren to try and pacify his wife, and when she ran away would go and seek her. Once or twice I went myself, and endeavoured to allay her enmity and violence, by assuring her that if she would stay with her husband no force should be used to induce her to give up Mohammedanism, or to prevent her practising its rites if she wished, but it was all in vain, and she at length finally took her departure for Moorshedabad. Through all this trying business no blame in any way seems to attach to the convert. Two Christian families, members of the church, lived near him, and saw the whole of the matter. These speak most highly of his conduct as becoming a Christian. The matter, too, was carefully investigated at a church meeting, and where all seemed highly satisfied with his whole temper and conduct. One thing particularly was proved, that he had done everything in his power to induce his wife to remain, and that no blame attached to him for her leaving. Nothing more has been heard of the woman.

His Christian profession.

Since his baptism Unwer Ali has walked consistently with his Christian profession, and is much respected. He is a man that has mixed with the upper classes of society, is naturally intelligent, and has received a good education, being well acquainted with the Bebhoo, and tolerably so with the Persian language, and since he has been with me he has made good progress in Bengali, both in speaking and reading it. I am happy to say that brother Thomas has given him employment as a moonshee, or a corrector of proofs in the printing office, and he is in consequence getting a comfortable livelihood. With respect to his knowledge and faith, it is, I trust, in good conformity with the gospel scheme. His views and confession of the godhead of Christ, and his work as Mediator, and of himself as a sinner and needing salvation, are very satisfactory. He is therefore, I trust, a brand plucked from the burning—one rescued from the very depths of Satan, and it is marvellous in our eyes. Pray for him, that he may run well to the end.

A young Hindoo pilgrim.

Another case is that of a Hindoo youth of good family, and of the writer caste, for which I cannot help adoring and thanking God. He too has been saved from a condition of great error and pollution. From the age of fourteen to about twenty, his days were spent in wandering over the country in company with some elder relatives, visiting

the shrines of famous Hindoo gods—at Guya, Benares, Muttra, and even as far as the north-western extremity of India. In these wanderings he got nothing but evil. The more he visited the shrines of the gods, the greater distance did he go from all that is true and good. Legend upon legend occupied and darkened his mind. Being under no control, his habits became most loose, and probably dissolute.

Impurity of Hindooism.

Frequenters of Hindoo temples must not be supposed to be a whit more pure than they are reported to have been by writers of antiquity. India presents the same scenes as did Babylon and Egypt, and other renowned idolatrous countries of old, and the training of this young man was no worse than that of millions of his own class, a training which brings the soul into a state from which the arm of the Almighty alone can rescue it.

First thoughts.

Missionary experience will prove, I think, that in many cases of conversion, the Spirit of the Lord may be traced upon the heart before the soul is made acquainted with Christ, or even with his word. This young man tells me that the first serious thoughts he remembers to have had was occasioned by the wretched conduct of a brahmin in charge of an idol temple at Benares. The thought flashed across his mind on hearing the wicked assertions of the brahmin: Does perfection consist in visiting such abominable places as these, or in doing the things which these men countenance, and even recommend? For the object in visiting holy places in heathen lands is the attainment of perfection. What perfection means, however, the great mass of the Hindoos have not the most distant idea. Still that it should be something totally different from or opposed to that which is called virtue among men, did startle this young man's mind. The impression never wore off, and the consequence was the conviction ere long that all the five or six years spent in visiting the holy places of India had been useless.

Silent influence of missionaries.

It is scarcely possible for persons who travel not to fall in with missionaries or their books, and to learn in consequence that another system of religion, and totally opposed to Hindooism, claims their regard. By the multitude it is unheeded, but when once doubts or dissatisfaction toward Hindooism are really felt, it is not unfrequently the case that the inquiry arises, "What is Christianity, I should like to know?" and then it is that our books are read with real interest. So it was with this youth. He had seen the missionaries, and heard them, but gave no heed until the reflection flashed across his mind, as I have said, and destroyed his confidence in Hindoo temples, and gods, and brahmins: for on coming to Bengal, to his village home, which is not far from Lackyantipur, he received a copy of Luke's gospel at a market near there, at the hands of one of our village preachers, and he read it too with great interest, and in a most wonderful way comprehended its meaning too, and felt this is the truth, and the way to perfection.

Effects of reading the gospel.

Within a few days after reading the book, he determined to go in quest of the preacher who had given him the gospel, which he did; but not finding him at home, he turned his steps towards a station of the missionaries of the Propagation Society, where he took up his abode, and remained with the catechist in charge a few weeks; but finding that the conduct of the people at the station did not correspond with the precepts of the gospel, he left the place, and came to Intally, being conducted hither by the village preacher whom he had sought at the first, and here he has remained ever since, learning, believing, and practising the truth he has found.

Conflicts and peace.

He fought with many symptoms of weakness, the effects of superstition upon his mind, but the Lord has graciously upheld him, and his strength has since greatly increased, and is evidently increasing. He is now married, and seems happy and settled, and the Lord has been very gracious to him in bringing [to reside with him his grandmother, a very nice old lady, who, on hearing of the baptism of this her grandson, felt an irresistible desire to come and live with him, and be a Christian too. She is a sensible, prudent, well-behaved woman, and is a favourite with us all. She has many children and grandchildren, and some of them rich people, yet she left all to come and cast her lot with us. She too has been baptized, but the particulars of her Christian experience I must defer for want of room to a future opportunity. Thus one stone is added to another, and the temple is slowly rising. Blessed be the Lord for his goodness. He is sharing with us in the workmanship of his Spirit, but in a way that requires faith and patience on the part of his servants.

NARSIGDACHOKE AND DUM DUM.

Our brother LEWIS, amid much domestic affliction, is permitted to see the work of the Lord prospering in his hands, and to tell of the grace of God in the conversion of sinners, and their union with the Lord's people. Other circumstances also afford encouragement to our beloved brother in his work. Under date of June 3rd, he says:—

Baptisms.

Since I last wrote things have progressed favourably in the stations under my care. I am very happy to be able to speak of additions at Narsigdarchoke. On the 17th of February I had the pleasure of baptizing one female there, and on the 21st of April three persons, two women and a man advanced in years. Of all these we are able to cherish a very pleasing confidence that they are the subjects of divine grace. They had been nominal Christians for years, but of late a change has been observable in the conduct of them all. We have still a few at Narsigdarchoke who are desirous of baptism, but in regard to these, doubts as to their Christian character remain to be cleared up. Oh, that the Lord would pour down upon us his Spirit, that we may witness amongst this people a wide-spread awakening and a hearty seeking after salvation. Our Christian community in the villages, of which Narsigdarchoke is the centre, is every now and then increased by an individual or a family abandoning caste, and joining us. In many instances in which this takes place, I have been unable to trace the step to any adequate religious motive. Our people have lived down much of the opposition which was made to them. They are free from the yoke of the brahmins, and I suppose their mere social position is regarded by some of their poor neighbours as desirable. This is so far well. Such persons join our congregations and submit to our instructions, and frequently are brought to experience spiritual influences, which they looked not for. Meanwhile no premium is given to any who join us. Indeed, we have nothing to offer them of a worldly nature except mere kindness and sympathy, upon which the shrewd, money loving Hindoo would not set a very high valuation.

Dum Dum.

At Dum Dum we are still suffering from the fewness of the European troops now there. Yet even now there are a few men who find it very good to meet not only in the public congregations, but the more private meetings for prayer, and much Christian affection and zeal are manifested. I have been much encouraged by the aid which has been afforded me in my endeavours to repair the chapel buildings. We estimated the cost at 150 rupees. I sent an appeal to six pious officers only, but I have received in reply 240 rupees, while ten rupees more were raised by a few private soldiers. This has enabled us to do more than we intended, and our repairs will now cost 200 rupees, while fifty rupees remain either for the church funds or the mission, as the donor may direct. We have repaired the buildings so thoroughly, that I hope it will be very long ere any further outlay will be required.

Translations.

Our edition of the Persian Testament, which I am carrying through the press, has advanced to the middle of the eleventh chapter of John. The Hindostani Testament has advanced to the eleventh chapter of Luke. Of the revision of the Bengali bible, and other works, you will be more appropriately informed by brethren Wenger and Leslie.

DELHI.

While some are being added to the church from the dense masses of idolators and enemies to God by wicked works, others, called in past years by the grace of God to consecrate themselves to Christ are removed to the church triumphant in heaven. Many from among the converts in India have borne their dying testimony to the power of the gospel, and after a lengthened period of good service in the cause of their Master, have put off untarnished the robes of their Christian profession, entering joyfully into the presence of their Lord. Mr. THOMPSON gives the following account of the decease and character of one of the native Christians connected with the church at Delhi.

A Christian Hindoo's death.

April 27th. Poor Devi Gir is no more, he was released from suffering at two o'clock this morning, after a severe illness of nine days, and generall ill health of near a month. His end was peace; and calm joy and firm faith in his Redeemer marked his departure, as also an habitually devotional frame of mind. The last act of his life was an act of prostration, as when he used to pray; and when praying, he departed, as we hope, to the presence of his Redeemer, in whom he trusted, of whom he implored forgiveness, and on whom he called in the words of a favourite hymn,

"Keep me, Lord Jesus, I've none but thee!"

We all visited him at ten o'clock last night, and he was quite sensible, recognized and named each, asking all to look on him with favour, and saluting every one. Even the medical gentleman, who kindly and assiduously attended him, was struck by his calm, happy, and devotional state of mind. I humbly hope and trust it is well with our departed brother, that he is now in that land the inhabitant of which shall not say, I am sick, and that having served his Redeemer and Master on earth nearly twenty years, he has experienced the fulfilment of that gracious declaration: "Where I am, there shall also my servant be;" and also found that as preparatory to his entrance on that blessedness, his gracious Saviour had come to him, to take him to himself.

His confession of Christ.

On referring to our church-book, I find the following entry on the day of his baptism: "1830, Nov. 28th, Lord's day. With pleasure we received into the church, Devi Gir, a Gossain, converted (I hope) to the faith of the gospel: and the whole European congregation repairing to the Kudsiya-baug Ghat, I baptized him after solemn worship in English and Hindustani. O my Lord, deign in mercy to preserve him in the faith and keep him unto life eternal, for thy name's sake. Amen! On the following sabbath Devi Gir was admitted to communion."

Devi Gir, in the early part of his career, composed a number of Hindi tracts, which I had printed for him, and they obtained an extensive circulation. He also composed in Hindi verse, after the manner of the Ramayun, the whole of the New Testament. Recently, he went a second time over the gospels; and the MS. is a monument of his faith in the Redeemer, and labour of love for his name. Two things I cannot but mention with reference to our dear departed brother in his last affliction, viz., the total absence of all worldly feeling, and a chastened, subdued spirit, that never showed impatience or gave utterance to a single murmur, during the whole period of his severe suffering: all was calm, submissive, resigned; and the name of his dear Lord and Saviour was frequently on his lips, either in ejaculatory prayer, or in quoting a hymn, or the divine word on which he rested.

MONGHIR.

We conclude from page 101 of the July Herald, the journal of the native brethren Nainsukh and Sudeen.

Wednesday, 23rd. In the after part of the day we arrived at a village called Dumrao: here we put up our tent, and went in the evening and preached to the village people, who came to hear in great numbers.

Ambarpur.

Thursday, 24th. Early in the morning more than two hundred pilgrims, on their way to Parasnath, arrived at this place. We preached to them, and distributed a few books among them. Many of the village people also came, and listened very well while we were preaching. After speaking to these people we came on to Ambarpur; here we preached to about a hundred persons, chokidars (watchmen) and others, assembled at the thana (police station). We afterwards went into the bazar, and preached to the shopkeepers.

Friday, 25th. This is market-day at Ambarpur. We have had opportunities of preaching the word in several situations, in each of which we had not less than a hundred hearers. No one offered to hinder or annoy us; all were silent, and listened with attention and pleasure.

Idols destroyed.

Saturday, 26th. We have been journeying all to-day, and have with difficulty reached Banka. We have found a great quantity of sand in the road, and as our oxen are not strong, it was with much trouble that we got the gari along, on which account we are all tired.

Sunday, 27th. We have spent the sabbath

in speaking the word of life to the people of this village, Banka, and in prayer.

Monday, 28*th*. We came to Jitiapur. Here we conversed with some of the village people, and when they would no longer remain to listen, we went into the houses of some people of the Dom caste (the lowest caste), and spoke to them about Christ. They said, "Yes, we think Jesus Christ is true." Then, we inquired, "Do you think that the idols in your house are all false?" They said, "Yes." "Then shall we break them to pieces?" "If it be your pleasure, do so." I then broke to pieces one of the images with my shoe. The woman appeared grieved, but the husband said, "I will go to Monghir, and then I shall be able to learn in a proper manner the truths of Christianity."

Tuesday, 29*th*. As we proceeded on the road, we conversed with many pilgrims journeying the same way, and in the evening we stopped at Jaipur.

Wednesday, 30*th*. We put up our tent in a small village to-day, where the people were very friendly. Some of them came and sat near our tent till quite late in the evening, listening with pleasure to our discourse. On going away they said, "We will come again when you have worship," but as they did not come, it is probable that some of their friends said something to frighten them.

Baijnath.

Thursday, 31*st*. To-day we arrived at Baijnath, and put up our little tent on the side of the road in front of the temple. In a short time the people began to collect about our tent, and we were engaged without intermission until the evening in conversing with the crowds that came.

Friday, February 1*st*. We were engaged from early morning until evening in conversing with those who came to our tent, who were chiefly people from the west.

On the 2nd, 3rd, 4th, and 5th, we were incessantly engaged all day long in preaching and conversing to the crowds of people in the mela. It is impossible to remember a tithe of our conversations, and we had no leisure, and were too tired, to record any thing. The people were anxious to hear, and there would have been abundance of work for many more brethren, had they been with us.

The mela.

Wednesday, 6*th*. To-day the mela was greatly increased by the arrival of large crowds of people. The noise and confusion became so great about our tent, that we thought it better to go to other more quiet places and preach, which we did. We found a vast number of people who came from a great distance; some from Rewah, Bundelkund, Bhopal, Udaipur, and Jaipur. Many of these people had never heard the gospel before: they listened on this occasion with great interest, and very gladly received books from us.

Thursday, 7*th*. The noise and confusion having become very great, and the people very unsettled, in consequence of the large parties constantly going and coming, we were unable to speak with any comfort to ourselves or advantage to our hearers, we therefore judged it best to leave the mela to-day. In the evening we came to the village of Jaipur, where we held conversation with a number of pilgrims.

The Pundit.

Friday, 8*th*. As we proceeded along the road we held conversation with our fellow travellers. Near noon, being weary, we sat down under a tree by the wayside. While sitting there, what should we see but a pundit, accompanied by several of his scholars, coming along the road. On approaching near to us, we heard the pundit telling his disciples that a new sect had arisen, the people of which are called Khrist-an (Christian). "These people," said he, "pay no regard to pilgrimages, fastings, and the like, and I think that the tenets of their religion are good; I have a good opinion of them." On hearing this, we called out to him, "Sir, the people of whom you speak are sitting here; come and see for yourself: we shall be happy to converse with you." He came to us, and after conversing together for some time, we gave him a book. He left us, seemingly much pleased. Proceeding on our way, we had some conversation with a number of pilgrims on the folly and sin of pilgrimages. They admitted what we said to be true, but as they had come so far, they would not return, for their friends at home would be much displeased with them if they did, but should they be spared to accomplish this pilgrimage, and to return home, then they would take care never to undertake another pilgrimage as long as they lived.

On the 12th we reached Bhagulpore, but as our provisions were expended, and we had no money to purchase more, we did not remain.

On the 14th we arrived at Monghir, having been absent just a month. Through mercy we have been permitted to return in safety, and to find all well at home. May the Lord bless his word, which in much weakness we have spoken.

BRITTANY.

MORLAIX.

Under the date of August 16, 1850, our brother, Mr. JENKINS, gives the following interesting examples of the power of Divine grace, and of the progress of the work in which he is engaged.

Baptisms.

Last sabbath we had the privilege of receiving two Bretons by baptism. One is Georget, from Belle Isle, who has been employed some time as a colporteur in selling the scriptures. He has made much progress in the knowledge of the word of God, and we have reason to believe it has produced on his heart and life its saving and sanctifying influences. The other person baptized is an aged female, seventy-one years of age, who has been a regular hearer at our place of worship since its opening. She lost her parents when young, and so was exposed to the temptations and trials of the world. I have heard her many a time compare herself to the prodigal son, but she considers her case more aggravated than his, as he returned to his father when young, while she returns in her old age, at the eleventh hour. We trust the Lord will grant these friends grace to persevere faithfully unto the end. The ordinance was administered in the river behind our chapel.

Inquirers.

Among others, there were present two truly interesting women, who had come from three leagues in the country in order to enjoy the opportunity of hearing the gospel, and to witness the administration of baptism on sabbath morning. They are much enlightened by the doctrine of Christ, are convinced of the principal errors of the church of Rome, find no rest within her pale, believe only the word of God, and feel a growing desire to leave the Romish church to join those who submit themselves to the teaching of the bible alone. Though there are considerable difficulties in their way, yet we are confident they will not be able to remain long without obeying the Lord.

A colporteur engaged.

I have just received a letter from a Mr. Humbert, who is a very good, pious man, and has been a bible colporteur for thirteen years, which calling he has been obliged to give up on account of its affecting his health. He now offers us his services. I have thought we had better engage him as a colporteur and bible reader for six months, on the funds of the Liverpool Society, and then, after a trial for that time, consider the question of his permanent stay here. I have written to him to this effect. He will suit very well instead of Dussauze.

Encouragement and opposition.

One of our Breton colporteurs still labours in the department of the Côtes-du-Nord, and meets with some encouragement. The other day a miller bought a Testament of him, and helped him to sell four others. Moreover he advised him to return to that neighbourhood, assuring him he would sell a dozen more Testaments there.

I am sorry that the prefect of the Finisterre continues to refuse granting authorisation to sell the scriptures in the department. He appeared once favourably disposed, but has granted nothing. We intend taking steps soon to bring this violation of religious liberty before the influential friends of this sacred right in France, for the purpose of making an effort to remove the present difficulties.

HOME PROCEEDINGS.

THE DEPUTATION TO INDIA.

The brethren, Revs. J. RUSSELL and J. LEECHMAN, the deputation appointed to visit our Mission in India, sailed for the overland route on the 20th August. We commend them and their important errand to the prayers of the churches, and to the sympathies of the friends of the Society.

That errand embraces the investigation of many very weighty questions which in its results may affect the whole of the Society's operations in India for years

to come. The condition, prospects, and usefulness of that valuable establishment, the Printing Press at Calcutta, both in its commercial and religious aspect, will have their most anxious attention. It has already been the means of issuing nearly a million portions of God's word, besides religious tracts, in very large numbers, adapted to influence the Hindoo mind. It is desirable that it should become, if possible, of still greater service to the cause of our Redeemer, and afford in future years larger facilities for the publication of a native Christian literature.

The deputation will assure our missionary brethren of the hearty and affectionate sympathy with which they and their labours are regarded at home; will visit, as far as practicable, the various stations, examine into their spiritual condition, and make themselves thoroughly acquainted with the results of prolonged years of prayer and labour. The value of the plans of evangelization adopted by the brethren, with their comparative efficiency, will demand their serious consideration, and from their inquiries we anticipate many valuable suggestions will arise, what to avoid and what to do, to render more effective the future operations of the Society.

Another subject of investigation will be the situation and relative importance of the stations occupied by our missionaries. Many of the stations are separated from each other by wide distances, or geographical obstructions, so as to render communication difficult, and often to leave a brother to labour on alone for years without assistance. Some stations may perhaps have to be abandoned, and the mission strength concentrated on the more populous and accessible districts.

The questions, too, of training up native converts not only as teachers, but as pastors, what sort of training they should have, and where, and how it is to be carried on, are of prime importance, and with deep solicitude on the part of the Committee, are commended to the special attention of our brethren.

Such is, in brief, the nature of the work our brethren RUSSELL and LEECHMAN have undertaken to perform, one in which we trust they will enjoy the especial aid of the Spirit of God, and for its accomplishment be endued with wisdom from on high.

On the evening of Tuesday, the 13th of last month, a valedictory and devotional service was held in the Library of the Mission House to commend our brethren to God's blessing and care during their protracted absence from their native land, and from the affectionate people of their respective pastoral charges, who have so kindly and willingly surrendered them to the wishes of the Society. Of this interesting meeting we present to our readers the following full report.

The Rev. Dr. STEANE occupied the chair, and commenced the proceedings of the evening by stating the object of the meeting, remarking that they were met to take an affectionate leave of their two brethren, the Rev. John Russell and the Rev. John Leechman, who had been deputed by the Committee of the Baptist Missionary Society to visit their missionary stations in the East Indies. They were, however, not only met to express their sympathy with those brethren in the great work to which they had been called, but also to commend them, in special and devout prayer, to the providence and grace of God, that he would carry them forth and bring them back again in safety, and give them the grace, wisdom, and strength so essentially necessary for the discharge of their onerous duties. This being the object of the meeting, they would at once perceive that its character must be chiefly devotional; but, in addition to singing, reading the scriptures, and prayer, the two brethren who were about to depart for India would each briefly address the assembly.

An appropriate hymn having been sung,

The Rev. J. EDWARDS of Nottingham engaged in prayer.

The CHAIRMAN then read part of the eleventh chapter of the Acts, and called upon

Mr. RUSSELL, who said, that it was with no ordinary feelings that he stood before that assembly, to speak a few parting words. He

felt deeply the responsibility resting upon him in the work to which he had been appointed. When the request was made to him in the first instance, to go out to India as one of a Deputation from the parent Society, to visit their mission stations, he certainly shrank from it. He felt that the ties of home were too many, too dear, and too powerful to break through; but, after deliberating upon, and prayerfully considering the matter, he could but conclude that it was a call from God, and therefore did not feel justified in refusing to comply. While he knew that in the voyage they were about to undertake there would be some things unpleasant, and perhaps distressing, he knew, also, that there would be many gratifications connected with it; and he trusted that it might be the means of strengthening the hands of the missionaries, and furthering the missionary cause in that part of the world to which their hearts clung with so many pleasant and delightful emotions. It was a source of great satisfaction to his own soul that so many brethren had met together to pray for the safety and success of the Deputation, for he felt most keenly his own incapacity for a full and right discharge of the duties entrusted to him. While asking their prayers for himself and his colleague, he would also ask them to pray very earnestly for the country which they were about to visit. While they had already done much for India, he thought all would be disposed to admit that, as a denomination, as individuals, and as Christians, they had not done enough; and he devoutly hoped, and earnestly prayed, that the fact of himself and his brother going out to India would lead many to ponder the wants and claims of that vast country, and resolve to do more than they ever had yet done on its behalf. He would now say farewell, and if they never met again on earth, he hoped and trusted that they should meet in the presence of their heavenly Father, where there is "fulness of joy and pleasures for evermore."

The Rev. CHARLES STOVEL then engaged in prayer: and part of the thirteenth chapter of the Acts having been read,

Mr. LEECHMAN addressed the meeting. He felt the responsibility of the work which he had been requested to undertake, and that by such a request an honour had been conferred upon him of which he was altogether unworthy. Yet he blessed God that he was called to such a service. In former years he had been wholly devoted to the missionary work; and some of the happiest years of his life had been spent in foreign service. If the health of his beloved partner had permitted, he would have lived and died a missionary. It would be to him a source of much gratification to visit those brethren with whom he had laboured in the days that were past, and he trusted that much good would result from the course which the Committee had thought wise to adopt. Most cordially did he thank his brethren and sisters for their sympathies and prayers, and trusted that their prayers would be heard and answered on behalf of the deputation, and those also whom they were about to visit; but if it should please their heavenly Father to take them away to their rest, and not permit them to return to their native land, they would have the sweet consolation of knowing that they had died in the path of duty; and he trusted that they should be enabled, in some degree, to imitate the apostle when he said, "None of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The Rev. C. M. BIRRELL having prayed, part of the first chapter of Romans was read; after which

The Rev. DR. STEANE remarked, that from those portions of holy scripture which had been read, it was easy to see that the method which had been adopted on the present occasion was in perfect harmony with the practices of the early and apostolic church. From the first passage that had been read, they had seen that when the tidings reached the church at Jerusalem, that by the preaching of those who had been scattered abroad on the persecution of Stephen, many in different parts had been led to embrace the faith of the gospel, they immediately deemed it wise and becoming to send one of the brethren, a man of whom it is testified that he was "full of wisdom and of the Holy Ghost, and of faith," to confirm those new converts in the grace of God. When Barnabas came to Antioch, and saw the nature of the work which, through the power of the Holy Ghost had been commenced, and was there going on, he found it too great for his own unaided efforts to undertake and compass; he therefore left Antioch for a time, and went in search of Saul, and when he had found him he brought him to Antioch, that he might help in the same work; and for twelve months they continued to preach the gospel, confirming the faith of those that believed. In the second instance they saw how that very same church at Antioch sent forth the same two brethren on a similar mission to the Gentile churches; that in like manner, where the gospel of Christ had already been preached in different parts of the Gentile world, they should confirm and strengthen the converts, and extend the gospel by the counsels, admonitions, and encouragements which they should give to the newly planted churches with their pastors. He believed, that by adopting the present course, therefore, the Committee were acting in the spirit of the conduct of the early

church on those two occasions, and were following their example as nearly as might be, allowing for altered circumstances, by sending forth their two beloved brethren to visit the churches which had, by the grace and providence of God, been planted on the plains of India by their beloved missionary brethren. Then, in the third passage which had been read from the Epistle of Paul to the church at Rome, the two brethren themselves would gather what was mainly the object they were to have in view in this errand on which they were sent. They were to go forth to India as the apostle was desirous to go to Rome, that they may impart unto the brethren there "some spiritual gift,"—understanding the phrase, of course not with any reference to miraculous endowments which inspired men could impart, but in the ordinary, yet still more important sense, the grace of the Holy Spirit, which is given in the communion of saints, "to the end," as the apostle says, that "ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." This was the end, generally speaking, that the Committee had in view, and which the brethren themselves had in view, in the important mission which had devolved upon them. They had now been commended to God in solemn prayer; and he could assure them that, during their absence, they would be borne upon the hearts of the brethren and sisters at home whenever they visited the throne of the heavenly grace. In taking leave of them he would not presume to give them counsel, as one of themselves had expressed it, because he was persuaded, and he was sure that all the Committee were persuaded, too, that this important work which these brethren had undertaken at their request, had received from them deliberate and prayerful consideration; and that it had been presented to their minds under the various aspects in which it could not fail to strike thoughtful and prayerful men, such as they are known to be, and ministers of the gospel of the Son of God. The brethren had already received from the Committee who sent them forth all the instructions necessary for the discharge of the several functions of their office. All that remained, therefore, for him now to do was affectionately to take leave of them in the name of the assembled brethren. Turning to Mr. Russell and Mr. Leechman, the Doctor continued: We thank God who has inclined your hearts to comply with the request which was put before you. We can easily understand what were the difficulties with which the request was surrounded in the case of each of you, and we know also that other brethren had felt these difficulties insuperable. At last, as we can but believe, by the direction of our heavenly Father himself, we invited you, and his grace has inclined your hearts to accept the invitation. We repose great confidence in you,—in your patience, faith, zeal, wisdom, and love. Or rather, let me say—not retracting one word of what I have said, but only expressing the same sentiment in other language—we have great confidence in the Lord concerning you. Our confidence is in Him, that he who has called you to the work will give you all the qualifications which are requisite to perform it successfully. You will bear to our beloved brethren, the missionaries of the churches, and to the churches themselves, the affectionate loving-kindness of the churches and pastors at home, and you will assure them that their faith is not only spoken of in this country, but throughout the world. You will assure them of the holy jealousy with which we watch over them in the Lord, and regard them in some sort as daughters of our own churches,—offsprings of the churches of the saints planted first in this country, and then sending forth into that far distant land those missionaries who there preach the gospel of the Son of God, and where those also who are born again are brought into holy fellowship with the Son of God. Dear brethren, admonish, strengthen, encourage them, by your sympathies, prayers, and counsels; by your holy speech and consistent walk and deportment amongst them commend yourselves unto them and the gospel which you profess. Let our brethren, the missionaries, be assured by you, how unceasingly, in our private and in our public prayers, we bear them upon hearts, seeking for them all needful grace and strength to carry on the work in which they are engaged. Whatever may be the trials and dangers you will have to endure, they are, at present, altogether hidden from us; but our hearts are not anxious in relation to these matters, any more than you have told us are your own hearts surcharged with care on account of them. The providence of God will watch over you to preserve you from danger. Or if, in his all-wise providence, he should see fit to remove you from the earth, so that you return not to your country, your beloved families, and to us who love you so much, he who calls you from the plains of India, rather than from your native land, will give you a speedy access to glory! For you to be absent from the body would be to be present with the Lord. But we send you forth in the name of the Lord, without any dark forebodings. We do that which we believe to be right; and we commend you to Him "who is able to build you up, and to give you an inheritance among all them who are sanctified." We do indulge the hope that we shall, at least some of us, live to welcome you back, and hear from your lips of the great things which God is doing for his dear Son in that distant part of the world. If it should be so, we shall unite in thanksgiving

to the Father of all mercies for all the loving-kindness which he will have shown to you, and for the answers which he will then have granted to these our prayers. Go forth then, dear brethren, carrying with you the confidence of the churches, and the love of your fellow labourers. Be assured of our constant sympathy and prayers, that the Lord may guide and keep you in all your ways, and bring you back to us "in the fulness of the blessing of the gospel of Christ." Let me give each of you the right hand of fellowship, while, in the name of the friends, I bid you an affectionate farewell.

Mr. RUSSELL having returned thanks for the kind and encouraging address of Dr. Steane, a hymn was sung, the benediction pronounced, and the meeting separated.

Previous to their departure, our brethren took part in a public missionary meeting at Southampton, held by the friends of the London Missionary Society on Monday evening the 19th, and on the following morning sailed in the "Ripon" steam-ship for their destination.

On the same day, the 20th, other beloved friends, more or less connected with our mission, left London to embark at Portsmouth in the "Marlborough" for Calcutta, by way of the Cape of Good Hope. The party consisted of Mrs. YATES and the two daughters of our highly esteemed but deceased brother Dr. YATES, Mrs. PENNEY and her three children, and Mrs. BISS and Mrs. SYKES, with their respective families. Our friends will follow them in their kind recollections and prayers.

The fears of the Committee are much excited as to the safety of our esteemed brother Mr. DAWSON and his family, from Ceylon. They sailed from that island in February, and have not yet been heard of. The report given in the Herald of July was not confirmed. It is understood that the "City of London," in which they sailed, encountered three severe hurricanes in the latitude of the Cape. She outrode the first two; but has not since the third been heard of. Our all-merciful Father is often better to us than our fears; and we would encourage our faint hopes to look for a gracious deliverance.

The condition of the African Mission has occasioned much anxious deliberation. The extent of our operations on the continent, and the best mode of carrying on this important station are yet under discussion. Meanwhile the Committee are striving to obtain an early passage for Mr. SAKER to that scene of sorrow and desolation.

Our friends will regret to hear that the health of our dear brother TINSON of Calabar is reported as rapidly failing, and that it is anticipated that ere long that important Institution will be deprived of his efficient services.

Since our last issue various missionary meetings have been held throughout the country, the far larger part of which afford encouraging indications of the presence and revived energy of a missionary spirit in the churches. Mr. TRESTRAIL has been engaged during the month in visiting Cornwall. Mr. UNDERHILL has been present, with the Rev. E. CAREY, at Spencer Place missionary meeting. The East and North Riding services commenced on the 25th August, Mr. UNDERHILL and Rev. J. NEW of Birmingham forming the deputation. Our brother CLARKE has been actively engaged in South Wales; while Mr. MAKEPEACE, whose health is much improved, has visited Oxfordshire, and taken part in the meetings at Birmingham. We are happy to hear of the increased energy of the Birmingham Auxiliary, whose intention it is to raise an annual sum, in addition to their former contributions, sufficient to support another missionary in Northern India. The Rev. D. WASSELL of Bath is closing the month by advancing the mission cause in Glamorganshire.

The Committee have received with grateful feelings of pleasure the following encouraging and consolatory letter from the church at Rochdale. Such expressions of sympathy and interest in their often difficult circumstances and trials, are calculated to cheer their minds and to strengthen their faith, and at the same time afford most pleasing indication that their difficulties are appreciated and brought frequently before the throne of the heavenly grace, by the churches of Christ on whose behalf they strive to carry forward the kingdom of the Lord and Saviour.

The church of Christ, of the Baptist denomination, assembling in West Street, Rochdale, to the Officers and Committee of the Baptist Missionary Society.

Honoured and beloved fathers and brethren,

Permit us, in the hope of cheering your minds, and with the design of sharing your burdens, to address to you a few lines.

In the providence of our exalted Saviour, you have recently been placed in circumstances afflictive to the heart, and perplexing to the judgment. By a series of calamitous events you have been deprived of numerous agents of eminent excellence, both as it respects Christian character and mental endowments. In rapid succession, and within little more than twelve months, brethren Makepeace of Sagor and Dawson of Ceylon, have been driven from their respective spheres of labour by disease, while Messrs. Davies of Ceylon, Merrick and Newbegin of Western Africa, and still more recently Mrs. Small of Benares, have been smitten by the hand of death, and removed from their toils to their reward. These several losses have been rendered still more distressing by your inability, from want of pecuniary means, to supply the vacancies created. Events so sudden, so painful, and so mysterious, cannot have occurred without filling you with distress, if not with dismay.

Under these circumstances, we beg to assure you, honoured brethren, of our tenderest Christian sympathy. We share in your sorrows and anxieties. We mingle our tears with yours over the memories of those who, as "messengers of the churches," nobly sacrificed the endearments of home, braved inhospitable climes, and in the midst of labours and successes "fell upon their high places."

But we would also bow, with you, in profound submission to the will of the supreme and wise Disposer of all things. We devoutly acknowledge his goodness in raising up the self-consecrated band; nor would we dispute his right to dispense with their services as he sees meet. He thus teaches us our entire dependence on himself, and the necessity we are under of daily looking to him. May we have grace, when all things seem to be against us, to honour him by the simplicity and prayerfulness of our confidence in his faithfulness and all-sufficiency. Let us then, in our weakness, connect ourselves with him, and our expectation shall not be cut off. He may permit our "patient continuance in well-doing," our professed devotedness to the interests of his kingdom, our stedfast endurance of hardness, to be tested and proved; but he will not disappoint our hopes, nor suffer us to fail of our reward.

Honoured and beloved brethren! these are not times for fainting, however distressful they may be to our feelings, or trying to our principles. They rather summon to higher and more entire consecration on our part; to increased purity of motive, frequency and earnestness of prayer, and energy of action. They call for more humility and self-denial; for greater watchfulness over our spirits; for a more devout consideration of the Saviour's claims, of our own obligations, and of the world's necessities. May we be enabled to be faithful and unyielding in this the season of trial, that thus we may be prepared for future enlargement.

Permit us, beloved brethren, in conclusion, to remind you of the simple yet exalted piety of the unpretending yet indomitable energy and faith of the distinguished founders of that Society whose affairs you are honoured to conduct—of the long train of warm-hearted, self-denying, and heroic men and women who have consecrated their fine gifts and laborious attaintments to the service of the mission—of the incalculably precious results of the evangelic enterprise in the wide diffusion of intelligence and freedom, and especially in the salvation of souls and the formation of Christian churches—of the prayers which have been offered by the dead and the living, and which remain unanswered though not unforgotten—of the revealed purposes and manifold promises of a covenant God, recorded in his word, and all which are immutable as his own being—of the sorrows and agonies of Gethsemane and Calvary, which must be recompensed with corresponding triumphs and ever augmenting glories; and, as you summon these to recollection, let sadness give place to joy, doubt to confidence, and depression to holy activity. In contemplation of your responsibilities, we pray that you may be enabled to brace up your minds to the required point of fortitude and endurance, casting yourselves on the Divine fidelity and resources. And, how dark and mournful soever the present may

be, may you cheerfully commit yourselves to the future, in the spirit of the Psalmist, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." Thus, brethren, will you act worthily of the high trust confided to you, justify the hopes of the churches you represent, and win for yourselves the grateful admiration of posterity and the final plaudit of the Saviour.

And now, in the presence of that Saviour, we humbly and devoutly engage to give ourselves to more frequent and fervent prayer on your behalf, and, commending you to his rich and effectual benediction, remain,

Dear and honoured brethren,

With renewed assurances of tenderest sympathy, yours most sincerely and affectionately in the fellowship and service of the gospel,

(Signed on behalf of the whole,)

WILLIAM FITZ-ER BURCHELL, *Pastor.*

JOHN WILLIAMSON,
H. KELSALL,
R. HENRY,
WILLIAM LITTLEWOOD,
JAMES LITTLEWOOD,
} *Deacons.*

Given at our church meeting,

August 1, 1850.

POSTSCRIPT.

As we are going to press, the Indian mail has been delivered. We are happy and thankful to learn that the wives of our missionary brethren in Calcutta are all of them somewhat better. Our missionary intelligence is of a very encouraging character.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Christian, J. W.	April 29.
	CLARENCE	Newbegin, W.	March 28.
ASIA	BENARES	Heinig, H.	May 22.
	CALCUTTA	Lewis, C. B.	June 3.
		Thomas, J.	June 1 and 3.
		Do., & Denham, W. H.	May 30.
		Wenger, J.	June 1.
	COLOMBO	Allen, J.	May 11.
	INTALLY	Pearce, G.	May 31.
	SERAMPORE	Marshman, J. C.	June 3.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 1.
	NASSAU	Capern, H.	June 29, July 26.
BRITTANY	MORLAIX	Jenkins, J.	July 29, Aug. 16.
GERMANY	MAGDEBURG	Dannenberg, J. C. A.	August 16.
	OLVERSTEDT	Walther, H.	August 16.
JAMAICA	BROWN'S TOWN	Clark, J.	June 15, July 20.
	CALABAR	Tinson, J.	June 5, July 5 & 19.
	FALMOUTH	Gay, R.	July 6.
	GURNEY'S MOUNT	Armstrong, C.	June 18.
	HOBY TOWN	Henderson, J. E.	June 25.
	SPANISH TOWN	Norman, W. O.	
		Phillippo, J. M.	July 8.
	STURGE TOWN	Hodges, S.	June 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	July 8.
		Law, J.	June 20, July 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

J. J. Smith, Esq., Hamper Mills, for five reams of printing paper, for *Rev. A. Saker, Africa;*

Religious Tract Society, for twenty-four reams of printing paper, and books, value £5, for *the same;*

Girls' Sunday School, Denmark Place Chapel, Camberwell, for a parcel of children's clothing, for *the same;*

Miss Foster, Newcastle on Tyne, for a box of clothing, for *the same;*

Missionary Working Association, Hanley, for a box of clothing, for *Africa;*

Mr. F. Nicholson, Plymouth, for a parcel of newspapers;

Rev. Dr. Gray, Hastings, for a parcel of books, &c.;

Friends at Kimbolton, by Rev. S. Edger, for a parcel of useful articles, for *Rev. W. Littlewood, Bahamas;*

British and Foreign School Society, for a parcel of annual reports, for *the Missionaries of the Society;*

W. B. Gurney, Esq., the Rev. Dr. Steane and friends at Camberwell, for a quantity of books, for *the Jamaica Theological Institution.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1850.

	£	s.	d.
Annual Subscription.			
Darkin, Rev. C.	2	0	0
Donations.			
Allan, T. R., Esq.	10	0	0
Burls, Miss, for *Haiti Chapel*	1	0	0
Buxton, Sir R. N., Bart.	25	0	0
Cozens, Mrs., for *Haiti Chapel*	1	0	0
R. S.	1	1	0
H. K., for *Haiti Chapel*	10	0	0
Salter, Miss Elizabeth, late of Exeter, intended bequest, by the Executors	53	4	0
Smith, W. L., Esq., for *Haiti Chapel*	2	0	0
London and Middlesex Auxiliaries.			
Bloomsbury Chapel— Contributions	39	17	0
Devonshire Square	22	2	7
Hammersmith	11	17	9
Harlington— Overberg House Juvenile Association	1	0	0
John Street— Sunday School, for *Jubilee School, Colombo*	4	10	0
Poplar, Cotton Street— Sunday School, for *Hendella School, Ceylon*	6	0	0
Buckinghamshire.			
Olney— Collections	9	11	0
Contributions	9	15	0
Do., Sunday School	0	14	0
Princes Risborough— Collection	4	2	0
Contributions	6	8	0
Cambridgeshire.			
Caxton— Contributions, for *Dove*	0	16	7
Cornwall.			
Redruth— Anon.	1	1	0
Devonshire.			
Tavistock— Contributions	10	0	0
Do., for *Haiti School*	1	0	0
Gloucestershire.			
Kingswood— Contributions	2	0	0
Wotton under Edge— Rogers, Mr. John	1	0	0
Hampshire.			
Guernsey and Jersey, on account, by Rev. G. W. Fishbourne	15	0	0
Kent.			
Chatham, Enon Chapel— Contributions, Juvenile, additional	0	4	0
Dover, Salem Chapel— Ladies' Association, for *Haiti Chapel*	11	0	0
Eynsford— Contributions, for *type for Africa*	2	7	6
Do., Sunday School, for *do.*	0	12	6
Greenwich, Lewisham Road— Contributions, Juvenile	3	10	0
Sandhurst— Beaufoy, Mr. Charles, A.S., two years	2	0	0
Lancashire.			
Bootle— Collection, &c.	6	5	3
Liverpool— Contributions	3	13	6
Myrtle Street— Collection	28	10	8
Contributions, Juvenile, for *Rev. W. K. Rycroft's Schools, Bahamas*	10	0	0
Pembroke Chapel— Collection, Juvenile	3	13	1
Contributions	80	0	0
Proceeds of Tea Meeting	3	8	2
Birrell, Rev. C. M. for *Haiti*	10	0	0
Sabden, &c.— Proceeds of Lectures, on account, by Rev. C. Kirtland	10	0	0
Woodside— Collection, &c.	3	5	0
Northamptonshire.			
Clipstone— Collection	11	17	8
Contributions	3	4	4
Guilsborough— Sunday School, for *Dove*	1	3	4
Somersetshire.			
Bristol, on account, by Mr. George Thomas	19	10	6
Crewkerne— Collection	2	12	0
Contributions	0	12	6
Frome— Trotman, Rev. D., for *Haiti Chapel*	5	0	0
Staffordshire.			
Walsall— Contributions	0	14	0

	£	s.	d.
WILTSHIRE.			
Trowbridge—			
Collections—			
Back Street	5	8	2
Do., Public Meeting	6	6	3
Bethesda	0	18	7
Contributions	66	2	0
WORCESTERSHIRE.			
Stourbridge—			
Contributions, by Mr. W. Talbot	2	12	0
YORKSHIRE.			
Bradford—			
Acworth, Rev. Dr.	5	5	0
SOUTH WALES.			
PEMBROKESHIRE—	£	s.	d.
Carmel—			
Collections (2 years)	2	12	0
SCOTLAND.			
Edinburgh—			
Friend of the Mission	5	0	0
Jedburgh—			
J. C., for *Haïti Chapel*	0	10	0
Do., for *Dove*	0	3	0

The following are the particulars of Contributions acknowledged in the Herald for July, page 454, as from "SOUTH WALES, on account, by Rev. B. Price £35 1*s.* 1*d.*"

	£	s.	d.			
BRECKNOCKSHIRE—						
Brecon, Calvary	1	11	0			
MONMOUTHSHIRE—						
Blaenau	2	19	2			
Blaenavon	3	13	3			
Cwmbran	1	0	0			
Llanwenarth	13	6	10			
Machen	1	6	0			
Noddfa	0	18	0			
Pisgah	10	6	10			
				35	1	1

The following are the particulars of Contributions from Bridgend and Neath, inserted in the last Annual Report, page 71, only in the total amount, £15 0*s.* 0*d.*

	£	s.	d.			
Bridgend—						
Collection, Public Meeting	2	5	4			
Prayer Meeting Box	0	9	4			
Sunday School, Miss Marks's Class	0	9	9			
Lewis, Mr. Thomas	1	0	0			
Collected by—						
Jones, Miss J., Newcastle	1	0	6			
Marks, Miss R.	1	2	0			
Marks, Miss E. M.	1	1	0			
Marmont, Mrs.	5	15	2			
Thomas, Master Thomas	0	9	6			
Williams, Master John James	0	7	6			
	14	0	1			
Less expenses	0	9	7			
Neath—	13	10	6			
Bethania, 1848	0	11	0			
Mount Zion, 1849	0	18	6			
				15	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

MANY and anxious thoughts are again turned towards Ireland. Rumours of a blighted vegetation have once more arrested attention, and the eye of British sympathy is instinctively directed to the threatened shore. These rumours are, we trust, however, without foundation, as to any great extent of injury; and most devoutly do we pray that God would be pleased to spare that land from a further visitation, so terrible in its form and consequences. But when, on the mention of Ireland's moral and spiritual destitution, shall feeling be equally alive, and concern as generally expressed? When will the followers of Christ—for to them alone she can look for efficient aid in these deplorable straits—when will they be prompt to recognize her sorrows, and swift to convey to her the means of healing and of heavenly life? "Come over and help us," is the cry of her children. When shall it be heeded as not only her exigences, but Christ's love demand?

At the time of writing, our brethren on the other side are, we expect, assembled in Dublin, holding their usual Anniversary Meetings. Some who have been wont to take an intelligent and earnest share in their proceedings will this year be missed from among them. Their voices will neither be heard in the engagements of the sanctuary, nor in the councils of the fraternal conference. They are gone from our midst, but we rejoice that we are not called to mourn for them as "those that are asleep." They are still graciously spared for service in the cause of Christ, and from the distant shores to which Providence has directed their steps, many, we doubt not, will be their prayers for the land of their birth, the scene of past years of pleasant and successful toil.

It is a further cause for thankfulness that the mission, although thus deprived of the valuable aid of the brethren referred to, has not been really weakened or straitened in its operations. Since, by a concentration of remaining strength, the same extent of ground is occupied, and the reports, reaching the Committee from time to time, indicate progress in the great work in hand. The friends now meeting for mutual converse and counsel, as well as to remember all the way by which the Lord has led them these many years, will recognize, we feel assured, the necessity laid upon them individually to maintain by all means the Society's efficiency, and will seek by renewed consecration to the Master's service, to advance the work entrusted to them. In a land of so much physical distress, so much moral evil, and so much spiritual desolation and death, our brethren are encompassed continually by scenes of trial, irrespective of their personal afflictions, which in some cases are neither few nor small. And these seasons of holy intercourse are calculated to cheer, sustain, stimulate, and sanctify them, to soothe under present, and enable them better to meet future difficulties. May they find this to be a time of refreshing from *His* presence, whose they are, and whom they are endeavouring to serve. May it be a season of heavenly fellowship, the savour of which shall long abide upon their hearts, and whose recurrence shall be devoutly wished by all.

The subjoined extracts from reports and letters, received during the past month, will show, that if the labours of our agents are arduous (though for the gospel's sake their work is indeed a work of love) yet they are not prosecuted in vain, neither do these servants of God "spend their strength for naught." The Lord Jesus still smiles upon them, and let His church only be faithful—let "prayer be made to Him continually,"—let this, as well as every other portion of evangelical service be undertaken and carried on in simple, stedfast faith,—let the outpouring of the Holy Ghost be earnestly entreated; and although the seed may, for the most part, have been long buried, it will rise in precious abundance, and both "he that soweth and he that reapeth shall rejoice together." May the Lord hasten it in his time.

The following extract from the report of MICHAEL WALSH, we place before our readers in his own somewhat homely terms.

I fell into conversation last week with some Roman catholic men in a timber yard. One of them was a big man and he was boasting of his good works. I told him if all his *bad* works were put into the scales they would entirely outweigh himself and his good works too. "Why," said he, "do you mean to say that my sins are heavier than myself!" "Yes," said I, "if you were twice as heavy as you are, except you bring another with you into the scale, they will bring you down very low." I then showed him that person was Christ, and that while he lived here he should dwell in his heart by faith, for if he did not, he could not expect to have him hereafter.

Shall I now speak of the opposition both of the priest and the minister of this parish? They are doing all they can to prevent their hearers having any correspondence with me. I had free access to a house, the man is a protestant, but the woman is a Roman catholic. She used to listen to the word till she went to confession, and when I went there she went into the room, and the next time she walked out; but the result was, she fell out with her husband, so I had to quit going there altogether; but I must say, the man has made rapid progress in the word, since I began to visit him, about twelve months ago, and continues to go regularly to our place of worship, and brings his children with him. He is now a strong advocate for believers' baptism, and able to contend for the faith which was once delivered to the saints. I must say he has met with a good share of annoyance since he began to come to our place of worship, but he says there is no religion right but that of the Bible.

PATRICK BRENNAN writes from Boyle:—

This month the Lord has been pleased to enable me to move on among the people as usual, warning them to flee from the wrath to come and take refuge in Jesus, the friend of sinners, and of those who are found trusting in his finished work. The Lord is, I trust, giving many of my Roman catholic neighbours a desire to hear the word of life. As a proof of this many of them attend our meetings on the Lord's day, and on Tuesday evenings. Last Lord's day we had thirty-six present in our sabbath-school. There were twenty-four Roman catholics, and some of their parents came with them. We had twenty Testament readers, and each had from four to sixteen verses of the Scripture committed, which they repeated. This, I trust, is the beginning of better days, and I fervently hope the Lord will enable us to go on and prosper in this good work. A kind Christian lady gave us some little books and tracts, written for sabbath-schools, which we distribute among them, and it is an encouragement to the dear children. The priest has not said one word against us yet, and I trust he may be longer so. Our dear brother, Mr. Jackman, was with us yesterday. He was much delighted with the answers of the children. After the school was dismissed the greater part of them remained to hear him, and came again in the evening, and so did some of their parents.

After having alluded to the fact of Mr. Jackman's visiting some of his reading stations, and noticing the gratifying impressions the deportment of the parties present produced, the writer continues:—

Two blind men whom I am in the habit of visiting were questioned by Mr. Jackman, as to their hope. Both of them made so clear a confession of faith in the finished work of the Saviour, that Mr. J. said, after parting with them, that he wished all members of Christian churches were so well instructed in Divine knowledge. We also visited an old woman, ninety-nine years old, and who has been confined to her bed the last month. On Mr. Jackman's questioning her as to her hope, she replied, that she was sure of going to heaven, because Christ died. She had life eternal in him. I always read several portions of the word of God, and in explaining what I read I endeavour to impress it on the minds of the poor people, and I pray with them, in either English or Irish, as circumstances may require. I trust the Lord is blessing our feeble attempts to be useful in His glorious work of calling the attention of poor sinners to the love of Christ which passeth knowledge.

From the journal of JOHN NASH, of Tarbert, we present one or two instances of what appears to be a genuine interest in the message he conveyed in the name of his divine Master. He states:—

I have travelled many miles in the country during the past month, reading the glad tidings of salvation to perishing sinners. On one occasion I entered into a hut, on the road side, where an aged man was lying ill. He welcomed me and desired me to read some of my Irish book for him. I read the eleventh chapter of John, drawing his attention to the twenty-fifth and twenty-sixth verses. "I am afraid," said he, "I will die before you return this way again." "Oh," said I, "why should a believer fear death? It is a conquered enemy, and should be welcomed as a pleasant messenger sent to call the weary spirit home." He replied, "May the Saviour, Jesus, enable me to love him more and more." Entering a house where several persons were, among

whom were two lying ill, I began to read the glorious word to them. They all paid attention. The sick persons uttered many fervent expressions of love to the Saviour. The woman of the house said, "There is nothing would delight my heart more than having my children able to read that blessed book." Departing on my way in another direction I went into a house. The man welcomed me, but I did not know him. "Don't you recollect," said he, "you used to visit my father's house, and you taught me to read Irish, and I am reading the Irish Testament now. I believe in the Saviour and what he suffered. I saw the danger of being in the church of Rome, and I renounced it."

We are glad to learn from Mr. YOUNG that things are looking up at Cork.

Speaking of the recent administration of the ordinance of baptism in two instances, he says:—

On both occasions we were crowded with the most respectable persons I have ever seen in the place. Many an intelligent countenance indicated a fixed attention, and many an eye was softened with a tear. Our congregations,

He adds,—

have lately improved, and many serious Christians are pondering the baptismal question in the light of believers' baptism *versus* Puseyism. Oh for the pentecostal influence to sanctify the truth.

The society's agent at Coolany (J. MONAGHAN,) has furnished us with an interesting letter, which we transcribe at length.

It is pleasing that, through the providence of God, we are spared to see his holy word still spreading, his knowledge still increasing, and communicating spiritual light to many who sat in the valley and shadow of death. Within the passing month I have had the favoured privilege of holding sixteen meetings in sixteen different stations, and had in each a goodly attendance, composed of nearly an equal number of protestants and Roman catholics. Four of these stations being places never opened before, and where, perhaps, the word of God was never before read or cared for, I look upon it as a special mark of divine mercy working in favour of the spread of truth. On the day before last, a Roman catholic, who had heard in one of the last-mentioned places, called upon me, requesting a Bible, saying, he believed it was through his sinful neglect of having that blessed book used, and read in his house, that two of his sons, who are now transported to a foreign land, became wicked and disobedient. "But," added he, "I hope the Lord may now in mercy bless it to the rest, in changing their hearts, and turning their minds in the path of duty." The fervour and emphasis with which these words were spoken, plainly showed the poor man's own heart was seriously affected, and in presenting the requested gift, our united prayer was, that it might be to him according to his hope. About a fortnight since, I spent a few days frequently engaged with a woman who was confined to her death-bed. I read and prayed with her on the eve before her decease, and felt much delighted at the comfortable hope which she apparently enjoyed. On the following morning, her husband called upon me, saying, "his dear wife was now gone and that he was come to give me his best thanks for my kind attention to his dear departed." Adding, that "he had the most pleasing assurance that her latest breath was drawn with the strongest confidence in God through her crucified Saviour." May the praise be to him, and to him only, who alone can change the most disobedient and hardened sinner to render unto him that glory, and honour, which is due to his sacred name. On the whole, the prospects before us seem encouraging, and I trust, that all are the foreshadowings of more abudant blessings.

In a communication subsequently received by the Treasurer, J. MONAGHAN, says:—

I am still engaged in my earnest endeavour to circulate the knowledge of truth, and am happy to have to inform you that gospel-light is still gradually spreading in this sadly afflicted and benighted land. Within the last two days two very respectable persons, in whose houses I have held weekly meetings for some time past, have applied to me for admission with us by an open profession of the faith by Christian baptism, and as they are now generally believed to be persons of a standing character, I hope to see them added to the Lord's people.

From Mr. HAMILTON, of Ballina, we have encouraging statements as to the progress of the work. Through divine mercy, there is peace in the church, and some tokens of the operations of the Holy Spirit, in connection with the preaching of the word, are enjoyed.—Our brother writes:—

You will be glad to hear that we have got a new opening for usefulness. My family went to the Saltwater some time ago, and I preached a few times in the house where they lodged. It is about six miles from this town (or eight English miles). Finding the people willing to hear, I got liberty to preach in a vacant house in the town of Inniscrone, and the attendance was so good as to induce us to engage a house permanently to preach the Gospel in. I trust the Lord may have a good work to do there. *Here*, I trust, the

Lord's work is silently making progress. Our meetings are generally well attended.

Mr. Hamilton is labouring under personal and relative affliction. He informs us that he and his family have been passing through deep waters. May the presence of his Saviour be with him, and the joy of the Lord prove, in these hours of sorrow, the strength of his soul.

POSTSCRIPT.

During the last two months, the Secretary of the Society has been unceasingly travelling on its behalf, and we have some reason to fear that from this cause, as well as from the absence of the Treasurer from London, some communications have not received such prompt replies or acknowledgments as we could desire. Should this be the case, our brethren will, we are sure, make allowance for the omission, and sympathize with those who have the management of the Society, in the necessity for such constant effort in reference to its finances, and which acts prejudicially in many respects. Were such efforts, however, relaxed, under present circumstances, it would be found impossible to maintain it, not only in efficiency, but even in existence. No such delay, need, however, be apprehended again, and if in any instance it has occurred, these remarks in explanation, will, we hope, be satisfactory to our friends. In its secular working, the executive endeavour invariably to conduct the Society as any other well-managed business would be conducted, with all regularity and despatch, satisfied that on no other system can its affairs be properly administered, or the confidence of its constituents be secured.

CONTRIBUTIONS SINCE LAST ACCOUNT.

	£	s.	d.
London, Annual.			
James Harvey, Esq., Holborn-hill	5	0	0
Country —			
Norwich, Mr. C. B. Silcock	2	0	0
Wallingford, Friends at, per Mr. Well...	3	10	0
Ashampstead, Rev. H. Fuller	0	10	0
Liverpool, vote from the weekly contributions at Pembroke Chapel	15	0	0
Trehale	7	4	9
Lynn, Moiety of Collection at Stepney Chapel	2	6	6
Leicester, Subscriptions in part	12	0	0
Bury St. Edmunds, per Rev. C. Elven, from the Garland-street Juvenile Missionary Association	10	7	5
Ford, Mr. W. Humphreys	1	0	0

	£	s.	d.
Donation for Debt.—			
H. Kelsall, Esq.	50	0	0
Bequests.—			
Executors of Mrs. Elizabeth Salter, an intended bequest	53	4	0
Executors of Mr. W. Adams of Cambridge	49	13	0
Scotland.—			
Edinburgh, Collection at Elder-street Chapel	15	15	0
Relief.—			
A Friend to the poor Irish, Oakham	0	10	0
Cash.—			
Received by the Secretary and particulars of which will be acknowledged in the next Chronicle	73	2	8

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq, Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

For some time past the Committee have had their serious and anxious attention directed to the condition and claims of "the working classes" of this country. The subject has also occupied the minds of many of the most thoughtful and large-hearted members of our churches. Whatever helps to throw light upon it is welcomed and pondered. Under these circumstances, the following extracts from the Letter of the Lancashire Association (which is stitched up with the report of the Auxiliary), "on the best means of interesting the working classes in religious ordinances," may not be unacceptable. The Letter has been adopted by brethren who are much interested on the subject, and whose opportunities of observation are direct and extensive. Friends who may wish to see the topic more amply and very ably discussed, are referred to the valuable "Prize Essay on the Working Classes of Great Britain—their present condition, and the means of their improvement and elevation, by the Rev. Samuel G. Green, A.B., of Taunton."

The communications of brethren intended to have been given in the present paper, are reserved for the next Register.

This is a topic which it is very important, but at the same time very difficult, to discuss; and especially difficult in a paper like this, owing to the necessarily contracted limits of a Circular Letter.

It will be a woful day for the churches of Christ, when they consist exclusively of the rich and extremely poor. Those to whom God has given neither poverty nor riches are the men who, we hope, may ever constitute the large majority in Christian churches.

For ministerial power, too, we look chiefly to the working classes, as, under God, the source of our supply. From them God, in his providence, has raised up very many of our ablest, most devoted, and most successful pastors of churches and missionaries to the heathen world.

Our subject suggests the idea, if it do not assume the fact, that the working classes are not interested in religious ordinances.

Now though this idea be involved in the terms in which our subject is expressed, we desire that it may be received with some qualification. We do not intend to institute any comparison between the operative and other classes of society, as to the measure of their interest in religious ordinances.

Now unhappily it is a fact, patent to the most superficial observer, that the great majority of these classes are not interested in the ordinances of religion.

There are multitudes of highly intelligent men, who for many years have never entered a place of Christian worship; yet such men are not avowed infidels; comparatively few, indeed scarcely any, even of those who hear the lectures delivered by itinerant infidels and socialists, will confess themselves infidels. They have not formally rejected Christianity, but they have no wish to be intimately acquainted with it; they see no beauty in it that they should desire it.

It may be well to ask ourselves, How is it that so few of the working classes attend our sanctuaries? Of course the great, universal, constant cause of a want of interest in religious ordinances, is human depravity. But may there not be some *especial* causes for this lamentable state of things? some peculiar phases of human depravity, and some peculiar wants or deficiencies on the part of the churches? But the ability to read is but the first round of the ladder of education; it is only the forge in which the iron is heated, not the anvil on which it is elaborated; and as the white hot iron may be beaten into either a sword or a ploughshare, a spear or a pruning-hook, so the man endowed with the ability to read, may be fashioned into an injurious or a useful, a dangerous or a valuable member of society.

We cannot fail of perceiving that this great blessing,—elementary knowledge,—is unhappily in many cases perverted into a curse. There is a craving after literature, and that craving is met by much literature of a most debasing and pernicious character.

Let not the working men, indeed, stand alone in the condemnation, for eagerly devouring the trash and poison contained in

many cheap periodicals; for in the fashionable novel there is the same poison, diluted to suit the tastes of the higher classes. It is superior delicacy of taste, not superior moral worth, that constitutes the difference in the two orders of society. The pernicious cheap literature is chiefly issued on Saturdays; and, on the Sunday, the whole country is deluged with the pollution which has been conveyed from the metropolis, to almost the obscurest towns in the land. Thus these "messengers of Satan come to buffet us," and the sabbath morning is spent by myriads in the perusal of the most disgusting periodicals.

Socialism is widely ramified among the working classes. It may not present any fixed form; but its spirit is there, and all the freer by reason of its disembodied state. The socialisms of France and Germany find their way into the literature which the people read; even German mysticism finds many readers among the working classes, and produces a mental intoxication, fascinating, but destructive. Let it not be supposed that, because moral worlds have not been created or have failed, socialism is extinct. Perhaps it was never before so widely diffused as at the present moment. It has its organs in the public press, it has its lecturers who perambulate the country, and it is all the more dangerous from the fact, that it sometimes professes friendliness to Christianity, and even founds its claims on the religion of Jesus. These may be causes which exist among the working classes themselves, producing and rendering permanent their want of interest in religious ordinances.

But there may be causes *in the church* for this state of things, and with these we are specially concerned.

Looking at our public services then;—perhaps we have become stereotyped in our modes of conducting worship. With all our denunciation of formalism, may there not be much formalism among ourselves, and may it not have an injurious effect upon the people?

Perhaps our ministers are too technical in their methods of expressing religious truth. Theology, like other sciences, must have its technical terms, but the employment of such terms in popular assemblies is perhaps carried too far. Though our ministers may speak to the great comfort and advantage of the initiated, they may be to the uninitiated as barbarians, and the uninitiated as barbarians unto them. Who will feel interested in ever so able a discourse, if he do not understand terms which perpetually occur?

Possibly also we, as members of churches, are excessive in our demands for such preaching as we only can comprehend. In some places it seems to be almost an understood thing, that one part of the day shall be devoted to the edification of the church; which very often means a sermon, which a man who is not accustomed to the sanctuary cannot understand, which neither appeals to his heart nor enlightens his mind. It may be too, that our ministers on the whole take too much for granted in their discourses. Certainly a minister cannot be perpetually engaged in producing the evidences of Christianity, but such fundamental truths are perhaps too seldom brought forward. The working classes demand and expect that the evidences of Christianity, of its historic truth, of its divine character, shall be placed before them. It is the age of inquiry. Every statement must be confirmed, every opinion sifted; men will not now adopt the views which their fathers held with uninquiring faith, or perhaps uninquiring credulity. We should rejoice that such is the spirit of the times; but we must prepare to meet it, otherwise we shall find that the most intelligent and valuable of the operative classes, will prefer the exterior of our chapels to the interior; and will seek some other method in which to spend their Sundays, rather than in hearing sermons which convey no answer to the deep inquiries of their souls.

Do we, as members of churches, commend our religion to the working classes? May not their want of interest be in some measure owing to our own? If we irregularly attend to the ordinances of the sanctuary, if we go to the Lord's house only on the Lord's day, and then perhaps but once, if we do not eagerly embrace every opportunity of attending the means of grace, if we manifest comparatively little delight in such ordinances, what inference will our fellow men be disposed to draw? Will they not say, the ordinances of Christianity are so tedious, that even Christians themselves find them dull, uninteresting, and unprofitable; they will sacrifice no worldly advantage for these vaunted spiritual benefits; they like their business and their homes better than their devotions and their chapels: how, then, can we be expected to entertain a very high regard for ordinances which they so lightly esteem?

Or, do we in our respective circles of influence, manifest that concern for the spiritual welfare of our fellow men which ought to distinguish us? Do we not stand aloof from them in such a manner that they, however incorrectly, yet not without some show of reason, attribute our conduct to a spirit of pharisaical aversion or contempt? And are we not often "forgetful to entertain strangers," to speak kindly to those who occasionally visit our sanctuary? do not some depart convinced that we are very exclusive, and determined never again to darken our doors?

Thus among the people on the one hand, and ourselves on the other, there seem to be not a few causes which tend to alienate the working classes from religious ordinances. We forbear to mention more, not because we

have exhausted the sources of this alienation, but because of the contracted limits of this paper.

What then, men and brethren, is to be done? We think that it would be well for both ministers and people, to meet the demands of the working classes for literature, by literature of a wholesome, cheerful, and decidedly religious character. We would recommend the wide circulation of such tracts as "The Church," and "The Appeal." We also wish to see Christian working men, as well as Christian ministers, contributing largely to such periodicals. We hope to see religious periodicals well adapted to the working classes, and think this preferable to the loan tract system; for we believe that our operatives will purchase and prize works which do not shrink from discussing all the great religious questions of the day.

We also recommend untiring perseverance in Sunday school labours, and hope that our brethren will engage zealously in educational efforts. For while we think that the state cannot righteously give an education, we can think very little of education that does not regard religion as its chief object.

We would also very humbly submit, that, in conducting the public services of the sanctuary, it may be well if our ministers endeavour to avoid the technicalities of theology, to use as few as possible of such words as the people at large cannot comprehend. The preaching of the truth in simplicity by no means implies that it be preached childishly; and we believe that plain, simple, evangelical truth, is that which is most likely to attract the masses of the people.

Let it also be remembered, that the operative classes are not destitute of good taste; they expect correct and chaste speaking; they can hear good speaking from public lecturers. The pulpit must not be behind the platform in this respect. An uneducated man should be the last man in the world to stand up, and address an audience composed of working men.

The members of our churches, also, will probably do well if they will abate a little their large demands for sermons which tend exclusively for their own instruction. They should remember that their ministers are to do, not only the work of a pastor, but also that of an evangelist. Here then is a species of self-denial which we may profitably exercise. Let us not continually crave for strong meat, lest the babes should suffer from lack of milk.

Will our ministers also come to the spirit of the age, and boldly meet its large and loud demands? Will they combat prevailing errors? Will they occasionally, at least, speak of the evidences of Christianity, the inspiration of the scriptures, and kindred topics, on which the minds of the people ask for information and satisfaction? Will our ministers remember that, whether they answer the people's inquiries or not, these inquiries are being answered in another fashion from the press and the platform? We hope our ministers will ask themselves, "Is there not some cause for the alienation of the masses of the people, in the mode in which divine truth is generally presented?" The apostles certainly did not preach to unconverted men, in such terms as are usually employed in modern discourses.

We hope that the members of the churches will show the working classes, that they themselves are really interested in religious ordinances. To this end, let the week evening services be more largely attended; they are generally in a most pitiable condition as to numbers. O! that the members of churches prized them more highly; then the unconverted, perceiving that we really enjoy and greatly prize such ordinances, might be led to suppose that they really are important; that they are more precious to us than an hour's work, an hour's pleasure, or an hour's idleness; that, in fact, they are truly a holy and most blessed recreation for the working man, full of instruction, consolation, and joy.

We hope also, that our brethren will assiduously cultivate a spirit of friendship towards their unconverted acquaintances. This we think may be discreetly and wisely done, without danger of those "evil communications which corrupt good manners." Pharisaical righteousness is exceedingly remote from our faith; let pharisaical exclusiveness be equally remote from our practice. Let us also carefully avoid everything like a repulsive aspect, or a forbidding manner. Let us kindly welcome strangers, and speak to them affectionately. Let us wear that cheerful countenance, which our Christian privileges and Christian joys are surely calculated to produce, and which we are fully warranted in presenting.

MONIES RECEIVED SINCE LAST REGISTER.

London.	£	s.	d.
E. S.	1	1	0
C. M.	2	0	0
M. N., a Thank-offering	2	0	0
A Friend, H.	2	0	0
A Friend	0	10	6
Thompson, R. B., Esq.	1	1	0
Williams, Thomas, Esq.	1	0	0
Roe, Freeman, Esq.	2	0	0
Devonshire Square—			
Collections	10	10	0
Radford, Mr.	1	1	0
Ansell, Miss	0	10	0
Lewisham Road, Collections (moiety)	2	16	0
Russell, Rev. J.	2	2	0
Prescott Street	6	0	0

	£	s.	d.
BEDFORDSHIRE.			
Dunstable—			
Collections	7	8	1
Gutteridge, Mr.	2	0	0
Gutteridge, Mrs.	0	10	0
Gutteridge, Miss	0	10	0
Gutteridge, Miss Jane	0	10	0
Dangerfield, Mr.	0	5	0
Box, by Mr. Joseph Gutteridge	1	4	7
BUCKINGHAMSHIRE.			
Amersham	4	14	1
DEVONSHIRE.			
Honiton	0	10	0
GLOUCESTERSHIRE.			
(Coleford District.)			
Blakeney	2	0	2
Coleford—			
Collection	2	16	0
Herbert, Mr J.	0	10	0
Jones, Mrs. R.	0	10	0
Penny, Rev. J.	0	10	0
Provis, Mr. B. W.	0	10	0
Teague, Mr.	0	10	0
Thomas, Mrs.	0	10	0
Thomas, Mr.	0	10	0
Trotter, Mr. T. B.	1	0	0
Trotter, Mr. Isaiah	0	10	0
Turner, Mrs.	1	5	0
HEREFORDSHIRE.			
Hereford—			
Collection	1	17	11
Ledbury	4	0	4
Ryeford	1	6	0
HUNTINGDONSHIRE.			
(Too late for last Report.)			
Huntingdon	12	5	7
Kimbolton	2	0	0
Spaldwick	2	10	0
Yelling	1	10	0
NORTHAMPTONSHIRE.			
Roade	0	18	9
NORFOLK.			
Attleborough—			
Collection	0	16	4
Bacton—			
Collection	1	14	0
Blakeney	1	16	8
Costessey—			
Collection	1	3	0
Barker, Mr.	0	10	0
Dereham—			
Collection	2	17	2
Collected by Miss Warner	1	3	0
Taylor, John, Esq., Thaxton	0	10	0
Meachen, Mr.	0	2	6
Warner, Mr.	0	2	6
Smith, Mr.	0	2	6
Smaller sums	0	4	10
Downham—			
Collections	1	17	0
Graves, Mr.	1	0	0
Skeet, Mr.	1	0	0
Brinier, Mr. (2 years)	0	10	0
Betts, W.	0	5	0
Sewell, Mr.	1	0	0
Harvey, Miss	1	0	0
East Norfolk Association—			
Extra Collection	4	16	4
Fakenham—			
Contributions	0	10	2
Fyson, Mr.	1	0	0
Cates, Mr.	0	10	0
Cates, Mrs W.	0	10	0
Foulsham—			
Contributions	0	6	10
Burrell, Mr., Bintry Hill	1	0	0
Burrell, Mrs	1	0	0
Great Ellingham—			
Collection	1	10	6
Boxes	0	9	9
Burlingham, J., Esq.	1	0	0
Green, Mrs., Doepham	0	2	6
Holt	2	0	0
Ingham—			
Collection	2	0	0
Baker, Mr. W.	0	2	6
Kenninghall—			
Contributions	2	0	0
Ludham—			
Collection	0	11	0
Lynn—			
Collection	2	10	0
Ditto	0	14	10
A Friend	0	2	6
Barnard, Josiah	0	5	0
Fletcher, Mr.	0	10	0
Glscard, W.	0	5	0
Keed, John	0	5	0
Kerkham, J.	0	5	0
Kerkham, J.	0	5	0
Stewart, Mr.	0	2	6
Simpson, Mrs.	0	1	0
Whall, Mr.	0	5	0
Whall, Mr., jun.	0	5	0
Neatishead	2	0	0
Norwich, St. Mary's—			
Collection	8	19	6
Colman, Jeremiah, Esq.	1	0	0
Colman, James, Esq.	1	6	0
Culley, John, Esq.	3	0	0
Culley, Mr. H. W.	1	10	0
Copeman and Sons, Messrs.	0	10	0
Decks, Mrs.	0	5	0
Dexter, Mr.	0	5	0
Gould, Rev. George	0	10	0
Hodds, Mr.	0	10	0
King & Sons, Messrs.	0	10	0
Norton, Mr. R.	0	5	0
Smith & Sons, Messrs.	0	10	0
Smith, Mr. G.	0	10	0
Theobald, Miss	0	10	0
Willet, Edward, Esq.	1	0	0

	£	s.	d.
Extra Donations.			
Taylor, J. O., Esq., of Hardingham	1	0	0
Gurney, J. H., Esq.	1	0	0
Rump, Mr.	0	5	0
A Friend	0	2	6
Orord Hill—			
Collection	1	10	0
Kalmes, Mr.	0	10	0
Swaffham—			
Contributions	2	0	10
Cook, Mr. Litcham	1	0	0
Tittleshall—			
Collection	0	12	2
Worstead—			
Contributions	5	11	0
Yarmouth	6	3	0
Two Friends	0	3	6
NORTHERN AUXILIARY.			
On account	17	0	0
Maryport	2	0	0
Middleton Teesdale—			
Collection	4	0	0
NOTTINGHAMSHIRE.			
Nottingham—			
On Auxiliary account	40	0	0
Additional.			
Ashwell, Mr. T.	0	10	0
Barber, Mr.	0	10	0
Brooks, Mr.	0	5	0
Felkin, Mr.	0	10	0
New, Mr.	1	0	0
Vickers, Mr.	1	0	0
SOMERSETSHIRE.			
Bristol—			
Aspinall, Miss	1	1	0
Clark, Rev. James	1	1	0
WARWICKSHIRE.			
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SCOTLAND.			
Kilsyth—			
Edmundstone, G., Esq.	5	0	0
SOUTH WALES.			
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Barry, Mr.	0	5	0
Coleman, Mr. G.	0	5	0
Coleman, Mr. J.	0	2	6
Davies, Mr. R.	0	10	0
Edwards, Mr.	0	2	6
Edy, Mr.	5	10	0
Friend, A	0	1	0
Hopkins, T., Esq.	0	10	0
Hopkins, Miss	0	5	0
Hopkins, Mr. J. B.	0	10	0
James, Mrs.	0	10	0
Jotham, Mr.	0	3	0
Lewis, Mr. J.	0	5	0
Rees, Mr. T.	0	5	0
Vachell, Dr.	0	10	0
Williams, Lewis, Esq.	1	10	0

The remaining particulars will be given the next Register.

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J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

OCTOBER, 1850.

MEMOIR OF MRS. ELIZABETH IVIMEY.

BY THE REV. ROBERT WILLIAM OVERBURY.

Mrs. Elizabeth Ivimey was born May 15th, 1783, at Greenwich, in the county of Kent. She lost her mother when she was about three years of age. From this time she was taken to live with her aunt, who was a judicious woman, and watched over her with great tenderness and care.

She was married at the early age of sixteen to Mr. Moses Gratwick, by whom she had nine children.

It does not appear at what precise time her conversion took place. Certain it is that she was married and had become a mother, before she gave her heart to God. Her husband, though a reputable man, and moving in a respectable circle of society, was not a Christian. It appears that she first became impressed with a sense of her guilt and danger in a playhouse, whither she had accompanied him. The place was extremely crowded, and the thought darted all at once into her mind—what if the building should give way and she should be precipitated into eternity in the state she then was, what would be her doom? This reflection fastened like an arrow in her heart, and from this time her conviction of sin grew stronger and stronger, till she found rest and peace in the Saviour. Such was the sovereign exercise of divine grace towards our departed sister. Mercy arrested her where she might have been overtaken by judgment. Her heart was turned from the vanities and frivolities of the world to love the Saviour, and choose that good part which should never be taken from her. The Lord "drew her to himself with the cords of love as with the bands of a man."

From this time she became a decided, consistent, and exemplary Christian, and continued such to the end of her days. As the gospel was not preached in the parish church she attended a little place at Lesness Heath one part of the day, where a few Christians, of

the baptist persuasion, poor in the world but rich in faith, met together for the worship of God. She could not be otherwise than a fervent and active disciple of the Saviour. As such she attended the prayer meetings, as well as the more public meetings of the sanctuary; and sought, as far as her influence extended, to bring up her children in the fear and admonition of the Lord; and practised the duties of benevolence in her own immediate neighbourhood. She joined, however, the congregational church at Gravesend under the pastoral care of the Rev. William Kent, where she partook of the Lord's supper.

The following record of her sentiments on this occasion, found since her death in her own handwriting under date May 5th, 1822, will illustrate the state of her mind:—"On this day—this never to be forgotten day—I was received a member of the church at Princes Street, Gravesend, under the pastoral care of my dear friend the Rev. William Kent. With unfeigned gratitude I desire to record this event, as one of the most important of my life, and would call upon my soul and all that is within me to bless the Lord for this display of his love in giving me a name and a place among his people, and permitting me to sit down to his table on earth, as a member of the church militant, in the humble hope that I shall hereafter be brought to the church triumphant in glory. I trust I have long since surrendered my soul to Jesus, as my Redeemer, through whom I can view the great and just God as my reconciled Father. I have now by this act publicly declared myself to be on the Lord's side. The elders of the church are satisfied with the testimony I have given, and I am admitted to all the privileges of full communion with a Christian society. Dearest Lord, I cast myself at thy footstool, beseeching thee to grant that I may never disgrace the profession I have made, or by inconsistent conduct bring reproach on thy cause. Having enlisted under thy banner, enable me, O Lord, to put on spiritual armour, that in thy strength I may fight valiantly."

The time was now come for her to be left a widow; and to be thrown more completely on her own resources and on the grace and strength of Him who has said, "Leave thy fatherless children, I will keep them alone: and let thy widows trust in me." Though not destitute, she was not left in independent circumstances.

Having removed to Plumstead she attended the ministry of the Rev. Thomas James of Woolwich and joined the church under his care.

It was in January, 1829, that the beloved and venerated pastor of Eagle Street was deprived of his second wife, the late Mrs. Price of Portsea, with whom he had lived in the enjoyment of much conjugal happiness more than twenty years. Whilst Mr. Ivimey was on a visit at the house of an esteemed friend in Kent for the benefit of his health—which had become very seriously impaired by his recent affliction—the subject of this notice was mentioned to him in high terms of commendation. Her amiable disposition, her unquestionable piety and holy consistency, her admirable judgment and capacity for business, were pointed out as eminently qualifying her for a minister's wife, and to be such a companion as his case required. He obtained an interview; and his own impressions fully corresponded with the report he had heard. In short, Mr. Ivimey was married to Mrs. Elizabeth Gratwick, Sept. 21st, 1830. It is unnecessary to expatiate on the admirable qualities which Mrs. Ivimey displayed in this connexion, or upon the large amount of comfort which she contributed to Mr. Ivimey,

at that period of his life when he most needed the sympathy and consolation which such a woman was well able to afford. She was immersed in November of the same year; and in connexion with the church and congregation under her husband's care entered upon a new sphere in which her character shone forth with peculiar lustre. Her new position placed her at the head of those Christian and charitable institutions which embodied and gave effect, so to speak, to the female piety and benevolence of the church. And well did she discharge the duties of her station, at once acquiring the affectionate confidence and co-operation of the Christian sisterhood, and upholding the hands and extending the usefulness of her husband and pastor.

But this union was not of long duration. Within little more than three years and a half the pastor of Eagle Street was numbered with the dead; and the subject of this sketch was again a widow. Again the grace of God shone forth in her. She mourned his loss—mourned it deeply. Though the union was short, yet it was strongly cemented, there was so great a congeniality between them. But knowing that her late husband's appointed work on earth was finished, and that he had received from his Lord the "well done, good and faithful servant," she put on a cheerful resignation to the divine will, and continued to serve the church of Christ, and to aid and sympathize with him who was afterwards chosen as her husband's successor in the pastoral office; having first received almost unprecedented kindness during his association with him as assistant minister.

A circumstance may be here mentioned as indicating the care God takes of his own, and the way in which evil is sometimes overruled in their favour for good. It is well known that about the year 1833 Mr. Ivimey brought out his life of John Milton; wishing to do justice to his theological sentiments and religious character, which he thought had been strangely overlooked by previous biographers; and not without a desire also to show that he was a baptist in sentiment—which was certainly the case. Whatever might have been the literary merits of the work, the profits fell short of the expenses by some £200 or £300. To meet this deficiency Mrs. Ivimey parted with an equal sum which she had just derived from the sale of an estate belonging to her late husband. From this time Mr. Ivimey felt himself bound in honour to insure his life, that his beloved partner might have some provision in case of his decease. By the payment of £29 per annum he secured her £50 per annum as long as she should survive him. He only lived to make two payments; and this £50, with an annual additional sum from her relatives to make her income adequate, and a small gratuity from an unknown friend, was her whole subsistence during sixteen years.

Mrs. Ivimey continued to lay herself out for usefulness in connexion with the church at Eagle Street, until about five years since, when a complaint gradually came upon her which at length wholly deprived her of the use of her limbs, and confined her not only to the house but also to the arm-chair in which she sat. And now it was delightful to witness her uniform patience and cheerfulness. It is true she suffered scarcely any pain. But to be so confined for such a length of time, and not once to murmur or manifest any impatience or fretfulness, as was her case, surely no ordinary grace was needful. And what was needful was imparted. His grace was in this instance sufficient for his handmaid, and his strength was made perfect in her weakness. In her it might be said,

patience had its perfect work, so that she was perfect and entire wanting nothing.

Her solitude was made more than tolerable, it was made even agreeable, by the hopes and consolations of the gospel, and by the manifestations of divine love to her soul. It was additionally cheered by frequent visits from Christian friends; a mode of manifesting Christian love and sympathy to the afflicted which should not be overlooked by the disciples of the Redeemer. But she was in her element most of all, when at stated times she had her pastor and a select circle of Christian friends to take tea with her, and spent the evening in prayer, reading the scriptures, exhortation, and praise. Many happy seasons have been enjoyed the remembrance of which is sweet to all; and which cannot but be regarded as the antepast of heaven. Remarkable enough,—the transfiguration of Christ and the transported feelings of the disciples, was the subject of remark at the last meeting of this kind; and a peculiar savour rested, it is believed, on the souls of all present, and animated in a peculiar manner their devotions. Little did we then think that our sister was so soon to pass the Jordan, and to enter the happy land!

Mrs. Ivimey's last illness was but of short duration. Her complaint at first occasioned no pain, and awakened no apprehensions. But its continuance after several days was alarming, especially when accompanied by a high fever and a low pulse. The writer of this sketch was not aware of her illness till the Lord's day previous to her decease, when the prayers of the church were requested on her behalf. On Monday he found her in bed, very weak and feverish, and to his view in an extremely critical state. But she was perfectly calm and peaceful. "Cast down," she said, "but not forsaken;" and after a brief interval she added, "I am on the Rock." The writer then read and prayed with her, after which she expressed herself "refreshed." On Thursday following he received a summons to attend her. She was much worse. Inflammation had supervened, and mortification had commenced. She was dying. But—

> "Jesus can make a dying bed
> Feel soft as downy pillars are."

And it was so with her. "Her end was peace,"—perfect peace. She passed through the gate of death to a bright and cloudless immortality. "Having washed her robes and made them white in the blood of the Lamb, she is now before the throne of God, and serves him day and night in his temple." She is numbered with those of whom it is said, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them and shall lead them to fountains of living waters, and God shall wipe away all tears from their eyes."

The mortal remains of our deceased sister were interred in Bunhill Fields, in her late husband's grave; an address being delivered on the occasion by her pastor. The event was improved by him in Eagle Street chapel, Lord's day morning, September 1st. Her memory will long be affectionately cherished by a numerous circle of Christian friends, and more especially by the Christian sisterhood, to which she more immediately belonged.

Besides two married daughters who reside in London, one of whom is well known and esteemed for her piety in the baptist connexion, Mrs. Ivimey has left behind her three sons by her former husband, one in America and two in Australia. May their mother's God be their God, and her Saviour their

Saviour. May they seek Him in their far off retreats; and experiencing the same merciful and gracious guidance, may they reach the same glorious and everlasting home. Reader! would you die the death of the righteous, then you must live the life of the righteous. "Where Christ is shall also his *servants* be."

"Trace then her steps, and meet her in the skies."

DIVINE TRUTH AND ITS ATTESTATION DISCOVERABLE BY RESEARCH.

BY MR. JOHN FREEMAN.

THE sacred writings are a field with hidden treasures found only by him that digs, as experiments in every age have shown: and, in such research, David's prayer to God for supernatural aid should never be forgotten. "Open thou mine eyes," says he, "that I may behold wondrous things out of thy law."

Long after the death of Abraham, Isaac, and Jacob, their God referred to them as alive in blissful regions, they with other saints, being a people serving him, at that very time, as the living God. Thus Jehovah said, "I am the God of Abraham, the God of Isaac, and the God of Jacob;" while any one who viewed the declaration superficially saw nothing of another world. But the man who penetrated into Jehovah's meaning beheld the said patriarchs inexpressibly happy in the heavenly Jerusalem, the city with twelve foundations as seen in the visions of Patmos. With such insight into futurity Moses and other servants of God lived by faith, and thus, like Abraham in still earlier days, "looked for the city which hath the foundations, whose builder and maker is God."

With regard, however, to the man that digs not for truth as for hid treasures, his dangers from his own carnal mind are neither few nor small. He begins to stumble, for instance, when he reads in 2 Sam. xxiv. 1, "The Lord moved David against Israel so as for that monarch to say, Go, number Israel and Judah;" while in 1 Chron. xxi. 1, he reads, "Satan stood up against Israel, and provoked David to number that people." Thus he overlooks the fact of Jehovah's being said to *do* what he *permits*, while Satan, having no crooked links in his chain, goes to the utmost bounds of that permission. Still further, however, is the said man stumbled when he beholds, as he thinks, a sin made, in David's case, of what Moses did by divine command, such reader taking no account of David's motive being such as might mar any census under the sun.—Another stumblingblock still more formidable presents itself when he that digs not for truth finds that king David, the alleged sinner, has his own life spared, while seventy thousand of his subjects died, as if they had been his ransom. Here, therefore, the same superficial observer loses sight of David's mental agony in making each of the seventy thousand deaths a death to himself. Nor does such a superficial reader consider that there was something in Israel themselves to justify God's displeasure. For, as an introduction to David's numbering them, as recorded in 2 Sam. xxiv. 1, it is said, "And again the anger of the Lord was kindled against Israel." Thus vain man, blind to facts, rushes upon the thick bosses of Jeho-

vah's buckler, and says, "How can these things be!"

Even, however, if there had been no obvious cause in Israel themselves for their premature death, yet he that digs for truth would not be stumbled. He would say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Yea, he would say, "I here see the vestibule of an eternal world in which Jehovah will have ample scope to complete a work of which we see the commencement only." "Yea," he would add, "in God's thus chastening David that he should not be condemned with the world," while seventy thousand men die to effect that chastisement, I hear a voice saying, with no uncertain sound, "God has an eternity before him to make straight every work of his hands that appears crooked in time; just, as in the case of Joseph sold by his brethren, the same Divine Being had twenty-two years before him to solve, in the most satisfactory manner, the mystery of that truly afflictive event."

Nor does the man that digs for truth find less satisfaction in the success of his researches as to *minor* stumbling-blocks. He hears the infidel say, "What a contradiction! In 2 Sam. xxiv. 13, I read that one of the three things proposed for David's choice was '*seven* years of famine;' while, in 1 Chron. xxi. 12, I am told that the proposal was '*three* years' famine.'" But this diversity staggers not him who, hungering and thirsting after righteousness, seeks truth with a love that many waters cannot quench. He calls to mind the following fact which has been observed in manuscripts of all languages. *When, in numbers or proper names, any impairing process renders illegible the part in which a first word differs from a second, the fragment left legible, being part of the second word, is just as likely to be augmented to that second word by a* MIS-RESTORATIVE PROCESS, *as to be augmented to the first word by a* RESTORATIVE PROCESS. Thus the consistent inquirer, seeing that the Hebrew for *three*, when impaired in its latter part, may have been read and copied as the Hebrew for *seven*, has recourse to the Septuagint, and there finds that when that Greek translation was made two thousand years ago, the Hebrew of 2 Sam. xxiv. 13, was "three years of famine" in perfect accordance with both the Hebrew and Greek of 1 Chron. xxi. 12.

Under such circumstances it is found that God's diversified proposal to mar David's unhallowed source of confidence and vain glory was thus originally expressed in 2 Sam. xxiv 11—14:—"The word of the Lord came to the prophet Gad, David's seer, saying, Go and say to David, Thus saith the Lord, Three things I offer thee; choose for thyself one of them, that I may do it to thee. So Gad came to David, and told him, and said to him, Shall *three years* of famine come to thee in thy land? or wilt thou flee *three months* before thine enemies, while they pursue thee? or that there be *three days* pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said to Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

Such, and much more ample, is the scope for wisdom to be justified by those who know her excellence; while, as to the *attestation* of divine truth, we may have recourse to numberless portions of holy writ. Thus, to give a specimen, recourse may be had to the inspired narrative in which we behold the word *Shibboleth* invested with the power of life and death.

By the eleven tribes that settled at Goshen in Egypt the Canaanitish pronunciation of Hebrew was probably so retained as to make it no difficulty for them to call a corn-ear shibboleth, or whatever the test-word might have been. But the case must have been otherwise with Joseph's tribe whose mother tongue was Egyptian, and whose two great ancestors Manasseh and Ephraim had for their Egyptian instructress their mother Aseuath.

Nor do we ever find Manasseh and Ephraim conquering the Hebrew elements of sound by intimate and long-continued association with the tribes at Goshen. For, in reference to the time when good old Jacob had sojourned there for seventeen years, we read in Gen. xlviii. 1, "It came to pass after these things that one said to Joseph, Behold thy father is ill. And he took with him his two sons Manasseh and Ephraim."

Circumstanced, therefore, as the tribe of Ephraim was, Egyptian elements of language were what they perpetually heard and uttered. Hence, when the Ephraimites, in connexion with the tribe of Manasseh, had to mingle with the rest of Israel in a departure from Egypt, they were like certain Livonian Jews saying *iss* instead of *ish* when they attempt to utter the Hebrew for *man*. This fact the writer has learned from one formerly of their number, but now a Christian in England, who has conquered the difficulty and can say shibboleth instead of sibboleth, his former pronunciation of the test-word shibboleth. Thus we perceive the reality of some persons being so unable to sound *sh* as to say *sibboleth* which means *a burden* of some one, instead of saying *shibboleth* which signifies *an ear of corn*.

When the writer, however, finds that in ages past the Egyptians had as an initial in their language the sound we express by *sh*, while, at the same time, they could not utter the name of the Greek letter *xi* without calling that letter *cxi* as a letter of the Coptic alphabet; he is led to suppose that the ancient Hebrew for our phrase "*or a corn-ear*," was *oak sibboleth*, *oa* sounded *oh* in that phrase, meaning *or*, and *ksibboleth*, the rest of the phrase, signifying *a corn-ear*. Moreover, this supposition is confirmed by tracing Hebrew into other languages.

The Hebrew letter *shin* expressed by *sh* in *shibboleth* both commences and terminates *shesh*, the Hebrew word for *six;* and, as the terminating *shin* in *shesh* is expressed by the sound of *cs*, not only in Greek and Latin but also in other languages, we thus perceive that originally the Hebrew for six was *csecs*, or *csex* in our phrase "*specific sex*." Thus, the early Greeks said *hex* for *six*, rejecting the *s* of *cs*, and softening the *c* into *h*, as we do in saying *horn* for *corn* in *cornu* the Latin for *horn:* and thus, too, the Romans saying sibboleth for csibboleth, rejected the *c* of *cs*, and said *sex* for *six*.

. Nor is this all that can be said. The Hebrew letter *shin* which we express by *sh* in *shibboleth*, has, when traced into Arabic, no fewer than five sounds; namely, *sh*, *s*, *th sharp*, *t*, and *h*. Those who know what the Hebrew for sun is, will at once recognize that word when they find that *shems* pronounced *shemce* is the Arabic for sun, the initial Hebrew *shin* sounded as *cs* in *optics* having *cs* first converted by transposition into *sc*, which *sc* was then softened into *sh*. Thus in three words for *axe* we find first the sound of *acs* in Greek; then *asc*, sounded *ask* by the Romans; and lastly *ash* written *ach* in French, in which language *hache* in the phrase *hache d'armes* is traceable to *ascia* in Latin, and to *axine*, a trisyllable in Greek. In the final sibilation of *shemce*, however, we have the Hebrew shin as *cs* reduced to

s, just as before pointed Hebrew made *shore* the word for *ox*, the Hebrew had been reduced from *csoar* to *soar* as the Hebrew for *ox*. That word *soar* too, when put into the mouth of a person who lisps, becomes *thore*, which monosyllable is the Arabic for *bull*. The word *thore* also when put into the mouth of a foreigner unaccustomed to our usual sounds of *th*, becomes *tore*, which when written *taur* is the radical part of the French word for *bull*, yea the radical part of the word for *bull* in Greek and Latin. Thus we are not surprised to find the Hebrew letter *shin* becoming as *t* when the Arabs use our word *sixteen* without the *x*, as the Arabic for *sixty*. Moreover, by *cs* becoming *c*, and by the *c* being attenuated into *h*, the Hebrew used for brink in Gen. xli. 3 has become the Arabic word *hahfat*, accented on the first syllable and signifying *brink* when the Arabs of the desert say, "*Hahfat il Neel*," for "*Brink of the Nile*."

Thus Hebrew words traced into Arabic give to the Hebrew letter *shin* five sounds, no four of which are traceable to the remaining fifth, while the whole five, like three of them in Greek and Latin, are traceable to the sound represented by our *x* in *six*, that word *six* being Hebrew impaired as to all preceding *x*, but unimpaired as to *x* itself. Hence we perceive that the requisition in Judges xii. 6 ought not to be pronounced "Say shibboleth now," but "Sake sibboleth now," the meaning being "Say csibboleth now."

Hence there appears to have been more of a difficulty in the test-word than appears in our authorized version. For, with the exception of those who have learned modern Greek, every Englishman would say *sibboleth* and die like the Ephraimites, if the alternative were placed before him in the phrase, "sake Sibboleth or die," the meaning being "Say csibboleth or die."

Under all the circumstances of the case, then, Judges xii. 5, 6, may be thus expressed: "And the Gileadites took the passages of the Jordan before the Ephraimites: and it was so that when one of those Ephraimites who were escaped said, Let me go over, that the men of Gilead said to him, Art thou an Ephraimite? If he said, No; then said they to him, Say now CSIBBOLETH: and he said SIBBOLETH; for he could not adapt his organs of speech to the right pronunciation. Then they took him and slew him at the passages of the Jordan; and there fell at that time of the Ephraimites forty-two thousand."

Thus an unexpected corroboration of divine truth presents itself, the early history of the tribe of Joseph placing them in just such a position as would make their speech betray them when attempting to pronounce what was unutterable by Egyptians; while, on the other hand, the facts recorded in Judges xii. 5, 6, show that the tribe of Joseph including Ephraim must have been unmingled with the other tribes when Joseph visited his dying father, just as we learn from the scriptural account of that period.

In such an aspect of the isolated state of the tribe of Joseph, that tribe must have been happily preserved from having its male children drowned in the river when Moses, eighty years before the Israelites left Egypt, was preserved from a watery grave by the ark of bulrushes, and by God's so timing events as to bring Pharaoh's daughter and the weeping babe into a deeply interesting association.

In the tribe of Joseph, therefore, every man that was eighty years of age when the Israelites departed from Egypt was not only of the age of Moses, but was also, like him, a monument of sparing mercy.

Supposing then that when the term of human life was twice what it is now,

every generation increased sixfold, as to males reaching manhood, it is obvious that five hundred male infants preserved alive in the tribe of Joseph eighty years before Israel's departure from Egypt, would have a generation of three thousand sons, a generation of eighteen thousand grandsons, and a generation of a hundred and eight thousand great-grandsons, the latter generation in each case prodigiously outnumbering the pre-existing population.

Thus, though the tribe of Joseph was just one generation behind the tribe of Judah, when Judah had two grandsons at the time Joseph had two sons only, yet by the infants of Joseph's tribe escaping the infanticide universal as to the other tribes, we find that one year after Israel had left Egypt Joseph's male posterity of twenty years or above, and fit for war, had so gained upon the population of every tribe besides as to surpass each of them excepting that of Judah, and to make a near approach even to Judah; Judah's warlike males of twenty years or more being seventy-four thousand six hundred, and Joseph's warlike males of the same range of age, and of the tribes of Manasseh and Ephraim combined, being seventy-two thousand seven hundred.

When, however, thirty-eight years after the first census, the numbering of Israel extended from the oldest warriors down to males ninety-nine years younger than Moses, it brought a subsequent and more numerous generation of Joseph's posterity into the account, and thus placed his tribe at the head of the list, the males of twenty years or above, and fit for war, being eighty-five thousand two hundred in the tribe of Joseph, seventy-six thousand five hundred in the tribe of Judah, and fewer in every other tribe.

So consistent and so mutually corroborative are facts recorded by the pen of inspiration. The bible suffers not from investigation; but, like every thing that comes from God, unfolds hidden glories in proportion as discernment is facilitated. The book of creation, though perfect as to its own province, is not, like the gospel, the power of God to salvation to every one that believeth. Hence, when the psalmist had listened to the voice of the stars, and had beheld the moon in her fair effulgence, and had also beheld the sun rising in matchless glory, and going forth in his might like a giant refreshed with new wine, he looked elsewhere for perfection. "The statute-book of Jehovah," says he, "is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

Maryland Point, Stratford, Essex,
Sept. 2, 1850.

OBSERVATIONS ON HEALTH.

BY GEORGE MOORE, M.D.

ALL the phenomena of human life in its physical condition may be referred to four heads—

1. The formation of blood from food.
2. The renewal or replacement of matter consumed in bodily function, and in thinking and willing.
3. The production of muscular power.
4. And that state of brain by which the soul is duly manifested in the body.

Disturbance in any of the processes by which these phenomena are maintained, is disease.

With regard to nutrition, and the formation of blood, it is most observable, as before stated, that all the food

of animals is organized, that is to say, it has already lived, either as parts or productions of some animal or vegetable. Vegetables possess the power of directly converting certain inorganic matters into their own substance, but this is a faculty not belonging to animals. Observe, again, the force of those words in Gen. i. 30, *To everything wherein is life I have given every green herb for meat.* The light of modern chemistry enables us to discover the extent to which this language may be applied, and proves to us that vegetable existence is the *only* real source of nourishment to creatures having life in the scriptural sense. The idea contained in the above passage clearly appertains to a knowledge beyond the common sense apprehension, for every one knows that plants are not the immediate food of all animals. The words, therefore, contain a truth out of ordinary reach, and which has not been fully discovered until these times; but the Author of all science is now wonderfully opening the understandings of men, as if to invite their fuller and thorough attention to those grand spiritual realities to which all natural truth for ever points.

The adult stomach, when accustomed to milk, and when not excited by artificial stimulants, will digest it well; but a more solid diet is more suitable for a grown person, since digestion is designed to proceed more slowly in the mature state than in infancy; for in the grown man all the functions proceed as if with a view to the steady exercise of attention, and of power in action, rather than to the development of the organs. It is a well known fact that a liquid and nutritious diet favours rapid growth and the fattening process; but a more gradual production of blood, just in proportion to the waste resulting from the use of the muscles, is best calculated to promote bodily and mental firmness, vigour, and capacity of endurance. Hence, those who train themselves for great exertion take little drink and eat animal fibre in proportion to their exercise. Here we observe another instance of the aptness of the metaphors in the bible; the inspired fisherman distinguishes between the benefits of strong meat and those of milk, and says, "Desire the sincere milk of the word that ye may *grow* thereby." He certainly quite understood the philosophy of his subject, as we shall find if we follow his advice.

The functions must be kept busy, each function to its right purpose, neither idle nor overworked, in order that the powers of the body and mind may be well developed, efficiently performed, or long preserved. This truth explains the experience of such men as John Wesley. He was a valetudinarian in his youth, in consequence of being impressed with a notion that by great bodily abstinence and incessant study he should the better fulfil his religious duties and conquer his temptations. But he found that what he needed was, to fight against them by thorough employment, instead of lazy meditations and starvation. By the latter means he had so greatly injured a good constitution, that the physicians thought him consumptive; but being aroused by their apprehensions and his own, he undertook a long journey on horseback, which involved just the regimen desirable in his case, and so his malady soon disappeared. The physical endurance of this extraordinary man henceforth became so improved, by engaging all his powers to the utmost under the wise regulations of a mind and conscience that recognized the duty of rest as well as of labour, that he accomplished an amount of work, and attained

a length of active life, quite astonishing to those who do not consider that power is preserved and improved by duly employing it, because perfect repose and a healthy activity of function are thus alike secured. Wesley's life is most instructive, by showing us the benefit of keeping busy. In his eighty-fifth year, he thus writes:—"I do not find any decay in my hearing, smell, taste, or appetite, nor do I feel any such thing as weariness, either in travelling or preaching, and I write sermons as readily, and I believe as correctly, as I ever did."

He imputes his health, under Providence, to the following means:—

1. Constant exercise and change of air.
2. Never losing his rest at night.
3. To his power of sleeping at any time.
4. To having risen constantly at four in the morning for sixty years.
5. To having preached every morning at five o'clock for fifty years.
6. To having little pain, sorrow, or care.—*Journal.*

It is calculated that he travelled more than two hundred and eight thousand miles, and preached at least forty thousand four hundred times, besides a multitude of incidental labours. He was temperate in all things but labour. He lived on twenty-eight pounds a year, and gave away in charity upwards of thirty thousand pounds.

Many young men preparing for the ministry, having endeavoured to become suddenly literate, have killed themselves with study and inactivity of muscle, while others, emulating John Wesley's laboriousness, without possessing his constitutional energy and calmness, have first exhausted their brains in the library, and then wondered that their bodies were unfit for toil. *In mediis tutissimus,* and to attain the best state of body and mind, the day should be so divided as to afford opportunity for the full exercise of both; for the memory and the feelings will partake of the physical tone, and there will usually be a readiness for rest as well as for action, if the muscles and the mind are equally employed.

Almost any common food is wholesome to a temperate man who preserves his body and his mind in an active but not hurried state; for thus he ventilates and purifies his blood, and brings every fibre of his frame into the best condition for the proper enjoyment and use of life. It is astonishing how much the health is often improved by thinking nothing about it, but just going about one's business, and using the common means of subsistence under the guidance of common sense and a good conscience.

"What shall harm you if ye be followers of them that do well?" says the apostle, as if to teach us that there is but one cause of misery, disease, and death to man. Let us shun that, and we need not be very nice about the choice of our diet, or our doctor, for, after all, the grand secret of health is to be happy at heart, that is, to be actively obeying God. Do not say this is wandering from the subject: the rules of the New Testament are promotive of bodily health, as well as health of soul, and they are really sufficient in most cases for the direction of appetite in the use of means, and in them we learn *why* we should be temperate, active, holy. As Dr. G. Cheyne says, "The love of God, as it is the sovereign remedy of all misery, so, in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds; and by the un-

speakable joy and perfect calm, serenity, and tranquillity, it gives the mind, becomes the most powerful of all the means of health and long life."

The preceding paragraphs are taken from a volume recently published, entitled, "Health, Disease, and Remedy, familiarly and practically considered, in a few of their relations to the Blood. By George Moore, M.D., Member of the Royal College of Physicians, &c., &c. London: Longmans. 1850."

THE DEATH OF JUSTIN MARTYR.

BY THE REV. H. J. RIPLEY, D.D.

JUSTIN, with six others, was arraigned before Rusticus, the prefect of Rome. To Justin in particular the question was put, With what doctrines have you been conversant? I have tried all systems of doctrine, replied he; at last I embraced the doctrines of the Christians. To an inquiry respecting the belief of the Christians, he replied, We believe in God, the one Maker, from the beginning, of all things visible and invisible; and in the Lord Jesus Christ, the Son of God, who was foretold by the prophets as about to come to the human race, the herald of salvation, and teacher of worthy disciples. But of his infinite deity, I as being only a man can speak but feebly; a prophetic power, I acknowledge, is alone adequate to speak worthily. For ages ago he was predicted who, I have said, is the Son of God. For I know that the prophets spake by revelation from above.

Where, he was asked, do you Christians meet? Wherever, he replied, each one chooses, and is able to meet. Do you think that we all assemble in one place? Far from it. For the Christian's God is not limited to place; but, being invisible, he fills heaven and earth, and, by the faithful is adored and praised in whatsoever place. To a more definite inquiry, Justin in reply mentioned the place of his residence in Rome, and his practice of instructing any that chose to call on him. You are then, finally, a Christian? This was the deciding question. Justin met it promptly. Yes; I am a Christian.

After inquiries put to each of the six, the prefect turned to Justin, and asked in derision whether, in case he should be scourged and be beheaded, he should ascend to heaven. I hope, he replied, that I shall receive its gifts, should I thus suffer. For I know, that to all who live agreeably to the doctrine of Christ, this divine blessing is secured. Do you suppose, then, said the prefect, that you shall ascend to heaven and there receive rewards? I not only suppose so, was the reply, but know it and am assured of it beyond a doubt. After a few similar inquiries which drew forth expressions of unwavering Christian confidence, the prefect pronounced sentence on the whole company, condemning them to be scourged and then to be beheaded.

This event took place, according to the only record that remains of the time, in the year of our Lord 166; and about the sixty-third, some say the seventy-sixth year of Justin's age.

EFFECTS OF NEOLOGICAL SCEPTICISM.

BY THE REV. JOSEPH BURTON.

Any adulteration of the gospel is an injury to it; but the admixture of a neological element introduces the process of decomposition. Reject the miracles and inspiration of the scriptures, and, claiming inspiration as they do, their authority and truthfulness inevitably go. And certainly the moral state of Germany presents an affecting warning against the importation of her creed. *There* is a large empire, partly Lutheran, partly catholic, in name, but in reality, with some happy and promising exceptions, infidel or Socinian from one end to the other. Only a few years since, almost all the protestant ministers were disciples of Paulus, whose commentary denies the miraculous character of the Saviour's works. In the Lutheran pulpits, unitarianism and the deism of Strauss are now extensively preached. Among the people the most ultra blasphemy and atheism are widely and constantly published. Family worship is almost unknown. In some places one-fourth, and in some one-third, of the children are illegitimate. At Konigsberg, where the Free Church, nominally Lutheran, really unitarian, reigns paramount, in one year seventy-one of every thousand of the population were convicted of crimes. The sabbath is almost lost. Many of the women who attend worship do their knitting in the service. So habitually is the day regarded as one for pleasure or gain rather than devotion, that two good men were lately brought into trouble, and one of them punished by the magistrate, for merely saying in their sermons, that on the Sunday theatres and shops ought to be shut. Kunze, a pious minister of Berlin, lately said, "Ninety-nine hundredths of our people have fallen from us, or gone over openly to the enemy." And such, brethren, is the proof of German theology, where it is an indigenous plant. Yet, I confess to you, these remarks would not have been ventured here, had I not felt strong fears respecting our own country. I have seen minds of fair promise in the beginning of their ministry, enchanted by Germanism to their ruin. Some of them have been my own friends. They have heard new tones in the music, and seen new visions of thought float before the mind, and deeming them all heavenly, have been lured from the simplicity of the gospel, until they have lost their usefulness and reputation in Socinianism and spiritual death.—*Address to the Students of Horton College.*

THE KISS OF CHARITY.

BY THE REV. F. CLOWES.

In regard to the kiss of charity, which Dr. Halley says we change to shaking of hands, I for one cannot see the trace of an *apostolic institution*, and that after a careful inspection of every passage. 1st. It was not, like immersion, *selected* from many modes *more* usual at the time. It was the *ordinary* and daily symbol of affectionate or kindly feeling. 2ndly. We never read (as we do in some modern writers) of "*holy baptism*," but we do, and constantly, of the "*holy kiss*," and the 'kiss of love." This shows that it meant no more than saying, "let your embraces be not like those of the formal or impure world, mere courtesy, or treachery; but let them be *holy*, or

pure,—let them be those of brother Christians." 3rdly. It is never enjoined as a general precept, but merely *amongst salutations*, at the *close* of a letter. In connexion with his own greetings, and those of others, the apostle naturally exhorts them to salute each other with the holy and affectionate feeling which he himself feels toward them all. I have often questioned *how* this was accomplished. Each one kissing the one adjacent does not seem to meet the case. Did the *elders* embrace all in the name of the apostle or the church? It is quite certain that he who required women, in conformity with eastern usage, to veil their heads in the church, would not violate usage so far as to command *promiscuous* salutations in a mixed assembly of men and women. On the whole, *I* can perceive in it nothing more than a command to salute each other affectionately according to the custom of their country, after the reading of the apostolic letter. Hence it appears to me utterly irrelevant; and being *at best* but an *argumentum ad hominem*, is, in truth, entirely worthless. If it were of any use, it would, like the plea of spirituality, climate, and national habits, authorize us to select *our own* ceremony without the slightest regard to water in the matter. But the truth is, that the salutation in question was no *ceremony* at all.—*The Letter and the Spirit.*

THE RINGS, AND NOSE JEWELS.

ISAIAH III. 21.

A VERY rich Persian drawing, highly emblazoned with gold, and illustrative of the above passage of the prophet has lately been added to the library of George Offor, Esq., Hackney.

It represents a lady and gentleman in oriental costume, the former heavily ornamented with jewels—a large gold chain three times round the neck, and a fourth to her waist. Her golden bracelets round the wrist seven times, rich armlets, jewellery hanging from her neck, in her hair, or on her forehead—large ear-rings ornamented with precious stones—finger rings—gold ceinture and epaulets, and on her nose a golden spring ring—one end in the left nostril, and the other on the outside of the nose—this ring has attached to it some jewels which are supported by it against her cheek. Thus the rings and nose jewels are attached to each other, and worn without boring the nostril, and without any difficulty in occasionally removing this singular piece of jewellery. It clears up all the doubts mentioned in the fragments to Calmet's Dictionary, No. DCLXVII. In this Persian drawing the ring and nose jewels are only worn on the left side of the face, not in any way interfering with her mouth.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VIII.—EXORCIST.

THIS is an English form of the Greek word Ἐξορκιστης, EXORKISTES, which occurs in the New Testament only in Acts xix. 13, "Then certain of the vagabond Jews, *exorcists*, took upon them to call over them who held evil spirits the name of the Lord Jesus." The verb from which it is derived, Ἐξορκίζω, EXORKIZO, may be found in Matthew xxvi. 63, and is there rendered *adjure*. "The high priest answered and said unto him, I *adjure* thee by the liv-

ing God." This again is taken from Ὅρκος, HORKOS, an oath.

An exorcist then is one who adjures, —one who in the name of an invisible power enjoins him whom he addresses to speak the truth, or yield obedience to some command. Such were the persons to whom our Lord referred when he said, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Luke xi. 19. Such was the individual of whom John said, "Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us," Luke ix. 49. Such were these travelling Jews at Ephesus, who said, "We adjure you by Jesus whom Paul preacheth." This Dr. Ripley paraphrases, "We solemnly charge you, as by the sanction of an oath, in the name of Jesus, and by your dread of his wrath." He adds, "They had seen, and the people had seen, that the curing of diseases and the casting out of demons by Paul in the name of Jesus, were all realities, and vastly different from what themselves could do. They therefore altered their mode of proceeding in hopes to maintain their reputation, and, instead of the form of words which they had been accustomed to use, adopted one which mentioned the name of Jesus as the being who required the demons to depart from the possessed persons. They supposed, perhaps, that there was some charm in the very word *Jesus* which the demons could not resist; or, as the name of Jesus was associated with so much power, as used by Paul, they vainly supposed similar effects would follow their own use of it, particularly if, by some addition, they should show that they meant the very Jesus whom Paul preached."

LINES COMPOSED ON THE WEST CLIFF, RAMSGATE,

ON THE EVENING OF AUGUST 16, 1850.

BY THE REV. JOHN HOWARD HINTON, M.A.

HAIL! Night! sublimely beautiful! And thou,
Majestic Nature! Not, as erst, arrayed
In noontide splendour, as in cloth of gold,
But smilingly undrest, yet seemly veiled,
And, ere thou sink'st to midnight's balmy sleep,
Bathed in the flood of cool, refreshing light
Poured out, as from a fountain in the sky,
By the mis-shapen Moon. She, like a fawn,
Hath newly shed her horns, and waxes round.
Half-orbed, she bids the shrinking stars retire,
And quenches in her mild and borrowed ray
The blaze of distant suns, like fires burnt out.
Thus light, like her twin-sister, darkness, hides:
For man is fitly destined to behold,
Not all things, but what most behoves.
Outspread
Beneath my feet art thou, laborious,
Unwearied Ocean! Thy expanded breast
Heaves, as with anxious thoughts untold—whispered,
Mayhap, to some shore-wanderer below,
Who, treading with soft step and ear inclined,
Lists duly to thy gentle murmurings,
All vocal to the quickened inward sense,
But all by me unheard—and proudly swells,
Like man's big heart, with seeming consciousness
Of tranquil or tumultuous power, as winds
Solicit or compel. Fickle, and changed
With every breath, peril sits on thy face:
But, ah! what unknown dangers lurk beneath!

Eastwards two friendly lights, like the heavenly twins,
Smiling fraternal as they gently rise
Out of their briny bed, of quicksands warn,
Else lost, the unsuspicious bark. Mid heaven,
One from the hill-top shoots its beacon fire
Across the deep; while, glowing at my foot,
A crimson flame signals the harbour's mouth.
For so its perils even safety hath,
And refuge, to avail, needs light.

Throughout
Thy vast and limitless expanse, O Sea,
Like thrilling pulses of the vital flood,
Thy restless waves roll on; gloomy and dark—
So awful, sovereign Providence enshrouds
Its mighty, ever-acting ministries—
Gloomy and dark, till each in turn arrives
At yon broad, shining pathway o'er the deep,

Which moonbeams bright, as if going to and fro,
Like the angelic messengers of grace,
Aye traverse. Then—mark them! how they glisten,
Bear in their dripping hands aloft
The sparkling silver radiance, or reflect
The dancing brightness from their many sides,
Like polished mirrors, or like brilliant gems,
Resplendent in the sun. So, mighty Lord,
Thy Providence is dark, only till when
Upon its frowning surges there hath fallen
A ray from heaven: and then the more they foam,
Marring the glorious light they shine in, all
The more and brighter are the beauteous gleams,
Which not disclose its mysteries, but cheer
And solace them.

The scattered moonbeam now,
Shivered to fragments by the wave's rude shock,
Trembles, like good men's hopes, as if afraid
To greet its rudeness with her gentle kiss.
Yet still serene the heavenly orb abides,
And sheds fresh lustre upon every surge,
As each rolls onward to the nearing shore.

THE LILIES.

"Wisdom," imbodied, once was seen on earth;
And walked in Palestina; there was heard
Imparting lessons of celestial truth;
To hearts that owned him—drawn by love divine
Which, inwardly, his origin revealed,
And showed him co-eternal Son of God.
The docile mind he taught to apprehend
Instruction through the lilies of the field;
And thus to nourish faith and banish care.

Himself a child of feebleness and need,
Poor, and dependent for his daily bread;
He walked by faith, and his resources drew
From his own Father's faithful love and care:
Dependent, as the tenants of the bough,
It was to him a solace and delight
To see and own his loving Father's hand,
In a mere morsel of man's common bread,
Or draught of water from the purling brook;
For these, to him, were pledges of the love,
That never will nor can forsake *its own*.

No marvel that his lips were wont to say,
To those who owned him, "See the sprightly birds,
To whom care comes not, but who live at large;
Nor sow, nor reap; nor store of grain provide;
But are by your own Father's hand supplied.
Observe the gorgeous lilies, how they grow;
Not toil, nor spinning, nor the weaving loom,
Supply their splendid robes; and yet I say,
That Solomon, in all his regal state,
Was not arrayed as one such flower, that blooms
To-day—to-morrow is no more: yet these,
E'en these, your heavenly Father beautifies."

Thus spake Eternal Wisdom, and designed,
That God's own children should from care be free.

"*Observe the lilies!*"—Hence my muse obtains
Full license to select nectarious good,
From floral, evanescent loveliness;
And like the blithesome bee, to store up food
For faith and cheerful hope, when winter's gloom
Shall lour, and dreariness pervade the scene.
Give heed, ye wise; intent, his words receive;
Imbibe the lesson; learn the heavenly art
Of thus deducing from a fading flower,
Strong arguments for living faith to wield
Against the worthless sophistry of care,
Of anxious thought about to-morrow's weal.
The splendid robes and royal diadem
Of Solomon, in all his glorious state,
Were but the artificial guise, contrived
To give meet seeming to the mortal form;
Their hues were not inherent in *the man*.
But the frail lily, beautiful as frail,
Receives its glory from the hand of God:
Its own resplendent loveliness inheres
In its own being, interwoven with
The living texture of itself; then how
Superior to the regal robes that deck
A monarch on his high, imperial throne!

And does the "King Eternal," from the skies
Stoop down to labour on a shortlived lily;
Inweaving beauty in its graceful form!
And will he disregard the earthly need
Of his own children? Can he e'er forget
Th' immortal offspring of his changeless love;
For whom he gave his Son to bleed and die,
"And spared him not," upon th' accursed tree?
Does He not *know* his children's *present* need?
Or is the *future* hidden from his view?
Or is the store of his munificence
Exhausted, or diminished aught by all
The bounteous blessings he has e'er bestowed?
And can he now neglect, or cease to feel
A Father's love for those who of himself
Are born—"born of the Spirit"—one in life
With Jesus, and with him, in truth, joint-heirs?
Impossible!—True faith responds, "*Amen.*"

The mother, in whose breast his hand has ope'd
A well-spring of maternal, tender love,
May e'en forget the darling of her heart,
The suckling of her bosom, and disown
The name and nature of the dearest tie;
But God, our Father, never *can* forget,
Nor cease to love, with ever-watchful care,
E'en *one* of all his many sons and heirs;
While they are strangers in a needy world,
Where his own blessed Son once walked by faith,
And taught his brethren to confide in God,
Their "heavenly Father," with undoubting trust.
Their names are graven on his bounteous hand;
Themselves are borne upon his loving heart.

Floriphonia

CHRONOLOGICAL PAGE FOR OCTOBER, 1850.

		SUN RISES & SETS	FAMILY BIBLE READING.	MEMORANDA.
1	Tu	6 1	2 Kings xvii.	Baptist Irish Committee, half-past 5.
		5 39	Matt. vi.	Saturn passes meridian about midnight.
2	W	6 3	2 Chron. xxix.	1792, Baptist Missionary Society formed.
		5 36	Matt. vii.	1828, University College opened.
3	Th	6 5	2 Chron. xxx.	Moon rises, 52 min. past 2, morning.
		5 34	Matt. viii. 1—27.	1833, Jos. Hughes (Battersea) died, æt. 65.
4	F	6 36	2 Chron. xxxi.	1535, Coverdale's Bible published.
		5 32	Matt. viii. 28—34, ix. 1—13.	Moon rises, 13 min. past 4, morning.
5	S	6 8	Isaiah xxv., xxvi. 1—15.	Moon sets, 25 min. past 5, afternoon.
		5 29	Matt. x.	New Moon, 56 min. past 2, afternoon.
6	Lᴅ	6 9	Psalms.	Sunday School Union Lessons,
		5 27	Psalms.	Acts vii., Genesis xlvii.
7	M	6 11	Isaiah xxxii., xxxv.	Moon rises, 5 min. past 8, morning.
		5 25	Matt. xi.	Moon sets, 42 min. past 6, afternoon.
8	Tu	6 13	Isaiah xl.	Moon rises, 19 min. past 9, morning.
		5 23	Matt. xii.	Moon sets, 10 min. past 7, evening.
9	W	6 15	Isaiah xli., xlii. 1—12.	Quarterly Meeting Baptist Mission Com.
		5 21	Matt. viii. 1—52.	Moon sets, 45 min. past 7, evening.
10	Th	6 16	Isaiah xliv.	1799, S. Pearce (Birmingham) died.
		5 18	Matt. xiii. 53—58, xiv.	Moon sets, 22 min. past 8, evening.
11	F	6 18	Isaiah xlv.	1819, T. Thomas (Peckham) died, æt. 61.
		5 16	Matt. xv.	Moon sets, 5 min. past 9, evening.
12	S	6 20	Isaiah xlviii.	1843, B.H.Draper (Southampton)d.,aged 65.
		5 14	Matt. xvi.	Moon rises, 54 min. past 9, evening.
13	Lᴅ	6 21	Psalms.	Moon's first quarter, 30 min. past 2, morn.
		5 12	Psalms.	S.S.U., Acts viii. 1—25, Jer. xxxi. 15—40.
14	M	6 23	Isaiah xlix.	1771, Dr. Gill died, aged 73.
		5 10	Matt. xvii.	Moon sets, 46 min. past 11, night.
15	Tu	6 25	Isaiah li.	1843, John Foster died, aged 70.
		5 7	Matt. xviii.	Baptist Home Mission Committee, at 6.
16	W	6 26	Isaiah lii., liii.	Quarterly Meeting of London Baptist
		5 5	Matt. xix.	Association, Little Prescott Street.
17	Th	6 28	Isaiah liv., lv.	Moon sets, 56 min. past 1, morning.
		5 3	Matt. xx. 1—28.	Moon rises, 10 min. past 4, afternoon.
18	F	6 30	Isaiah lix.	Moon sets, 5 min. past 3, morning.
		5 1	Matt. xx. 29—34, xxi. 1—16.	Moon rises, 31 min. past 4, afternoon.
19	S	6 32	Isaiah lx., lxi.	Moon sets, 10 min. past 4, morning.
		4 59	Matt. xxi. 17—46.	Moon rises, 53 min. past 4, afternoon.
20	Lᴅ	6 33	Psalms.	Sunday School Union Lessons,
		4 57	Psalms.	Acts ix. 1—22, Genesis xlviii.
21	M	6 35	2 Chron. xxxiii.	Full Moon, 11 min. past 3, morning.
		4 55	Matt. xxii.	Moon rises, 42 min. past 5, evening.
22	Tu	6 37	2 Chron. xxxiv.	1825, J. Lawson (Calcutta) died.
		4 53	Matt. xxiii.	Moon rises, 9 min. past 6, evening.
23	W	6 39	2 Chron. xxxv., xxxvi. 1—4.	1685, Eliz. Gaunt, burned at Tyburn.
		4 51	Matt. xxiv.	Moon rises, 38 min. past 6, evening.
24	Th	6 40	Jeremiah xxv.	Moon sets, 3 min. past 10, morning.
		4 59	Matt. xxv.	Moon rises, 17 min. past 7, evening.
25	F	6 42	Jeremiah xxvi.	1760, George II. died, aged 77.
		4 47	Matt. xxvi. 1—35.	Moon rises, 2 min. past 8, evening.
26	S	6 44	Jeremiah xxvii. 1—11, Dan. i.	1751, Dr. Doddridge died, æt. 49.
		4 45	Matt. xxvi. 36—75.	Moon rises, 9 in evening.
27	Lᴅ	6 46	Psalms.	Sunday School Union Lessons,
		4 43	Psalms.	Acts x. 1—33, 2 Chron. xx. 1—30.
28	M	6 47	Daniel ii.	Moon's last quarter, 59 min. past 4, morn.
		4 41	Matt. xxvii. 1—56.	1848, Vienna bombarded by Imperial troops.
29	Tu	6 49	Ezekiel iii.	1836, L.Napoleon's insurrection at Strasburg.
		4 39	Matt. xxvii. 57—66, xxviii.	Quarterly Meeting of Baptist Board, at 4.
30	W	6 51	Ezekiel viii., ix.	Moon rises, 34 min. past midnight.
		4 37	James i.	Moon sets, 3, afternoon.
31	Th	6 53	Jeremiah xxvii. 12—22, xxviii.	1799, W. Grant (Serampore) died.
		4 35	James ii.	1819, T. Flint (Weymouth) died, æt. 43.

REVIEWS.

The Annotated Paragraph Bible: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with Explanatory Notes, Prefaces to the several Books, and an entirely new Selection of References to parallel and illustrative passages. Part I. The Pentateuch. London: The Religious Tract Society. Super royal 8vo. pp. viii., 216.

The Old Testament Pocket Commentary; compiled from Henry, Scott, and other Writers: with numerous Explanatory and Illustrative Notes. London: The Religious Tract Society. I. Genesis to Esther, pp. 300. II. Job to Malachi, pp. 332.

THERE is no class of books in reference to which it is more necessary that readers should be cautious and reviewers vigilant than expositions of holy scripture. They may afford invaluable help to those who desire to understand the oracles of God and feel their need of guidance, or they may insinuate pernicious error into the mind under the fallacious aspect of inspired truth. However close an annotator may keep to the text, however earnest his desire to expound its meaning fairly, however great his hermeneutical skill, his system of theology—and every man who thinks of theology at all has a system—whether it be good or bad, is sure to affect in some degree the character of his production. It is not wonderful that though printed expositions are numerous there are scarcely any that we can regard with perfect complacency. Some have been written with the design of making that appear abstruse which inspired men set before their readers with beautiful simplicity. Some are too meagre and feeble to do much to enlighten the merest babe. Some have been produced principally for controversial purposes. All are the compositions of fallible men, of whom even the wisest have their weaknesses, and they who are the most clear-sighted on some points are on others but blind leaders of the blind. The most popular and evangelical commentaries with which we are acquainted contain an admixture of erroneous doctrine with the truth they develop, and are silent, if not deceptive, respecting some of the mysteries of the kingdom.

The Religious Tract Society has acted commendably in publishing so many expositions and commentaries as have at different times appeared under its auspices. Its constitution, indeed, does not allow a book of this kind to be all that we could wish: there are topics respecting which reserve must be maintained on account of the differences of opinion respecting them among the various parties who unite in its support. In its publications, the union of church and state must neither be assailed nor defended; and it is necessary to observe neutrality respecting the great parent error, pædobaptism; an error which thousands who do not concede that it is an error, must yet admit to be a practice which "destroys more souls than it saves." Silence, in respect to these evils, grave as they are, is all that we can reasonably demand of its conductors; and if this silence is faithfully observed, as it usually is, it is all that is very important in regard to the scriptural ordinance of baptism, the texts relating to it being in most cases so clear, that if nothing is done to raise

a mist around them their meaning will scarcely fail to be discerned. We have witnessed with satisfaction therefore the repeated attempts made by the committee to furnish expository works suited to different classes of readers; and we have seen none that have pleased us better than those now before us.

The first is a "Paragraph Bible," that is, a bible in which the custom of dividing the sacred word into chapters and verses which was introduced in the middle ages is abandoned, and the divisions adopted are such only as it is found conducive to convenience to employ in other books. In the last fifty years several bibles have been sent out in this form, and the advantage of presenting to the eye the sacred text unbroken by artificial division into small fragments has been generally recognized. The first issued by the Religious Tract Society appeared in 1838. This book exhibited much editorial skill and care: it was an acquisition, but it did not furnish notes. Last year, a pocket Paragraph bible was brought out, which gave some elucidatory matter with the text, and was well adapted to gratify those who wished for a miniature copy of the scriptures. In its compilation, however, much was sacrificed to a determination to make it very small. This third effort, "The Annotated Paragraph Bible," is much superior to those made previously. It is legible, and yet it is comprehensive. The following descriptive portions of the Preface will give a pretty correct idea of its peculiarities:—

"The TEXT itself is a correct reprint of the authorized version; but it differs in its arrangement from the common editions in two particulars: (1.) Like other books, it is divided, according to the changes in the subject or pauses in the narrative, into *paragraphs* or *sections*, to which appropriate headings are given; the chapters and verses being marked in the margin for facility of reference. (2.) The poetical parts are printed, according to the natural order of the original, in *parallelisms*; by which the meaning is often more readily ascertained, and the spirit and beauty of this divine poetry more fully exhibited.

"The MARGINAL READINGS and translations of many Hebrew proper names, which were appended by our English translators to their work, so far as they have been retained here, have been incorporated within brackets in the text, so as to meet the eye in the most convenient form. But, as they vary much in value and importance (many of them being merely literal translations of Hebrew idiomatic phrases, the true sense of which is better conveyed by the version in the text), those only have been inserted which appear to convey an improved or illustrative rendering, or in some way to throw light upon the passage, either in itself or in its connexion with some other.

"In the preparation of the EXPLANATORY NOTES, the chief objects have been, to give improved renderings in many instances where our present translation appears incorrect or faulty—to elucidate what is difficult or obscure—to bring out the true meaning and force of the text—to illustrate the language of the sacred writers, by references to the manners, customs, geography, and history of the countries and of the times in which the events of the bible occurred — to show the harmony and mutual connexion subsisting between different parts of the inspired writings, and the progressive development of divine truth—and, in short, in every practicable way, so far as the limits would allow, to promote the right understanding of the scriptures. In order to this, the help of the ablest and most judicious biblical critics and commentators has been diligently sought; and the endeavour has been to give in a small compass—in a condensed, but at the same time convenient and popular form—the substance of what the learning and piety of successive ages have contributed to the elucidation of the word of God.

"The PREFACES to the respective books have been designed to furnish brief but comprehensive introductions, embracing a short analysis of each book; in preparing which, one aim, among others, has been to attain the objects described by bishop Percy in the preface to his 'Key to the New Testament:'—'A clear introductory illustration of the several books, showing the design of their writers, the nature of their contents, and whatsoever else is previously necessary to their being read with understanding, is a work that, if well executed, must prove the best of commentaries, and frequently supersede the want of any. Like an intelligent guide, it directs the reader right at his first setting out; and thereby saves him the

trouble of much after inquiry; or like a map of a country through which he is to travel, if consulted beforehand, it gives him a general view of the journey, and prevents his being afterwards lost and bewildered.'

"There is also added an entirely new selection of REFERENCES TO PARALLEL AND ILLUSTRATIVE PASSAGES; which, it is hoped, will be found to possess great completeness, without inconvenient copiousness. Such references are of great use to all who desire to study the scriptures accurately and deeply: as they make scripture its own interpreter: frequently throw a satisfactory light upon the meaning of disputed passages; and in many cases bring out, in a surprising manner, most remarkable coincidences."—*Preface, p.* viii.

The notes are remarkably judicious. They are brief; more generally consisting of one sentence than of two or three; but an attentive student of the living oracles will find them exceedingly instructive. As a specimen of their character we copy those which are attached to the dying prophecy of Jacob, with the prophecy itself in parallelisms, as in the volume.

1 AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you
that which shall befall you in the last days.[1]

2 Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.

3 Reuben, thou *art* my firstborn,—my might, and the beginning of my strength,
The excellency of dignity, and the excellency of power:

4 Unstable as water, thou shall not excel:[2]
Because thou wentest up to thy father's bed;
Then defiledst thou *it*: he went up to my couch.

5 Simeon and Levi *are* brethren;
Instruments of cruelty *are in* their habitations.[3]

6 O my soul, come not thou into their secret;
Unto their assembly, mine honour, be not thou united:
For in their anger they slew a man,
And in their selfwill they digged down a wall.[4]

7 Cursed *be* their anger, for *it was* fierce;—and their wrath, for it was cruel:
I will[5] divide them in Jacob,—and scatter them in Israel.

8 Judah, thou *art he* whom thy brethren shall praise:[6]
Thy hand *shall be* in the neck of thine enemies;[7]
Thy father's children shall bow down before thee.[8]

9 Judah *is* a lion's whelp:—from the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as an old lion;[9] who shall rouse him up?

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[1] Or, 'hereafter.' This chapter contains prophecies of the future destinies and characters of the tribes, as well as references to their founders. It should be compared with Deut. xxxiii.; and with the allotments of the different tribes, as recorded in Joshua.

[2] No judge, prophet, prince, or person of renown is found of this tribe; nor was the tribe itself ever distinguished for anything good.

[3] Or, 'their swords are weapons of violence;' but perhaps it is better to read, with the Septuagint and Samaritan, 'They perpetrated wickedness by their schemes.'

[4] Or, 'houghed oxen;' or, perhaps, 'destroyed a prince;' *i.e.* Hamor or Shechem, (chap. xxxiv.'

[5] Jacob is said to *do* that which he predicts. Similar phraseology is common in prophetical writings.

[6] In allusion to the meaning of his name *(Praise)*.

[7] Or, 'over all thine enemies thou shalt be victorious.'

[8] The supremacy and the great promise of Messiah are separated from the rest of the birthright and given to Judah. See 1 Chron. v. 2, and note on chap. xlviii. 5.

[9] Rather 'lioness.' These figures, rising in a beautiful climax, indicate the warlike character and power of the tribe. First, it is compared to a *lion's whelp*, then to a full-grown *lion*, then to a *lioness*, which, when roused in defence of her cubs, exceeds all in fierceness.

10 The sceptre shall not depart from Judah,—nor a lawgiver from between his feet,
Until Shiloh [1] come;—and unto him *shall* the gathering of the people *be*.
11 Binding his foal unto the vine,—and his ass's colt unto the choice vine.[2]
He washed his garments in wine,—and his clothes in the blood of grapes:
12 His eyes *shall be* red with wine,—and his teeth white with milk.[3]
13 Zebulun shall dwell at the haven of the sea;
And he *shall be* for an haven of ships;—and his border *shall be* unto Zidon.[4]
14 Issachar *is* a strong ass—couching down between two burdens:[5]
15 And he saw that rest *was* good,—and the land that *it was* pleasant;
And bowed his shoulder to bear,—and became a servant unto tribute.
16 Dan shall judge[6] his people,—as one of the tribes of Israel.
17 Dan shall be a serpent by the way,—an adder in the path,
That biteth the horse heels,—so that his rider shall fall backward.
18 I have waited for thy salvation, O LORD.[7]
19 Gad, a troop[8] shall overcome him:—but he shall overcome at the last.
20 Out of Asher his bread *shall be* fat,—and he shall yield royal daintics.[9]
21 Naphtali *is* a hind let loose:—he giveth goodly words.[10]
22 Joseph *is* a fruitful bough,—*even* a fruitful bough by a well;
Whose branches run over the wall:
23 The archers have sorely grieved him,—and shot *at him*, and hated him:
24 But his bow abode in strength,—and the arms of his hands were made strong
By the hands of the mighty *God* of Jacob:
(From thence *is* [11] the shepherd, the stone of Israel:)

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[1] Some of the most ancient versions give this word the meaning, 'He to whom it (i. e., the sceptre or kingdom) belongs.' But as the text now stands it is better to render it 'peace,' or 'the peaceful one.' Having announced the sovereignty of Judah, the patriarch goes on to declare that it should have no end, until one should come bearing the name of 'Shiloh,' whose sway both Israel and all mankind should acknowledge. The subsequent history presents the fulfilment of this prediction. In the journeyings of the Israelites through the wilderness, and under the theocracy in the promised land, this tribe took the precedence; after the return from Babylon, it absorbed the others, and gave its name to the whole nation; and even under the dominion of the Romans it retained a measure of authority. But, on the appearance of Christ, all this quickly passed away to make room for the spiritual and universal reign of the Prince of Peace.

[2] On the hills of Judah the vine was extensively cultivated, and numerous flocks were pastured.

[3] The appearance of the people would indicate their happy lot. These verses (11, 12) describe, in poetical terms, the peace and plenty of Messiah's reign.

[4] Probably not the *city*, which lay far to the north, but the *territory* of the Zidonians: the word 'haven,' referring either to the Zidonian ports, or, more probably, to the coast of Zebulun on the sea of Galilee. Tiberias was in this tribe.

[5] Or, 'borders.' In the portion of this tribe lay the rich plain of Jezreel, bordered by the range of Carmel and the hills of Galilee. The patient and laborious ass aptly represents an orderly, industrious people, who prefer agricultural pursuits to military or commercial enterprize. The men of Issachar, however, occasionally displayed both valour and wisdom. See Judg. v. 15; 1 Chron. xii. 32.

[6] So the name *Dan* signifies. The stealthy character of their warfare (resembling that of the Bedouin) is illustrated in Judges xviii.; and aptly represented by the attack of the *cerastes* or horned viper, which lies unperceived in the sand.

[7] Or, 'I am expecting thy salvation, O Jehovah:' possibly referring to some unrecorded revelations of the great redemption.

[8] The words 'troop' and 'overcome' are allusions to the name *Gad*, whose tribe was most exposed to predatory incursions from the Syrian and Arabian deserts. 'At last' may be rendered, 'in the rear,' or, 'in return.'

[9] Partly from his proximity to the commercial Phœnicians, and partly from the fruitfulness of his own land on the western mountain-slopes.

[10] This verse is very obscure; and may be translated, as by Bochart, from the Greek, 'Napthali is a spreading (terebinth or oak) tree, producing beautiful branches;' or, 'Napthali is a free (or graceful) hind, bringing forth beautiful young ones' (or 'occasioning beautiful sayings.')

[11] Or rather, as the Samaritan and Syriac, 'by the name of;' answering to the former part of the parallel, 'by the hands of.' This blessing

25 *Even* by the God of thy father, who shall help thee;
And by the Almighty, who shall bless thee—with blessings of heaven above,
Blessings of the deep that lieth under,—blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:[1]
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.
27 Benjamin shall ravin *as* a wolf:—in the morning he shall devour the prey,
And at night he shall divide the spoil.[2]

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on Joseph, which was fulfilled in the portions of Ephraim and Manasseh, is the fullest and most elaborate of all. 'Heaven above,' with its rains and dews,—'the deep,' the western sea, the lake of Tiberias, and the Jordan through much of its course,—and 'the everlasting hills,' mount Ephraim, and mount Gilead,—promoted the increase of their families and of their possessions, and made Joseph as a 'fruitful bough by a well.' See Deut. xxxiii. 13—17.

[1] Or, 'The blessings of thy father exceed the blessings of the eternal mountains, the desirable things of the everlasting hills.' Comp. Deut. xxxiii. 15.

[2] In the first times of Israel, the Benjamites were noted for their courage and success in war. From them sprang Ehud the second judge, and Saul the first king. They were afterwards united with Judah, returned with it from Babylon, and shared in its privileges.

We will add a specimen or two of longer notes of a doctrinal character. The following is on Exodus xxiv. 8, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

"On this ratification of the covenant with blood, see the inspired comment in Heb. ix. 18—22. It implied that neither the persons of the people or their sacrifices would be accepted by God, except through the shedding and sprinkling of blood; and that all the blessings granted to them, even by their national covenant, were the fruits of Divine mercy."

On the consecration of Aaron and his sons to their office as priests, Exodus xxix., we have the following observations:—

"These ceremonies are highly significant. (1) The *ablution* indicates the need of personal purity in one who appears on behalf of sinners. (2) The *investiture* with the sacred robes shows the dignity of the mediator's office. (3) The *unction* of the high priest represents the qualifying gifts and grace of the Holy Spirit. (4) The *triple sacrifice*—sin-offering, burnt-offering, and consecration-offering, whose blood, mixed with the holy oil, was applied to each of the priests—shows that the removal of all legal disability from guilt is indispensable. And (5) the concluding feast exhibits the friendship with God resulting from the priest's work."

After what we have said, we need scarcely add that we wish this work extensive circulation among our friends. The Old Testament Pocket Commentary also, a companion to the New Testament Pocket Commentary published some months ago, will be found useful to many, as it gives some original explanatory notes with the practical observations derived from well known commentators. Either work, or both, on account of their brevity as well as other excellencies, might be used very advantageously in family worship. The Annotated Paragraph Bible is, however, the shorter of the two, and on some accounts it would have our preference.

The Theory of Human Progression, and Natural Probability of a Reign of Justice. London: Johnstone and Hunter. 8vo., pp. 523. Cloth.

We have never imagined that there is any warrant for the assertion that Christians should not concern themselves with politics. We regard it as

at once the highest glory and the strongest evidence of Christianity, that it not only is adapted for all men whatever their circumstances, but that it adapts all for their duties whatever their duties may be. It is a light guiding in the selection of principles, and it is a force supplying the motive for action in accordance with them. It comes not to man to call him from his business, but it comes to man in his business, and fits him for it. It is opposed to monkery whenever or however it manifests itself; nor is this more necessary for the spiritual growth of the individual than for the regeneration of society. Christianity has a function to discharge in the closet and the meeting-house, at the plough and at the loom, in the study and on the throne, in the senate-house and at the poll-booth. The last prayer of our Saviour had reference to his disciples in all ages—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil;" and it is not a little noticeable that the men who pay the least attention to the announcement—"My kingdom is not of this world," are the most constant and the most vociferous in their assertion that Christians should not interfere with politics. Christians have not interfered with politics; and in Britain, under the influence of class-government, the masses of our countrymen are so debased—physically, mentally, morally—that it is next to an impossibility that Christianity should act upon them at all. Christians have not interfered with politics; and in Ireland the same statesmen using religion as a tool of their state-craft, have forced upon an unwilling six millions the religious forms of one million, and by their intolerance and injustice have embued them with a deep hatred of the truth. Christians have not interfered with politics; and in the parliament of the most enlightened country of Christendom, a man of indisputable talent, and who has conferred signal service on the nation, is treated with ridicule when daring to open his mouth in favour of the principles so emphatically enounced by the Prince of Peace. Can any one believe that such a state of things is in accordance with the religion of the bible? Can any one believe that such would have been the state of things had Christians testified boldly against it? Can any one believe that it behooves Christians now, witnessing these things, to make no effort for their destruction?

But if Christians should act politically, politics should be studied; there must not be zeal without knowledge; politics must be a science and not a superstition. At present, however, it is almost entirely the latter. Senators propose, empirics declaim, electors vote, almost all of them equally ignorant and equally indifferent concerning the principles on which legislation should be based. Millions of quires of print are yearly issued in reference to political measures, every one talks of politics, but very few are the books that are written on the science, and very few are the readers of those books. It may answer the purpose of those who are interested in the preservation of abuses to go on nibbling for ever at the branches; but the true citizen must lay the axe at the root of the tree, and not only note the evils as they appear, but trace them to their source And we think that here again Christians have been wanting in their duty. They have, in fact, been afraid of their principles. They have come to the bible to seek a knowledge of man's duties to his God, (the main end of revelation indeed) and they have found it, and found, too, that they must publish it to those that have it not. They

have come to the bible to discover what acts of love are due from man to his brother, and as the result hospitals have been built and schools established. But they have *not* come to the bible to ascertain what it teaches concerning the bonds which hold society together. It is true that the word of God was not intended as a manual of the science of politics, any more than of any other science; but yet we cannot but believe that in the bible there are principles enounced bearing closely on political institutions, — principles that are yet one day to be evolved,—and principles which when they are discovered will call forth the astonishment of mankind that they have so long lain unapplied. On these grounds we welcome every effort to throw new light on political science; especially such a one as the present, which, if it does not directly aim at supplying the want to which we have alluded, is written in a Christian spirit, and throughout manifests a reverence for the Christian record.

But we may go a step further. Christianity assures us that a time shall arrive when truth and justice and love shall have a universal reign upon our earth. 'A good time coming' has been man's hope in every age; it has always been the cherished dream of the poet; to realize it has been the aim of the reformer; and mankind at large has ever been peering into the future to see if any signs of its approach were visible. *We* have a more sure word of prophecy; but are we treating it as though we believed it *sure?* Men, though longing for it and looking for it, are yet prone to regard this period of universal happiness as but the poet's dream after all; those who arrogate to themselves exclusively the name of politicians laugh at it as visionary and absurd; whilst Christians either speak of it with bated breath, or allude to it as far off in the dim vista of futurity, and under the poetical garb with which it is clothed in scripture. But surely this is not all that is demanded, and it is due to our religion, and must furnish a collateral evidence of its truth, to show not only that such a period is not opposed to reason and analogy, but that there is a positive probability that such a time will arrive, and that there are already indications of its approach.

To accomplish this is the object of the author of the volume before us. Positing as certain that the millennium of scripture will arrive, and that this, though including much more, necessarily involves a reign of political justice, he seeks to show that such a period may reasonably be anticipated, and to discover at what point of scientific evolution it may be expected to appear. We shall endeavour to present a view, as condensed as possible, of the line of argument he adopts.

The science of politics treats of equity, and the relations of men in equity; it prescribes what man may do, what he is bound to do, and what he may not do. Considering man's actions objectively they may be regarded as having reference to liberty and property, the latter, however, being merely a branch of the former. Liberty signifies a condition,—the condition in which a man uses his powers without the interference of another man. To preserve liberty to all,—that is, to prevent any man from doing that which is naturally unjust,—that is, to secure non-interference, is the end of all political association; but governments may interfere, as indeed they have done, and their interference is no less prejudicial than that of the individual. As man emerges from barbarism the government does everything for him—interferes with him in everything; and it is only as a nation becomes more advanced that step by step it recovers

its liberty of thought, speech, action. "The source of the evil that weighs so heavily on the unprivileged classes of society is to be found in the doctrine, that rulers are competent to legislate for everything and anything." As a nation becomes aware of the source of its evils, the intelligent combine, and in physical conflict, at first, wrest their rights out of the hands of their oppressors.

But there is another kind of combination—that of knowledge with reason—"credence] based on sufficient evidence" with "the power of perceiving consequences;" and this, being directly opposed to despotism and superstition, which are invariably linked together, is the grand instrument by which the world is to regain its liberty. The first condition of true knowledge is the bible; the second is the knowledge of material nature. Man's ignorance of material causes has ever brought about his degradation; for *some* causes he must assign, and he therefore in the early ages of our history, filled the world with half-material beings, whose natures harmonize with those of the inventors.

"Still wherever there was intellect there was beauty. False as were the credences, we cannot now turn to them without recognising the glorious attributes of reason with which mankind has been endowed. Nor can we wonder at the spell of fascination, when we find the mere abstractions of our thought presented in the forms of a Hebe, a Venus, or Minerva. Dark as were the times of ancient paganism, there was a beauty of imagination that speaks home to the intellect of man, and leaves a sad regret. Let us not forget, however, that we behold, not as actors in the scene, but as the spectators at those gladiatorial shows where the contest of man with death was the absorbing drama for the onlooker, while the victims in the arena poured forth their blood and perished.

"It was reserved for the corruption of Christianity to throw the *darkest* shade. It is said that 'the shadow is nowhere so dark as immediately under the lamp;' and the true light of Heaven was converted, not into the lamp that lightens, but into the lamp that casts a shade. Piety died away, and theology took her place. Creeds and confessions were substituted for living virtue. Christians forgot to fix their eyes on heaven, and deified the symbols of religion.

"The wisdom that is from above is *not* a creed, but *a principle of life embued with truth*; and when the church forgot the life, the truth vanished from the symbol, and left the dead remains of unspiritual knowledge. The shadows were dark before, but now night shrouded in a veil.

"Now was the night of degradation. Now was man seen, not in the energies of his pride, not in the brilliant colours of his fancy, not in the heroism of a noble heart, that had framed its country for its God, and rushed to death self-sacrificed—but in the drivelling wretchedness of priestcraft, and in the sensuality of worse than pagan Rome. Now indeed was darkness. Truth had few worshippers—tradition had her hosts. Virtue was gone, and man was content with ceremony. Causes were no longer deities; and all that had remained of beauty was drowned in the senseless legend of the monkish tale.

"Causes now were demons and demi-demons. The atmosphere of earth was filled with spirits of malignity. Demons and devils stared from out the ordinary phenomena of nature. Tempests had their witches, winds had their wizards, and *saints* were prayed to for protection. Now was death triumphant. Death of all that was noble, death of all that was true, death of all that was brave. Now was the reign of ignorance, and now was the priest man's deity. Now was 'the heel bruised,' and now was truth transformed into a LIE. Lies in the life, lies in the heart, lies on the tongue, lies in the creed, lies in the ceremony, lies in the vow, lies in the church, lies at the altar, and lies to the lips of the last expiring agonies of man. O, mystery of iniquity!" —*pp.* 79—81.

But when man turned his attention to the observation of the phenomena, and the discovery of their causes, a purer day dawned, and causes were seen to be the laws by which the One God operates.

But next to a knowledge of material existence there must be a knowledge of the mind. Philosophy has been long oscillating between universal scepticism

and the unattainable discovery of absolute truth; and it is now, when having achieved nothing, it begins to lay hold on the data of consciousness that knowledge may be said to evolve. This knowledge is, however, requisite before a correct credence can be established.

Men, then, must combine to ward off the evils which press upon them,—evils to be traced ultimately to human depravity, but to a great extent proximately caused by the violence and fraud of their rulers, they having always assumed powers to which they were not entitled. The enlightened part of the nation combine to secure themselves from injustice; and if there is to be a reign of justice the question to be solved is, What is that political condition which controverts no principle of reason? Science is tending to the correct solution of this problem, and when it is solved the political millennium (taking the term millennium in a general sense to mean "a period of truth discovered and reduced to action") will have commenced.

What, then, is the order of man's intellectual progress? for it is according to its place on this scale that this reign of justice must arrive.

"1st. The progression of humanity is in proportion to the acquisition of rational knowledge, and the reduction of that knowledge to practical operation.

"2nd. Rational knowledge is divided into the various sciences.

"3rd. A science is composed of nomenclature (the name), description and classification (the proposition), and reasoning (the syllogism).

"4th. The sciences have among themselves a necessary co-ordination.

"5th. The measure of this co-ordination is the relative simplicity or complexity of the objects involved in the science.

"6th. In classifying the sciences, the most simple sciences are necessarily placed first, then those that are more complex, and so forth.

"7th. The sciences have a necessary order of chronological discovery.

"8th. The order of chronological discovery is coincident with the order of logical classification.

"9th. Consequently, if the logical classification be satisfactorily achieved, and the whole of the sciences are not yet evolved, we can predict what the future order of discovery will be.

"10th. The general groundwork of the classification of the sciences is as follows:—

I. The abstract sciences, which give the universal forms of rational necessity. These are called the mathematical sciences, and they occur necessarily in the following order:—

1. Logic. The universal form of all science whatever.
2. Arithmetic. Logic *applied* to numbers.
3. Algebra. Arithmetic applied to quantities.
4. Geometry. Algebra applied to the forms of space.
5. Statics. Geometry applied to forces.

Intermediate Science.

Dynamics. *Subject*, force. *Product*, motion.

II. The inorganic physical sciences.

Mechanics. *Phenomena*, equilibrium, motion.

The phenomena of solids.
... ... liquids.
... ... gaseous fluids.
... ... imponderable fluids.

Magnetism, chemistry, and electricity. *Phenomena*, motion, polarisation, formation, combination, and decomposition, &c.

III. The organic sciences.

1. Botany. } *Phenomena*, life, growth, pro-
2. Zoology. } pagation, &c.

IV. Man-science.

Functions. Action on the external world.
Action on man, without interference.
Action on man by interference.
Actions towards the Divine Being.

"The principles of *correct* action, for the first class of these functions, are derived from the sciences that precede man-science.

"The second class of functions gives rise to political economy, which furnishes the rule of correct action.

"The third class to politics.

"The fourth class to religion, the scientific groundwork of which is theology.

"We posit, then, that human progression is from logic and the mathematical sciences, through the physical sciences, and up to man-science."—*pp.* 269—272.

According to this classification, illustrated and worked out at length, there are, in our author's opinion, good grounds for believing that as there has been a gradual advance in the sciences logically prior to politics, so there will be a time when politics also shall assume the shape of a science, and be as generally understood and applied as any other. Each of these sciences will have its "millennium." The improvements on man's condition which have been effected by the discoveries of science admit of no dispute; machinery, navigation, land transit, drainage, the extension of human life, have been the results—results arising from the substitution of a true for a false credence.

"But, then, how comes it that, notwithstanding man's vast achievements, his wonderful efforts of mechanical ingenuity, and the amazing productions of his skill, his own condition in a social capacity should not have improved in the same ratio as the improvement of his condition with regard to the material world. In Britain, man has to a great extent *beaten* the material world. He has vanquished it, overpowered it; he can make it serve him; he can use not merely his muscles, but the very powers of nature to effect his purposes; his *reason* has triumphed over matter; and matter's tendencies and powers are to a great extent subject to his will. And, notwithstanding this, a large portion of the population is reduced to *pauperism*, to that fearful state of dependence in which man finds himself a blot on the universe of God—a wretch thrown up by the waves of time, without a use and without an end, homeless in the presence of the firmament, and helpless in the face of the creation. Was it for this that the Almighty made man in his own image, and gave him the earth for an inheritance? Was it for this that he sent his Son into the world to proclaim the divine benevolence, to preach the doctrine of human brotherhood, and to lay the foundation of a kingdom that should endure for ever and ever? We do not believe it; neither do we believe that pauperism comes from God. It is *man's* doing, and man's doing alone. God has abundantly supplied man with all the requisite means of support; and when he cannot find support, we must look, not to the arrangements of the Almighty, but to the arrangements of men, and to the mode in which they have portioned out the earth. To charge the poverty of man on God, is to blaspheme the Creator instead of bowing in reverent thankfulness for the profusion of his goodness. *He* has given enough, abundance, more than sufficient; and if man has not enough, we must look to the mode in which God's gifts have been distributed. There *is* enough, enough for all, abundantly enough; and all that is requisite is freedom to labour on the soil, and to extract from it the produce that God intended for man's support."—*pp.* 311—313.

The tendency of things wherever we cast our eyes, is from a less to a greater amount of equality; that is, to a removal of all interference with man in doing that which is naturally just. With regard to liberty this has been to a great extent accomplished in our own country, and when there has been achieved an equality in respect to the right of self-government — when universal suffrage has been secured—there will then come a discussion, and ultimately an equality, in respect of property. To this end the author believes that society is tending with speed and certainty; and he anticipates the day when land—that only which naturally belongs to all—shall bear the expenses of the state, and when labour, which alone gives a right to possession, shall be freed from the incubus of taxation which now presses upon it so sorely.

An historical survey of human progress, and especially of the political progress of England, furnishes to the author a corroboration of his theory. At first was the period of barbarous war, terminating at the conquest. This was followed by knightly warfare, which was again superseded by the court knights, whose influence ended at the revolution of 1688. The government of England since then has been under the power of church and state *policy rulers;* who by the fictions of the balance of power, and the balance of trade, and the integrity of the empire,

and as the results of their *experiment* in legislation, have succeeded in pauperizing the population and creating the national debt. Symptoms, however, are manifesting themselves that the men of facts and figures will soon take the lead, and political economists will have their day, to give place in their turn to the administrators of political science, and ultimately to the supremacy of Christianity.

The political millennium having arrived, the next step of the progress (following the analogy of the order of the sciences) will be natural theology. Before natural theology can take the form of a complete science, a previous knowledge of the universe is necessary; and each science as it is developed may reasonably be expected to throw new light on this. Science at first enters the lists against the superstitions bred by false religion. The primary effect will necessarily be scepticism; but as this is merely negative, and man must have religion, we should expect that a theology answering to the different sciences would evolve as they are discovered. The first demand of the theological idea would have reference to space and time; and we should accordingly have an infinitely extended and "immortal" substance, as the basis of natural theology. As the force sciences were elaborated, we should have *constructive power*, predicated of this substance, and this, in fact, gives us pantheism. The physical sciences can of themselves go no further, and the science of mind must be evolved before an *intelligent designer* can be predicated. As scientific men still hesitate to admit the existence of mind at all, or to accord to man a moral nature, so till these truths are determined the questions contingent upon them must fail to have the force of demonstration — to be received as settled elements of knowledge. But when they are determined, then we may believe that atheism shall be universally regarded as absurd — as much so as any false system of astronomy or chemistry. We thus obtain an infinite creative intelligence, and it can only be after the science of politics is constructed that a moral theology can be furnished. The science of man's moral nature being completed, there will be the same necessity to attribute moral perfections to the Creator, and universal man will be compelled unhesitatingly to believe not only in an infinite Creator, but in an infinitely holy Being.

"Let us, then, concisely review the growth of the theological idea, and examine how much each genus of science contributes.

"All science is the knowledge of BEING, and each particular science discourses of the *mode* of being, or of the manifestation of being.

"1. Metaphysic. Posits the universal mode in which the human mind views being. Its contribution to theology is the division of being into *necessary* and *contingent*, *substance* and *attribute*, *cause* and *effect*, &c.

"2. Mathematic. Introduces *space* and *quantity*. The idea now becomes a substance having no limits in space. (Infinity.)

"3. Dynamic. Introduces *power*. And as space is the static condition of the universe, so time is the dynamic condition. The idea becomes non-limited in *time* (immortal); and the substance is a power without limits in time or space.

"4. Physic. Introduces *construction*, or the adaptation of condition to the achievement of an end. The power now becomes an infinite constructive power. (Pantheism.)

"5. Economic. Introduces *intentional design* in construction. The idea now becomes an *intelligence*, infinitely powerful and infinitely wise.

"6. Politic. Introduces *justice*. That is, treats not of the mode of producing an end, but of the end that ought to be produced. The intelligence now becomes a God of infinite justice.

"Such is the direct mode in which natural theology is produced; but it is plainly evident that if man were to stay here, he has nothing whereon to ground his *hopes*. A God of infinite justice, no man who ever lived on earth would or could desire to stand before. Justice is exactly that attribute, which, while it clothes

God with righteous majesty, fills man with reasonable terror. Man is not only an intelligence who comprehends, but a voluntary agent who acts; and no man who ever lived would desire that his actions should be weighed in the balances of justice, and that he himself should abide by the award. Between the dictates of man's reason and the history of his actions there is a *discrepancy*. Man, in fact, is a *fallen* being; and science, while it enlightens him, cannot obliterate his crimes. Natural theology, then, while it solves the mystery of the *natural* universe, can never solve the mystery of the *moral* universe. It may establish man's responsibility, but in so doing it as indubitably establishes his criminality; and thus when natural theology shall have achieved its highest point, and blazoned forth the moral attributes of God, it will, at the same time, have heralded man's condemnation, and pronounced irrevocable judgment on the race.

"And thus the final destiny of natural theology (which really comprehends *all* science) is only to lead man at last to the divine message of *mercy*—to the glad tidings of forgiveness and reconciliation. And thus, also, as the sciences evolve chronologically in the same order that they are logically classified, the ultimate end of human study and of all man's intellectual achievements, is only at last to prove beyond a doubt the absolute necessity both of a revelation and of a means of redemption, of which God is the author. And, therefore, as we have pursued exactly the same method in evolving the sciences to come which explains the evolution of those already ordinated, there is a *natural* ground for anticipating not only a millennium of *justice*, in which all man's political arrangements shall be made in accordance with the dictates of enlightened equity, but beyond that period a millennium of *Christianity*, when the burdened heart of humanity shall return to the true waters of life, and drink from the immortal streams of truth."—*pp.* 488—491.

Such is a very condensed outline of the argument of the author, which he has elaborated and illustrated with much clearness. Of course, we cannot be supposed to concur with many things involved in the variety of topics introduced into the discussion, which, nevertheless, our space forbids us to enter upon. In reference to the main argument, however, we would make a remark or two, rather intended to guard against misconception, than as a demurrer to the validity of the conclusion.

It is important that the terms employed by the author should be taken in their strictest meaning; that is, that there is indicated a *probability* only of a reign of justice. We must carefully distinguish between a formal and an actual achievement of universal equity. We see no reason why there should not be a period when political science will be thoroughly developed, so that there shall be that scheme of government propounded, and even established, which is adapted to afford man the best condition that he is capable of on earth. But yet we can also imagine that this scheme shall be altogether abortive, and man be as wretched as before. True, that in the cases of the other sciences correct credence is invariably followed by action corresponding to it; but in morals it must never be forgotten that a disturbing force is introduced. Were man not fallen, knowing what is right he would do it; but though he knows the right he loves the wrong. We thus see that men advanced the highest in science, and fully convinced of the wrongness and ultimately pernicious influence of certain courses, nevertheless act in the face of these convictions. And as it is with one man so it may be with a nation; and looking into futurity we can conceive that there shall be a perfect mechanism for securing political justice, nay more, that there shall be an irresistible amount of evidence for the existence of an infinitely holy God, whilst yet every man's hand shall be against his brother, anarchy shall run riot, and the bold brow of infidelity be raised in mad delusion against heaven. Our author, we believe, intends no more than this; but yet, perhaps, he has not kept it sufficiently before his own mind, nor presented it with sufficient clearness to the minds of his readers.

Nor do we see that it is necessary

that the science of politics should be completely achieved before those of natural and moral theology are developed. We cannot but regard politics as one branch, merely, of moral philosophy; and we think that so soon as the *elements* of morality are finally settled—so soon as *they* become subjective—then the science of natural and moral theology might be evolved. Thus whilst *logically* the political millennium would precede the millennium of scripture, *chronologically* they would be simultaneous; so that at the very time when the political difficulties are receiving their complete solution, the way shall have been already prepared for "righteousness and peace and joy in the Holy Ghost."

We have already exceeded the limits we prescribed ourselves, but we cannot refrain from one or two suggestions called up by the argument we have been presenting.

If there is a natural connexion between the position of science and the religious belief of mankind, and if the present position is not such as to lead directly to the knowledge of the *true* God and the acceptance of revelation, it is doubly incumbent on Christians to be familiar with the *historical* evidence of scripture, that so from the high vantage-ground which we have a right to hold, we may maintain the Christian conflict with the unbeliever. His faith contrasted with ours is legitimately only negative, nor should we fail to force upon his attention the attestations we have to the truth of that which we profess.

And again: we see the necessity that there is for Christian men to become acquainted with human science as it evolves. Science reasoning against the truth of Christianity, may be refuted by arguments drawn from the same science; and for Christians to dread the advancement of science is to betray a treacherous unbelief of the religion they hold to be divine.

And once more: more evidently than ever is it incumbent on the Christian to preach Christ crucified; that so whilst human knowledge is advancing, the truth as it is in Jesus, applied by the Spirit supplicated from on high, may have free course, and the earth, delivered from the load of guilt which presses upon it, may be again the habitation of innocence, and the scene of universal happiness and love.

The volume before us is written with clearness and earnestness, and is valuable not merely for the line of argument which it presents, and the conclusion to which it conducts us, but for much practical truth which is introduced in its illustration. There is, indeed, a disposition rather to digress into the discussion of questions which properly are mere illustrations of the argument; for instance, that in reference to the proprietorship of land, on which another volume is promised by the author. In mental philosophy the author belongs to the Natural Realist or Common Sense school, founded by Dr. Reid, and elaborated by Sir William Hamilton, with the productions of the latter of whom there are many indications of close acquaintance. The moral system of our author is not so clearly defined; apparently however he follows M. Cousin, to whom the work is dedicated.

On the whole we decidedly recommend the volume to the attention of our readers, and our intelligent young men in particular, who will find it both interesting and useful, as presenting a symmetrical arrangement of the various branches of knowledge, and as furnishing an introduction to the study of political science. We may add, that pains have been taken in the typographical arrangement of the volume, so as greatly to conduce to the pleasure of its perusal.

The Influence of the Hebrew and Christian Revelations on Ancient Heathen Writers. An Essay which obtained the Hulsean Prize for the Year 1849. *By* SAMUEL TOMKINS *of St. Catherine's Hall, Cambridge.* 1850.

THIS is a book of large quotation and small criticism, containing much good Greek and indifferent English. It discusses a question of considerable interest, and though it cannot be said to settle it, as a compilation the book is useful. It is rather above the average merit of academic prize essays; and if written at the commencement of a career might have been regarded as giving promise of future eminence. Coming at the end it cannot be regarded as a hopeful beginning, nor is it a very graceful close.

It is a fact familiar to all scholars that traces of scripture doctrine and of the events of scripture history are found in the records of nearly all nations. Egypt has remains of Jewish customs and worship; Greece, of Jewish truths and morality; China and India, of Jewish facts. The fall, the deluge, the coming of a Mediator, a future life, may all be recognized with more or less distinctness in the traditions of antiquity or in the speculations of heathen philosophy. Whence were these notions derived? Were they struck out from the cogitations of the human mind—or were they borrowed from the Jews — or did all nations receive them from some common source? These questions are both interesting and important. The true solution of them throws light on human nature and supplies some very striking evidence of the divine origin of revelation.

The first and second chapters of this essay show that the position of the Holy Land and the origin and descent of ancient nations were highly favourable to the transmission of some gleams of religious light throughout the ancient world. The third chapter shows from Prichard, Tholuck, and Herder, that the higher condition of the human race has always preceded the lower, and that so far is man from having invented a religion when emerging from barbarism, his speculations when civilized have invariably corrupted what was handed down to him. Chapter four examines the question how far the religious knowledge of ancient nations can be traced to Egypt. Chapters five and six show that such knowledge must have been traditional. And chapter seven attempts to prove from the very accuracy and truthfulness of the higher speculations of the Greeks that they must have received information from Jewish sources. This remark is applied especially to Pythagoras and Plato. After the Christian era we have the writings of Seneca, Epictetus, and Plutarch, all of whom seem to have borrowed from Revelation, using what they borrowed to adorn their false systems.

The best chapters in the book are vii. and viii., on the opinions prevalent among the ancient Greeks, and they may be read with advantage by the inquirer. Chapter four examines some theories of Bunsen, but though the author justly condemns Bunsen's extravagance, there is an incompleteness about the whole discussion which is far from satisfactory. Indeed this chapter contains a fair specimen of the qualities which make the reader distrust his author and his conclusions too.

One point we must be permitted to notice. The founder of this prize (the Rev. John Hulse) directed that the amount (now about £100) should "be paid to such learned and ingenious person in the University of Cambridge *under the degree of Master of Arts*, as shall compose for that year the best dissertation," &c. Now our friend, the

author, does not answer to this description. We are not questioning his learning or his ingenuity. He may be "in the University of Cambridge." But is he *under* the degree of Master of Arts? He is already an M.A. We suspect this "voluntary humility." We deem it unfair to the college that gave the honour, nor less so to the poor undergraduates who have thus been beguiled of their reward. According to the spirit and even the letter of the founder's will, we should have deemed the author, who has already a degree such as Cambridge recognises, an ineligible candidate.

BRIEF NOTICES.

The Letter and the Spirit, not the Spirit without the Letter: being a Reply to certain Theological Objections brought by Dr. Halley and others against the retention of Immersion as the Initiatory Ordinance of Christianity. A Baptismal Discourse. By F. CLOWES. Leeds: Heaton. London: B. L. Green. 12mo., pp. 12.

Excellent and intelligent pædobaptist brethren having shown, when spoken to on the subject of immersion, "that what really biassed them against it, was not any belief that we assigned a wrong meaning to the Greek word *baptize*, or that primitive Christians did not immerse, but the persuasion of its being quite unnecessary to abide by the *letter* of the injunction, under a dispensation of the *spirit*," Mr. Clowes has written "to meet this objection, and several others, all of which have been stated with unusual force and earnestness by Dr. Halley." There is much in the tract that is acute and convincing. If the author had determined that on this occasion he would do his best, we think that some parts of it would have been still better than they are now.

Floriphonia: an Expressive Bouquet, Gathered and Arranged for the Christian Ladies of Great Britain and Ireland. By Anastasius. London: Houlston and Stoneman. 24mo., pp. 40.

The Snowdrop, the Violet, the Heart's Ease, the Heliotrope, the Lilies, and the Forget-me-not, are here taught to speak of Christ in graceful language, the aim of the author being "to exhibit the transcendent excellences of the incarnate Son of God, and to diffuse the savour of his sacred name." A specimen has been given on a preceding page.

Memoir of Miss Jane Hodgson Place, late of Kentish Town. By THOMAS SPALDING. London: Peter Jackson. 12mo., pp. viii., 120.

A pleasing account of the useful and devoted life and happy death of a young but eminent Christian. She seems to have been religiously disposed from her childhood. She was deprived of maternal care at the age of thirteen, and was called to pass through many trials, in which she appears to have displayed a maturity of character scarcely to be expected from one so young. She died at the age of nineteen, leaving behind her pleasing evidence of the possession of true piety. The record is one of much interest, and its perusal is likely to be instrumental in doing good, especially to the young.

Facts and Opinions for Churchmen and Dissenters. By a Schoolmaster. London: Partridge and Oakey. 12mo., pp. 144.

The author of this little book—"a Westminster trained national schoolmaster"—has presented a very brief outline of ecclesiastical history, compiled from Mosheim and Milner, for the purpose of showing that the ancient fathers are not safe guides in the interpretation of scripture; and of holding up to just rebuke, many of the doctrines and doings of the papists and tractarians. He also takes occasion to denounce the dogma of baptismal regeneration as unscriptural and fraught with most dangerous consequences. In maintaining, however, that infant baptism is an institution of Christ, that the faith of parents is essential to its administration, and especially to its efficiency, and that the apostles thus administered baptism, the "simple country school-master," as he more than once calls himself, appears to us to lay himself open to the same charges he brings against others, of turning from the word of God; and to hold notions equally unscriptural and pernicious with some of those he condemns.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Eclectic Review. Edited by THOMAS PRICE, LL.D. September, 1850. Contents: I. Foxton, Froude, and Newman. II. Aubrey de Vere's Sketches of Greece and Turkey. III. Taylor's Virgin Widow. IV. Pepy's Diary and Correspondence. V. Memoir of Dr. Hough. VI. The Punishment of Death. VII. Building Societies. VIII. Tennyson's In Memoriam. IX. Byam's Western Republics of America. X. Review of the Session. *London.* 8vo. *Price* 2s. 6d.

Half Hours with the Best Authors. Part V. *London: Charles Knight.* 8vo.

INTELLIGENCE.

AMERICA.

Our readers have been apprised that a controversy has existed for some time among our American brethren, respecting a revised translation of the New Testament which some highly respectable baptist ministers have caused to be printed, and others equally respectable have denounced with great energy. More ample information on the subject would have been presented to our friends had it not been for that irregularity in the reception of periodicals which we often have to lament, and of which we believe our brethren on the other side of the Atlantic have to complain as frequently as ourselves. It has so happened that, in this case, all the intelligence that has reached us in a direct manner has come from the opponents of the measure. Within the last few days, however, we have seen a copy of the New Testament itself, as prepared for the American public by Dr. Cone and Mr. Wyckoff, and we find in the preface the following statement of their intentions:—

"This book is designed for the examination of the members of the American and Foreign Bible Society, to convince them that the common version can be corrected without injury to its characteristic excellencies, and with great enhancement of its real value. The plates have been made at the expense of a few benevolent individuals, and will be offered to the society, in connexion with a proposition that a committee of learned brethren be appointed to correspond upon the subject of further emendations, and once a year to submit to the Board those on which they unanimously agree. These, if approved by the board, may be introduced into the plates, and the business of rectification be thus gradually prosecuted until the society is prepared to approve and adopt the book as a standard. In the meanwhile, all persons who wish, should be allowed to purchase copies of the book, as amended, in order that they may examine the alterations, and freely express their views thereupon. For this purpose, the board should be authorized to publish from the plates, according to the demand. Such a plan will prevent the evils which have always resulted from efforts, however well organized, to complete a version and establish it at once."

At the annual meeting of the American and Foreign Bible Society, in May, a resolution having been carried after long and animated debates, restricting the society to the circulation of the commonly received version, as it respects the English scriptures, the president, Dr. Cone, and some other officers, thought it their duty to resign. The following letter from Dr. Maclay will give their view of the questions at issue.

New York, June 28th, 1850.

TO THE BOARD OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

DEAR BRETHREN,—I feel truly grateful for the confidence which you repose in me, and which you have expressed, in wishing me to continue my agency for the society which you represent. That institution is dear to me, and I cherish the kindest regard for its officers and board of managers. The principles upon which the American and Foreign Bible Society is founded will bear the scrutiny of the closest investigation, be approved by posterity, and stand the test of the judgment-seat of Christ. The society rests on the great truth that all men ought to have the word of God unmutilated and undisguised, completely and faithfully translated, that every nation under heaven may be able to read and understand without an interpreter, in its own mother tongue, all the words of this life.

From the commencement of our operations in the bible cause, I anticipated with joy that our noble institution would apply the same principles of translation to the English language that they do in all other languages, taking proper steps to secure a new or revised version, which should, without detracting from the excellences of the one in common use, remedy its acknowledged defects and errors; and I cannot doubt that such version would be approved of God and commend itself to the consciences of good men. But as it is declared in the resolution passed at the late anniversary, that it is not the province and duty of the American and Foreign Bible Society to attempt on their part, or to procure from others, a revision of the commonly received English version of the scriptures, I am now compelled to relinquish all hope that our society will ever take any steps to secure this desirable object.

I have read attentively the documents of our esteemed brethren Turney, Williams, and Dowling, but they have not altered my opinion with respect to the desirableness and necessity of a complete and thorough revision of the sacred scriptures in the English language. Our present English version possesses

many excellences which I greatly admire, and I have no doubt of its general fidelity. But as a translation it has also some serious defects, which the wisest men and the best biblical critics in the world admit, and which, in my judgment, ought to be removed. The progressive changes in our language, and the improvements in biblical criticism, require it. I cannot approve, indeed I much dislike, that superstitious regard which some seem inclined to render to king James's version, as if it were itself a revelation from heaven, instead of being a translation, in the main faithful, but containing many acknowledged defects,—a translation made under the restrictive mandates of an unprincipled earthly despot. This fact has been questioned and denied: but the evidences of its truth are overwhelming, and recorded in the faithful page of history, and can never be effaced by human ingenuity.

I have examined the whole subject deliberately and prayerfully with respect to my continued connexion with the board as their agent, and have come to the conclusion that it is my duty to tender my resignation. I do not wish to conceal from you the anguish of spirit and the sleepless nights it has cost me. I have been identified with our noble institution from its commencement, and my life has been devoted from that period to the present to promote its best interests. I love the society, it has been dearer to me than life; and though I have not the least doubt as to my duty in this matter, yet I deeply regret the circumstances which compel me to take such a step.

It is evident that considerable excitement has existed, and I fear that unkind feelings have been indulged, and deep wounds inflicted by the utterance of unkind and bitter words. It is my sincere desire that these wounds may be speedily healed, and that by watchfulness and the exercise of earnest prayer, the Lord may renew a right spirit within us. I earnestly desire that brotherly love may continue to prevail in all our efforts to advance the Redeemer's glory and the best interests of our fellow men; and though we may not in all things be able to co-operate with each other, yet I trust that brotherly love will continue to increase and abound towards one another, and towards all men.

I thank you for the kindness with which you have treated me, and pray that prosperity may attend you in every good word and work. With sentiments of high esteem and fraternal regard, I remain in the bonds of the gospel,

Very affectionately,
Your brother in Christ,
ARCHIBALD MACLAY.

To this letter the following answer was returned:—

American and Foreign Bible Rooms, New York, July 15th, 1850.

TO REV. A. MACLAY, D.D., NEW YORK.

VENERABLE AND DEAR BROTHER,—Your letter of June 28, July 1, was laid before the board of managers at their last regular meeting. Your resignation therein communicated was accepted by the board.

Your labours in the service of this society have been long-continued and useful, nor do they fail of a just appreciation on the part of the board of managers. I believe I express fully their sentiments when I thank you for the friendly feelings towards the society which your letter breathes, and when I express my regret that your interpretation of the position of the society on the question of a revised English version should have occasioned your resignation.

I refrain from arguing the points raised in your letter, though compelled to dissent from some of your historical views. It only remains for me to express to you my wish and prayer, that blessings from the God and Father of our Lord Jesus Christ may be multiplied to you as you close the pilgrimage of life, and that you and we, in whatever labours we put forth in the service of Christ, may be able to serve him according to his will, and so as to win his approval.

Very truly and respectfully yours,
S. S. CUTTING, *Cor. Sec.*

AMERICAN BIBLE UNION.

Under this title a new society has been formed, of which Dr. Cone is president, Mr. Colgate treasurer, Mr. Wyckoff secretary, and with which other well known seceders from the American and Foreign Bible Society have united. Its constitution defines its objects to be "to procure and circulate the most faithful version of the sacred scriptures in all languages throughout the world."

DR. BELCHER.

The Rev. Dr. Belcher, late of East Thomaston, Maine, has accepted the call of the baptist church at Battle Creek, Michigan, and has entered on his labours.—*New York Recorder.*

EUROPE.

FRANCE.

Good news from this unpromising region cannot fail to be acceptable, even though a circuitous journey should have deprived it of some of its freshness. The following extract from a letter, dated May 24th, reaches us *vid* New York. On the 11th of that month an annual meeting of baptists was held at

Servais, in giving an account of which the writer says, "After the morning service eight persons were examined for baptism, and accepted. We then went to that fosse of water which I showed you at the bottom of the garden. Ledouble had made some steps for descending into the water, and the females were all dressed in robes made for the occasion. The multitude on the roadside, where the view is so perfect, was immense. I never saw such a crowd so still in this country; all passed off well, and some were affected even to tears. If you could have stood with me that day, how you would have rejoiced. And if those who comforted me when I was first coming to France with the assurance that it was impossible to do anything here, had been with us that day beside those baptismal waters, what emotions would they not have experienced! Is not the Lord doing great things for us? That same day Mr. Lepoids baptized two persons at Bethancourt. He had a baptizing there also April 28th, when six persons were immersed; but it was a little squally. The curé sent his people to make trouble, but Mr. Lepoids caught their attention, and held most of them captive. Nevertheless certain of them who were without assailed the brethren as they left the place of meeting, beating some with clubs and throwing two of them into a hedge of thorns. There has been no disturbance there since, and the rioters seem to be ashamed of their conduct. But the curé, unable longer to endure his sorrow, has broken forth in awful wrath against the miserable baptists. Our hero Besin says he hopes he will continue, as it does much good by directing the attention of the people to the truth.

"Our present number of active labourers is nine, where one hundred are needed. Our anniversaries were not of much interest, but I hope that they will improve; you know that a beginning must be made. The building of the chapel at Chauny has frightened the priests exceedingly. I suppose that the walls must be finished by this time. When we open that chapel, we expect that a gendarme whom I saw at Servais will come from Soissons with his wife to be baptized, and perhaps an institutrice from Paris, if she be not baptized before. There are others also waiting, and we shall probably have a very interesting time. The Lord blesses his work; what a consolation for us who have been so long plodding through difficulties and persecutions, neglected and forgotten by most men. Including the five you saw baptized April 1st, the brethren have baptized twenty-eight persons."

GERMANY.

Mr. Oncken, writing to the Corresponding Secretary of the American and Foreign Bible Society, says, "Some of your colporteurs are setting the parts in which they labour into a complete uproar. Brother Schlessier, at Schleswig, has roused the clergy against him and the baptists to such a degree, that several of these gentlemen have published it to the world, that the church is in danger from the spread of baptist sentiments. In the ensuing month there will be a convocation of ministers of the duchy of Schleswig, when, among other things, the question is to be discussed, what means can be most successfully employed to rescue the church and prevent the spread of baptist principles. We have recently sent a brother, supported by the north-west association of our churches, to help brother Schlessier, as he cannot any longer draw the net alone. A little church has already been formed at Schleswig, and the opposition of the clergy is only helping the good work on, as many persons begin to attend the religious service there, who otherwise would most likely never have come. Our indefatigable brother Feltang at Oldenburg, in the grand duchy of that name, is labouring with great success among protestants, Roman catholics, and Jews. He has left his isolated abode on the Iade, in the Marsh, and has settled at Oldenburg, the capital of the grand duchy. As a native of that part of the country, and having prayed for more than thirty years for its spiritual renovation, I rejoice exceedingly that through your colporteurs, and by other faithful brethren, the good seed is now sown far and wide. In the middle of next month I hope to visit that part. Brother Rittman, your colporteur for Hamburg, is labouring incessantly, and has now commenced to go from house to house, by which many copies of the holy scriptures are introduced into the families of the rich. From his journals you will learn a little of his experience in his work."

THE DEATH OF NEANDER.

An announcement of this event was made in our last, and a few sentences were subjoined relating to the early history of this justly celebrated scholar. The following sketch of the death-bed scene is translated by the Rev. A. McLaren of Southampton "from the German of Licentiate Rauh, published in a small pamphlet containing, along with the article we give here,* the addresses at the interment by Krummacher, F. Strauss, and Ac. J. Nitzsch. The translator has curtailed the original, which contains a great deal of rather bombastic writing, not worthy of the place where it stands, in a memorial of Germany's greatest theologian."

* Zum Gedächtniss, Augustus Neanders. Berlin: Wiegandt. May be had in London for 1s. of any German bookseller.

The inexorable disease that was to rend Neander from us, began with another of the innumerable and constantly recurring instances of his burning, self-sacrificing faithfulness to his calling. He had for some time been compelled to increased care of his health by gout, but had always thrown it aside under the pressure of duty. Just so now. For although he had been labouring under the premonitory symptoms of approaching disease, nothing could persuade him to allow the uncertain and trying weather to interrupt his lectures. In the middle of his prelection, his weakened, almost inaudible voice failed him at times—a thing which from his iron strength of will had never before happened. He, however, forced himself to persevere to the end of the lecture; but could scarcely manage, even with the help of some of the students, to come down the steps of his chair, and went home completely worn out. A listener to this last lecture was so terror-struck with these sad signs that he whispered to the person sitting next him, "That is our Neander's last lecture."

The hour for resuming study after his quickly despatched or rather scarcely-tasted dinner had hardly arrived, when the amanuensis, whom the disease of his eyes, which had latterly amounted almost to blindness, had lately rendered necessary, was obliged by him to go on with his work. After a little, he continued, although with interruptions from increasing weakness, dictating his Church History for three consecutive hours. About five o'clock, the symptoms of dangerous illness appeared, but he could not be persuaded to leave his occupation, but after the necessary interruption went on with the sentence he had begun. He put aside his watchful and foreboding sister with affectionate impatience, and when she would not cease, said to her as if discomposed, "Let me alone. Any day-labourer can work if he likes; will you not let me do it?"

But about seven o'clock the long-forgotten claims of nature compelled attention, and he allowed, although he himself did not wish, his amanuensis to withdraw. His first thought was not to alarm his anxious sister. He, therefore, called her to his bedside, and taking her hand said, "Do not be uneasy, Hannah dear, this is only transient; I know my constitution." The doctors who were called, however (and who were, in addition to his fast friend and usual physician who did not leave his bedside all night long, another celebrated practitioner, and the king's own surgeon) were agreed in thinking that the worst was to be apprehended. They were able to subdue the violent diarrhœa which was a symptom of the disease; and love, ready to believe the best, eagerly snatched at this slight hold for hope.

He had scarcely recovered his breathing after the first violent attack next morning, when he asked in a tone of touching pathos, "Shall I then not be able to lecture to-day?" He expressly desired that his lecture should be announced as postponed "for to-day only; next day he would certainly be able for it." On Tuesday afternoon he asked impatiently for his amanuensis, and was anxious to get on with the book with which he had been last occupied (Ritter's Palestine); he was vexed with and blamed the care of his friends who had sent him away too soon. He then had the newspapers read to him, according to his custom, by another of his students, and listened interestedly, making remarks, and selecting what he wished to hear. An overpowering sleep closed the day's work.

The alleviation, produced by a night's rest, wakened next day our almost dying hopes. The first effect on the patient of the new glimmer of life was an earnest request to the doctor for permission to rise. The confidence had not left him that his unconquerable will, which had so often overpowered the pressure of physical wants, could still exercise its power. But next night brought a convulsive hiccough, the ordinary herald of inevitable departure. Still the soul which had by long habit gained the power of bidding the storms of bodily life peace in the name of the Lord, continued clear and bright. He evidently knew every one about him; and with that touching humility which had long been the festal robe of his royal spirit, gently put aside the assistance of those for whom he could not bear that their love to him should disturb their daily duties.

Friday night destroyed the last hope. Paralysis, the form in which the *sequelæ* of his weakening disease showed themselves, seized the kidneys, and the ominous hiccough broke in on his short slumbers. He prayed with a touching, weak voice, which filled every eye with tears, "O God! that I could sleep." The Lord heard his prayer above his thoughts.

The next day, Saturday—a day of terrible agony—did not pass without a gleam of the majesty whose brightness for our eyes is quenched now. The more oppressive the pain the greater his anxiety to be able to rise, as if in that he would have a pledge of strength for his holy calling. He imperatively commanded his servant to bring his clothes that he might rise. The dissuasions of a dutiful student who was present only interrupted the wish for a moment. It was only his sister who could alter his resolution by saying imploringly to him, "Dear Augustus, remember what you said to me when I opposed the doctor's orders, 'It comes from God, and so we must cheerfully bow to it.'" "That is true," he said, his voice suddenly calmed, "it does come from God—all—and we are bound to thank him for it."

A few hours later the physicians determined to strengthen and arrest for a moment the dying life by a last desperate measure. A bath of wine and strengthening herbs procured him at last the pleasure of being able to rise. It strikes one as significant that he was carried from the little dark room where he had been suffering to the sunlit apartment that had been for twenty years the witness of his untiring labour for the kingdom of God. He drank in with thirsty gaze the full golden light, after which he had always yearned, here, too, a child of light, or as he had jokingly called himself a few days before, *ὁπαδὸς του ἡλίου.*[*]

As if at the end of a long journey he murmured dreamingly but with prophetic truth, "I am weary, let us get ready to go home." But the sight of the familiar study and of the noble souls who spoke to him in whispers from the shelves, put back the desire for final rest. Lifting himself with strong effort from the pillows, he commenced in regular diction, a lecture on New Testament exegesis. Then a new image passed before his restless spirit, the future of his theological school, which lay near his heart. He called for the reading of an essay on a subject given out a short time before—"The Material and Formal Principles of the Reformation." And then, as if he would by persevering, heroic struggle, wring the impossible from nature, he dictated the title of the course of prelections which he intended to deliver next Semester,—"The Gospel of John, considered from its true Historical Standpoint." And at last, as the first moment of his life for sacred science had been directed to exhibiting a mirrorred image of all the glory which the Spirit of Christ in past ages had wrought, his last thoughts, in the midst of the phantasies of the decisive struggle were devoted to this, the work of his life. Going on from the precise point in his ecclesiastical history which he had reached before his illness, he sketched, in general outlines, the peculiar opposing tendencies and related movements that appear in the community of the so-called "Friends of God" in the fourteenth and fifteenth centuries. "So much for the general features,"—thus he closed his dictation—"the further development of them follows." Having thus reached the end of a section, he asked the time; they told him half-past nine. "I am weary," he repeated, "I wish to sleep now." And whilst he was laid down by friends' hands on his bed for his last sleep, he whispered, with that love-breathing expression which thrilled the hearers through bone and marrow, "Good night." Then as if God would give us a sign that the struggle so agonizing was purposed only to lead to as unbroken a rest, he slept for four hours continuously, receiving the literal answer of the prayer that the agonies of disease had drawn from him, and only the slowly and more slowly drawn breath betrayed that a living man was falling in sleep into that realm which we short-sighted mortals call death.

[*] "I have that," said he, "in common with the emperor Julian, but do not let Strauss know it." Alluding to that author's recent political squib on Julian and the Romanticists.

ANNUAL MEETING.

AGED BAPTIST MINISTERS' SOCIETY.

The thirty-fourth annual report of the Society for the Relief of Aged or Infirm Baptist Ministers, adopted at the annual meeting, held in King Street chapel, Bristol, June, 1850, is as follows:—

The members and friends of this institution will be glad to know that its course, during another year, has been marked by several features of interest and encouragement. Much attention has been awakened to its claims,—various suggestions have been made for its advancement,—and a small increase appears in the amount of its annual dividend.

As one of the beneficiary members, the Rev. John Thomas of Brosely, who last year received as a claimant, has been removed by death, and, as there has not been any new applicant in this character, the number of ministers among whom the disposable income of the society, for this year, has been distributed is twenty-six, but, of these claimants, Dr. Godwin of Bradford has wished the amount of his share (less £1 1s. for his subscription) to be divided among the other claimants.

The only changes which have taken place, in regard to the beneficiary members, are, that Rev. B. Coombs of Bridport and Rev. D. Douglas of Hamsterley have died, and that Rev. Samuel Manning of Frome and Rev. T. Dawson of Bacup have become connected with the institution.

By the records of the late annual meeting it will be seen, that public or private collections will in future be expected from the beneficiary members, only as voluntary offerings to the society. The committee, however, earnestly express the hope, that wherever it may be at all practicable, this valuable aid will be freely rendered, so that by the annual income of the society being increased, a larger dividend may be secured for the respected claimants upon its funds.

They beg leave chiefly to urge the diffusion of information respecting the society, and an earnest endeavour to increase the number of its beneficiary members, and the amount of its funds.

Ministers wishing to join the society are respectfully referred to the rules, which may be obtained on application to the treasurer or secretary; and friends desirous of sending subscriptions or donations will please to forward the same to either of the undermentioned—

Treasurer.

JOHN LEDYARD PHILLIPS, Esq., Melksham.

Secretary.

Rev. CHARLES DANIELL, Melksham.

Trustees.

WILLIAM LEPARD SMITH, Esq., Denmark Hill.
HENRY KELSALL, Esq., Rochdale.
ROBERT LEONARD, Esq., Bristol.

Or pay the same to Messrs. DREWETT and FOWLER, Bankers, Princes Street, Mansion House, London, to the credit of PHILLIPS, KELSALL, and others, with the North Wilts Bank at Melksham.

At the annual meeting, the sum of £10 2s. was voted to each of the twenty-six claimants, and the following resolutions were passed:—

"I. That the resolution of last year be confirmed to the effect that every beneficiary member "shall be requested to make,' instead of 'shall make' a public or private collection annually in aid of the funds of this institution.

"II. That an alteration be made in the fifteenth rule as follows—That after the words, 'when such income is £300, two-thirds,' it be inserted, 'when such income is £400, three-fourths.'

"III. That the words 'of the society' be inserted in the last clause of the nineteenth rule, so that it shall read, 'If a majority of two-thirds *of the society* shall approve,' &c.

"IV. That the cordial thanks of the society be given to John Shoard, Esq., for his kind donation of £10 for distribution among the claimants; also to the Rev. J. T. Dobney of Oxford and to Mr. John Diplock of Trowbridge for their kind aid in obtaining subscriptions during the past year.

"V. That the thanks of this meeting be presented to the treasurer, secretary, and committee, for their past services, and that they be requested to continue the same, and that the Rev. F. W. Gotch and John Sheppard, Esq., be added to the committee.

"VI. That the next annual meeting be held at King Street chapel, Bristol, on the last Wednesday in June, 1851, at ten o'clock, A.M., and that the committee meet one month previously at Melksham."

ASSOCIATIONS.

MIDLAND.

The following is a list of the churches constituting this association:—

Staffordshire—
Brettel Lane.....
Darkhouse.....D. Wright.
Willenhall.....S. Cozens.
Providence .....J. Maurice.
Wolverhampton .....R. Aikenhead.
Walsall .....J. Williams.
West Bromwich, Prov. C. H. Marston.
" Bethel
Holy Cross.....
Tipton, Zion Chapel ...J. Voller.
Wednesbury .....W. Flanders.
Toll End.....Wm. Solomon.
Smethwick .....
Warwickshire—
Birmingham—
Cannon Street .....T. Swan.
Bond Street .....I. New.
Mount Zion .....J. M. Daniell.
Newhall Street.....A. G. O'Neill.
Heneage Street.....C. H. Roe.
Great King Street ...
Worcestershire—
Bromsgrove .....J. Sneath.
Cradley .....
Dudley .....W. Rogers.
Kidderminster.....J. Mills.
Netherton .....E. Thomas.
Cats Hill .....M. Nokes.
Stourbridge .....J. Hossack.
Bewdley.....G. Cousins.

The last meeting was held at Wolverhampton, May 21st and 22nd, 1850. Messrs. Landells and Voller preached on the occasion. The Circular Letter written by Mr. New on "Compassion for Sinners," was read and adopted. Mr. Aikenhead was chosen moderator. The following resolutions were amongst others unanimously adopted:—

"That the pastors of the churches arrange for the interchange of services as may be found convenient to themselves, and that the churches promote this effort to fraternize and co-operate.

"That the churches cordially welcome such of our esteemed and venerated brethren as may feel their hearts inclined to pay them visits of ministerial usefulness, and that our ministers quench not the Spirit within them, but follow its leadings, and aspire after higher and more extensive usefulness.

"That, believing all compulsory payments for the support of religion to be opposed to the voluntary character of Christianity, this association would affectionately recommend to the churches, to petition earnestly for the repeal of church rates, and would also invite its sister associations throughout the land to adopt similar measures for the abrogation of these unjust and obnoxious imposts."

Statistics.

Number of churches in the association . 27		
Baptized	278	
Received by letter	53	
Restored	8	
		339
Removed by death	47	
Dismissed	14	
Withdrawn	34	
Excluded	27	
		122
Clear increase		223
Number of members.....		4253
Number of scholars		5922

The next annual meeting is to be held at Princes End, Tipton, on the Tuesday and Wednesday in what is called Whitsunweek.

ESSEX.

Fifteen churches constitute this association. They are as follows:—

Ashdon	
Braintree	D. Rees.
Bures	A. Anderson.
Burnham	J. Garrington.
Colchester	R. Langford.
Dunmow	J. King.
Earl's Colne	C. Short, A.M.
Halstead	W. Clements.
Langley	C. Pleyer.
Rayleigh	J. Pilkington.
Romford	E. Davies.
Saffron Walden	T. Burditt.
Sampford	B. Beddow.
Thorpe	W. Lloyd.
Tillingham	G. Wesley.

The annual meeting was held at Bures, May 28th and 29th. Mr. Anderson was re-chosen secretary and treasurer. Two sermons were preached by Messrs. Short and Burditt. The Circular Letter written by Mr. Rees on "The Holy Spirit's Agency Essential to the Prosperity of the Churches," was read and adopted.

Statistics.

Number of churches making returns		13
Baptized	58	
Received by letter	6	
Restored	3	
		67
Removed by death	16	
Dismissed	11	
Excluded	14	
		41
Clear increase		26
Number of members		1186
Number of scholars		1129
Village stations		23

The next annual meeting is to be held at Romford the third Tuesday and Wednesday in May, 1851.

NEW CHAPELS.

LEE, KENT.

In July our readers were informed that the small chapel in Boone street, Lee, having been sold, the congregation worshipping there under the ministry of the Rev. J. Crawford were obliged to leave it at Midsummer, and to erect a temporary place of worship for their future accommodation, until a permanent chapel could be erected. The peculiarity of the occurrences which ensued, and the interest which many of our friends take in the case, induce us to give insertion to the following details, which have been forwarded to us by the pastor.

"Such was the zeal and liberality evinced by the committee and friends on that trying occasion, that a very commodious and well constructed building, capable of affording accommodation for nearly two hundred and fifty persons, was commenced on Monday, 24th of June; and, together with all its interior fittings, completed on Saturday 29th, and opened for divine worship on Lord's day, 30th June, on which occasion three sermons were preached by the following ministers:—W. H. Murch, D.D., Rev. Samuel Green, and the Rev. John Watts, when the sum of £20 was collected.

"We are sure that the reader will sympathize with us, when he is made acquainted with the fact that, owing to circumstances most unexpected and unforeseen, over which we had no control, our much admired chapel which had been visited by hundreds, and reflected no small credit on Mr. Trego the builder, was not permitted to remain, and we are left without any accommodation, but that afforded by a cottage room. But, under these circumstances, we are most thankful to be able to state that a very eligible piece of freehold ground, situated in the high road, measuring 80 feet by 120 feet, has been purchased for the site of the new chapel, by Henry Wood, Esq., one of the members of the building committee, in consequence of which, J. R. Bousfield, Esq., who in May last purchased the small piece of freehold referred to in a previous number, has kindly consented to retain it in his own possession, and is now building upon it the skeleton of two houses, with the intention of converting it into a temporary chapel, until the permanent edifice be built. Nor would the friends omit this opportunity of expressing their grateful sense of the untiring zeal and liberality of this gentleman, who, since the commencement of the little cause, has borne so large a share of its expenses, and has so materially aided it by his advice and exertions, constantly attending its committees, although, by change of residence, removed to a considerable distance. It may be proper to state here, that no portion of the funds collected for the new chapel has been appropriated to the temporary building, the expense of which, with the exception of the collection at the opening, has been generously met by the members of the committee, and a few other friends, who have contributed towards that special object. The loss, however, will not be very material, as the chapel has been sold for erection as a place of worship in a neighbouring village. It may be also right to state that the committee have kindly agreed to relieve Mr. Bousfield of a portion of the loss, which he will unavoidably incur by the building now in course of erection, and to be opened for divine service (D.V.) on Lord's day, 13th of October.

"But we need scarcely remind our Christian friends and the public, that this building, although necessary for the present exigency of our scattered congregation, must on no account be permitted to delay the erection of our permanent chapel. The obstacle being now removed, which has so long hindered this important work, need we say more than to express an earnest and prayerful hope, that our brethren and friends will kindly and liberally respond to the appeals for assistance which will ere long be made to them."

HOLYHEAD.

Within a mile of Holyhead, a new place of worship was opened on Monday and Tuesday, 9th and 10th of this month, for the use of a branch of the baptist church, Holyhead. On the 9th, after prayer by the Rev. Thomas Roberts of Bensarn, Rev. D. Thomas of Llangefni, and Rev. Hugh Williams of Amlwch, preached from Matt. xvi. 26, and John viii. 11. On the 10th at ten o'clock, Rev. H. Williams prayed, Rev. Robert Roberts of Llanfachreth, and Rev. John Robinson of Rhydwyn, preached from Gal. vi. 14, 2 Chron. xxxiii. 11—13. In the afternoon we enioyed a very comfortable tea-meeting together. At seven in the evening, after prayer by Mr. Edward Morris of Glynceiriog, Rev. Thomas Roberts and Rev. Thomas Evans of Bontrypont preached from John xvi. 26, 27, Ps. cii. 16. This chapel is small but very neat, measuring thirteen yards two feet long, and ten yards wide in the clear between the walls, without a gallery. The meeting was very impressive, and the congregations over crowded with hearers. May the Lord make this "little one become a thousand!"

ORDINATIONS.

MIDDLETON TEESDALE.

On Friday, the 17th of May last, Mr. Charles Forth, late of Horton College, Bradford, was publicly recognized as pastor over the baptist church meeting in Hude chapel, Middleton-in-Teesdale. After the usual questions had been asked, and the ordination prayer offered up, the Rev. James Acworth, LL.D., addressed to Mr. Forth an admirable charge. In the afternoon the Rev. Thomas Pottenger of Newcastle-on-Tyne preached an appropriate sermon to the church.

The paper containing an account of this event has been accidentally mislaid, or the facts would have been recorded some months ago.

WHITESTONE, HEREFORD.

The Rev. J. Ramsay late of Gloucester having accepted the unanimous and cordial invitation of the baptist church meeting at Whitestone chapel, near Hereford, entered upon his pastoral labours among them on Lord's day, August 25.

BRAMLEY, YORKSHIRE.

Mr. John Walcot late of Horton College has accepted the invitation of the baptist church at Bramley, near Leeds, and commenced his pastorate there on Lord's day, September 15.

ASTWOOD BANK.

The Rev. John Phillips, for nearly thirteen years pastor of the baptist church, Southwell, Notts, has accepted a cordial and unanimous invitation from the church at Astwood Bank, near Redditch, Worcestershire, which for fifty-three years enjoyed the ministrations of the late Rev. James Smith; and he intends commencing his labours there the first sabbath in October.

BLAENFFOES, PEMBROKESHIRE.

On the 6th and 7th days of June, 1850, services numerously attended were held at Blaenffoes, when Mr. T. D. Thomas, late student in Haverford West baptist college, was set apart to the full work of the ministry, and recognized as pastor of the church at the above place of worship. On Thursday evening, brethren W. Roberts of Pontypryd and E. Davies of Pembroke Dock prayed and preached.

Friday, at nine A.M., brother M. Evans of Penbryn prayed, and brother T. Thomas of Newcastle Emlyn delivered a most excellent address on the nature of a New Testament church; then the usual questions were asked by the aged and beloved T. Morgan, who for nearly fifty years had laboured faithfully and successfully both here and in several neighbouring fields of Christ, until by bodily infirmities he was compelled of late years to relinquish his delightful work, and give place to the now welcomed successor. The young brother in reply delivered his views on the doctrinal themes of the Christian religion, with the clearness and sobriety which well became the importance of the occasion and the position he occupied. His confession, as it might be designated, had such an effect on the assembly before him that few, if any, faces remained unbedewed with tears. The church also expressed their unanimous call of him to take their oversight in the Lord, of which he attested his acceptance. The aged Morgan after this offered the ordination prayer, accompanied with the laying on of the hands of the presbytery present. Three brethren previously selected by the church were also at this stage of the services set apart to the office of deacons. After singing, the Rev. T. D. Jones, classical tutor of Haverford West college, preached to the young pastor from 1 Tim. iv. 16, a sermon of great comprehensiveness and force. Immediately after the much beloved and revered brother (now, alas! no more) D. Rees of Cardigan preached a powerful discourse to the church and also the deacons. All assembled were made to feel and acknowledge the work of the day was the work of God, and that God was there to bless.

After refreshment, which was liberally

provided for the ministers in the school room just by, at the liberal cost of Mrs. Nicholas, a long-standing member and friend of this church, services were conducted again in the afternoon, in which brethren Morris (a student), Edwards of Pembroke, and Williams of Blaenwaen engaged. Then before the last singing, brother Asa. J. Evans, a deacon of the church presented to the young pastor, on behalf of the church and sabbath school in the place, a purse containing twelve sovereigns, with which he might procure books for his library (an excellent and well-timed example, surely: will not the donors reap the harvest of this golden seed themselves, in gems of priceless wisdom?)

The evening services equally interesting, crowning the day, engaged the talents and devotions of Griffiths (a student), Davies of Manloes, and Davies of Hermon.

It may be said that few have been known to enter on their ministerial work with more than or equally pleasing and impressive prospects as this young brother. May Christ's spirit guide and govern him and the church, and soothe the old pastor's heart to the last! On the first ordinance sabbath after, brother Thomas baptized seven, and a month after twenty-two, professing believers. The Lord send long and lasting prosperity! T. M.

RECENT DEATHS.

MRS. SMITH.

The beloved wife of the Rev. C. Smith, baptist minister at Whitchurch, Hants, fell asleep in Jesus on the 26th of June.

A more affecting comment upon the declaration that "All flesh is grass, and all the goodliness thereof as the flower of the field," is not often supplied. A twelvemonth ago last May, the subject of this memoir was taken from the place of her birth and the home of her youth, a joyous, happy bride. She entered upon the duties which awaited "the pastor's wife," with pious zeal and ardent hope; she had won the hearts of the people; the young were gathered around her; plans and schemes were ripening; her husband cheered by her smiles and aided by her counsels and prayers; herself the picture of health, each day was spent in "cheerful godliness," and all was fair for a useful, happy life: but the wind passed over it, and it was gone!

> "The summons came, her spirit fled,
> And she was numbered with the dead."

Mrs. Smith was the second daughter of Mr. John Hall, for many years, with his excellent wife, a member of the baptist church at Oxford. She was born on the 21st of May, 1823. The characteristic of her childhood and youth was kindly gentleness. She became very early a teacher in the sabbath school, and when a beloved superintendent was suddenly called to her rest, the Rev. Dr. Godwin, then pastor, improved the event by preaching to the young people from "Whatsoever thy hand findeth to do, do it with thy might," &c. This service, which will be long remembered by many now upon earth, and some in heaven, was the means of leading her to give up her entire heart to God, and without reserve to consecrate herself to his service. She was baptized and received into the church on Lord's day, June 7th, 1840. In a short time she was called to superintend the school in which she had taught, and did so in such a manner as to produce and leave a very pleasing and grateful remembrance upon the minds of teachers and children. This office she sustained till near the period of her removal to Whitchurch, as recorded above.

Her illness, as before remarked, was brief, but severe, and of a nature which left all her senses and faculties good till the very last. She was first seized on the evening of Thursday, the 20th of June, with what appeared to be a spasmodic affection, which in the night became so violent as to render medical assistance necessary. Nothing serious, however, was apprehended by any except the sufferer herself, who seemed from the first to anticipate death as the result; and the ties it would sever seemed almost stronger than death. She felt their power, spoke of them, wept over them. Sabbath morning brought the announcement of danger, symptoms of inflammation having appeared. This conviction of alarm was soon observed, and upon the first visit of the medical man on Monday morning, the inquiry was put with a calm, firm voice and earnest glance, "Do you apprehend danger, sir?" The reply was affirmative, and the anxious husband hastened to cheer and console the suffering wife; but his work was done, prayer had been heard, and the struggle was over, and now she became his instructor and his consoler. She at once requested all in the room to kneel down, that while she "had strength she might pray with them once more;" and then in the most affecting language thanking and blessing God for all his goodness which she had experienced, acknowledging his right to do "as seemeth him good," committed her husband, her babe (then three month old), her friends and relatives, to the care of God, and her soul into the hands of her Saviour. Turning to her husband, she said, "My dear, we have often together sung 'Thy will be done,' 'tis now for you to *live* this sentiment, and for me to *die* it; pray we may do so like Christians." From this moment all was peaceful, calm, solid triumph of the gospel over the king of terrors; not a doubt was permitted to distress. She had "not one," as she said, "except from a sense of my utter unworthiness." He life, she remarked,

had been of "but little service," and earnestly prayed that her "death might be more useful." In accordance with this prayer, she strove in her latest moments to do good. Sending for one and another in whom she felt interested, she said, what we would be disposed to call the *right things at the right time*, to all who could thus be reached. Nor did she forget those whom her feeble voice could not reach, but charged those around her with messages in each case the most likely to produce the desired effect. Her dying love to the church, congregation, schools, &c., and more especially to her class, to whom a special message was sent by one of their number summoned for this purpose, will not, it is believed, be soon forgotten.

MR. DAVID JONES.

Died, July 19th, aged seventy years, Mr. David Jones, having served his divine Master for many years with integrity and faithfulness.

This eminent Christian who was a member of the baptist church assembling at Bethel chapel, Seaside, Llanelly, sustained the office of deacon in the above church with very great efficiency for several years, and terminated his useful career only by death, which took place rather unexpectedly after a brief illness. Being a man of intelligence, and of great natural courage, combined with Christian love, he was of much assistance to his pastor, and his counsel and advice had great weight in the church. In the sabbath school of which he was among the chief originators, his loss will be particularly felt. Though far advanced in age, and subject to frequent indisposition of late, he was always, when practicable, at his post, rejoicing to exhibit the Christian philanthropist in teaching the young the word which shows the way to heaven.

MRS. MARY TESTER.

The beloved wife of the Rev. J. Tester of Datchet, departed this life aged 65, Sept. 7, 1850. It was her mercy to be blessed with a pious mother, who brought her up in the nurture and admonition of the Lord. Being nursed in the lap of the gospel, and the Holy Spirit applying the truth from day to day, she was led to the Saviour for pardon and peace, which she realized in the salvation of the soul.

In the youthful part of her life she had to encounter many trials and temptations, but the Lord mercifully preserved her from the evils of the world; and the greatest enjoyment she realized was, in the happy and holy seasons she spent on that day which is "the best of all the seven."

Before she settled in life, she prayed earnestly that the Lord would give her for a partner both a Christian and a minister of the gospel; which prayer was graciously answered, for she and her husband were baptized at John Street chapel, under the pastorate of Mr. Evans, where she remained many years one of the most active members of that church in every good work. From thence she removed to Southwark, till 1844, when her husband was chosen pastor of the baptist church at Datchet, Bucks. She went there with him, to labour as a co-worker in the vineyard of the Lord up to the latest period of her life. And the only desire she had to live was for the sake of her husband and the cause of God. "But," said she, "the Lord can do without me, and his will be done."

During the long night of affliction, which lasted rather more than five months, her mind was kept in a serene and happy state. No fear or doubts, but peace and tranquillity, looking unto Jesus as she entered the dark valley, fearing no evil, she breathed out her spirit into the hands of Him that gave it, at 8 o'clock on Saturday evening, Sept. 7th.

MRS. STALKER.

After affliction of chronic disease of the brain, induced by a fall from a conveyance on June 11th, 1845, died in the faith and hope of the gospel, Jane, the endeared and beloved wife of A. M. Stalker, pastor of the baptist church, South Parade, Leeds, on Tuesday, September 17th, 1850, at a quarter to three o'clock, P.M., aged thirty-six years. She was a loving and devoted wife, a tender and affectionate mother, an amiable friend, and a brilliant Christian. Those who knew her best loved her most.

MISCELLANEA.

CHRISTIAN INSTRUCTION SOCIETY.

In the months of June, July, August, and part of September, sermons and addresses were delivered at various places in the metropolis every evening in the week, as well as on the sabbath days, when the weather permitted. The audiences varied greatly in number and character, consisting chiefly of the poorer grade of the labouring population, and ranging from thirty to three hundred persons. The attention was, in general, respectful and orderly; occasional interruptions by queries and jeers were expected and experienced, but nothing like opposition on the part of the people was, in any instance, manifested.

The interference of the police on two or three occasions was sufficiently annoying, but this was rather accidental than designed, and will not be repeated. Paddington, Somers' Town, Bagnigge Wells, Caledonian Fields, Hoxton Market, Bethnal Green, Bermondsey, Deptford Lower Road, Borough Road, Field Lane, Walworth Road, Camberwell Green, Kennington Common, and Blackheath, have been the scene of these out-of-door labours. The tents have been erected only in Bonner's Fields, on Kennington

Common, at Lewisham, Battersea, and Brentford, the committee having resolved to restrict its labours almost exclusively to London and its immediate vicinity.

Stipendiary agency has been partially employed this season. The Rev. G. Spencer for a fortnight, and the Rev. T. W. Taylder for three months, were engaged, and devoted themselves untiringly to their sacred and arduous work. These continuous efforts entailed a great expense on the society, which, with its present limited means, it is unable to sustain.

The autumn has now arrived, winter is advancing, and the lectures to the working classes ought to be resumed on a more extended scale, if possible, than last season.

Ministers have kindly offered their gratuitous services; audiences will readily be obtained; but suitable buildings cannot always be obtained gratuitously, and must be hired for the purpose; nor can the needful machinery be put in operation without considerable outlay. Under these circumstances the committee are very properly asking for immediate pecuniary aid.

"Hitherto," they say, "the society has held on its course, and paid its way, through the divine blessing, rather by special donations of friends, and casual grants from the associations, than by annual subscriptions. The irregularity of income has necessarily given a fitfulness of character to the means employed by the general committee. Wishing, however, to prevent such irregularity in future, and to pursue a more regular and systematic course of action, the committee find it absolutely necessary to make this appeal to their friends for annual subscriptions and immediate donations.

"The following statement will show that the appeal is not needless, but indispensable.

"The society has no funded property.

"The profits on its sales of covered tracts to associations are absorbed by grants to needy districts and for special purposes.

"The one hundred affiliated associations appropriate their own funds, chiefly, to local uses, making only occasional grants to the parent society, averaging £40, or *eight shillings* each, per annum!

"The annual subscriptions, from less than one hundred subscribers, amount to scarcely £100.

"The ordinary income of the society is, therefore, only £140, to meet expenses, at the *present* scale of operations, to three times that amount.

"The extension of means of usefulness will necessarily occasion an enlarged expenditure."

We hope that this appeal will receive the attention which the urgency of the case demands. There is no city, town, or village in either hemisphere assuredly that needs the activity of Christian missionaries more than London. The agency employed by the Christian Instruction Society is we believe unexceptionable in its character, and quite in accordance with the spirit of the gospel. It will be lamentable indeed if any efforts which it has been accustomed to make are diminished for want of funds; we cordially recommend therefore its present necessities to the consideration of our friends.

RYDE.

The foundation stone of the schools and vestries in connexion with the intended baptist chapel, was laid on Monday evening, 2nd instant, by the Rev. Samuel Lillycrop of Windsor, who addressed the spectators, after which the Rev. Dr. Ferguson and others offered appropriate prayers.

CORRESPONDENCE.

TITLES OF RELIGIOUS CONGREGATIONS' ACT.

To the Editor of the Baptist Magazine.

DEAR SIR.—More for the sake of others than for my own sake, will you permit me through you to put one case out of many before my friend and your correspondent Mr. W. H. Watson, to gain the "additional explanation" which he kindly promises.

A freehold chapel and premises at O. have been held in trust almost from time immemorial for the congregation of protestant dissenters from time to time worshipping therein. The deed does not limit the property, as I think no such trust deed should limit it to any specified denomination. The right of appointing successors to the trustees is reserved to such trustees as may be living when the appointment is deemed necessary—perhaps when the number shall be reduced to four or five. The number of trustees now living, in the case I refer to, is four—all away, most of them far away, from the town. They have little sympathy with the present congregation and church, and will not consent to appoint such persons as the church might prefer. Has the "congregation, society, or body" the right or power of appointing, under Mr. Peto's excellent act, even to the setting aside of the old trustees; and what, in that case, would my friend Watson counsel? I believe many congregations are in similar circumstances.

While I am writing I may as well say, one great excellence of the act, in my view, consists in its so recognizing the rights of the "congregation," &c., in their place of wor-

ship, as to shut out all danger to the possession of the property from the death of trustees. Mr. Watson seems to think that the number of trustees should be kept up by appointing as often as death may occasion a vacancy. "Congregations," &c., may of course appoint thus frequently, but it should be borne in mind that each memorandum of appointment must bear a stamp of 35s. value. One trustee, five, a dozen, or any other number, may be appointed at the same expense. If I rightly understand my friend Watson, his method of keeping up the complement of trustees may in a few years cost about five or ten times as much as is essential to the preservation of the property.

SAMUEL GREEN.

DEAR SIR,—I thank you for your courtesy in favouring me with a sight of Mr. Green's letter and allowing my answer to appear promptly in your pages.

It would be unsafe to give an opinion on the individual case referred to by Mr. Green without seeing the power of appointment contained in the trust deed, because it is very probable that the power of appointment has lapsed, and then the case would come within both the spirit and the letter of Mr. Peto's Act. But I understand the desire to be to put a more general question, namely, whether where the trust deed prescribes the mode of appointing new trustees, and there is nothing to prevent that mode being adopted, the body who are beneficially interested in the property have the right of their own authority to choose new trustees even to the setting aside the existing trustees, and whether by such choice and a memorandum thereof being signed and sealed according to the Act the property will become legally vested in them.

Now it will be at once perceived, that this would be carrying the provisions of the act much further than was contemplated, and would in fact amount to on alteration of the trust deed itself. I feel therefore no hesitation in stating that the act is not intended to interfere with the mode of appointing new trustees prescribed by the deed except in cases where it has become impossible to carry it out; then, and also where no mode of appointment is prescribed, the choice will devolve on the body for whose benefit the property is held. At the same time it is right to state, that if the body beneficially interested should choose new trustees, even where the power to do so does not belong to them, the signature of the memoranda set forth in the schedule to the act, would probably prevent the propriety of such choice being questioned except in the Court of Chancery.

There is another point adverted to in Mr. Green's letter—the keeping up the number of trustees. This may involve some little expense, but it is desirable to have the trustees in sympathy with the body for whom they act. If their assistance is required in reference to the property, great difficulty is occasioned by having them scattered all over the world, as is now frequently the case. In future deeds it will be unnecessary to have so great a number as hitherto has been thought desirable. W. H. WATSON.

OWEN'S WORKS.

MY DEAR SIR,—Your strong recommendation of Owen's works will doubtless make many of your ministerial brethren desire to possess the forthcoming edition, and when it is remembered that Andrew Fuller, and the late Dr. Hamilton of Leeds spoke in terms of praise no less strong than your own, it will be perhaps deemed advisable that all our nonconformist ministers should have the opportunity of studying these inestimable volumes as they come out. Would not many churches cheerfully avail themselves of such an occasion of testifying their love to their pastor, and of assisting him in his work of edifying their souls, if they had the matter laid properly before them? Much is said of pulpit inefficiency, would not a guinea subscription from each church for the space of three or four years just now do much towards wiping away this reproach!

Hoping this will be a word in season to deacons, and to members of baptist churches at large, believe me to remain,

Yours faithfully,

A BAPTIST MINISTER.

EDITORIAL POSTSCRIPT.

Some specimen pages of a small quarto volume which is about to be published by Mr. Blackader of Aldine Chambers, and Messrs. Bagster of Paternoster Row, lead us to think that many of our readers will find it worthy of their attention. It is entitled, The Chronological Testament, and consists of a wide central column in large type containing the text of the common version divided into paragraphs, with a narrow column in smaller type on each side, containing the whole of the translators' marginal readings and many illustrative passages. These are printed at length, so that the reader perceives at once their bearings, without the loss of time which is occasioned by having to turn to the passages when they are merely indicated by references to the chapters and verses in which they are to be found. Several other aids to the reader of various kinds are afforded, which we have not room to specify; but the work itself is expected to be ready for delivery in November.

We learn from the New York Recorder that at the commencement at Waterville College, August 14th, the degree of D.D. was conferred on the Rev. Amos Sutton of the General Baptist Missionary Society.

THE MISSIONARY HERALD.

PORT OF SPAIN, TRINIDAD.

TRINIDAD.

PORT OF SPAIN.

Port of Spain, where our brother LAW labours in the gospel, is the capital of Trinidad. It is embosomed in an amphitheatre of hills, and one of the finest towns in the West Indies. The buildings, which are numerous, are constructed of stone. No houses are allowed to be built of wood, and all are built upon a prescribed plan. The streets are wide, shaded with trees, and open to all the sea breezes.

The Protestant church is a building of fine proportions and interior, with which the Roman Catholic church vies in splendour.

The town is divided into districts, and the district officers are responsible for the order and cleanliness of their portion of the city. They regulate the market, which is kept in an extensive market-place, with market-house and shambles. These have been erected since the town was burnt in 1808.

The town is situated on a very extensive bay, forming one of the finest harbours in the world. Fort George, and the fortified heights surrounding it, completely command the town, and defend the harbour from the intrusion of a hostile force. There is a fine stone quay running several hundred yards into the sea, with a strong battery at its extremity.

The communication of Mr. LAW in a subsequent page will inform our readers of the character of the population, and of the prospects of the missionary cause among them.

INDIA.

Our missionary record is again one of affliction. It has pleased the Great Head of the church to call to his rest our aged and beloved missionary brother, Rev. J. THOMPSON of Delhi. He died, somewhat suddenly, on the 27th June; and by his departure has left a wife and several children to mourn their irreparable loss. We are not at present furnished with the particulars of his decease, but hope to present them in our next Herald.

The following extracts from the journal of his last missionary visit to Hurdwar fair, will be read with painful interest. It is of great importance that his station should early be supplied. The fields are indeed white unto the harvest, and afford multiplied proofs that divine truth is leavening the minds of the Hindoo population. May both men and means be quickly raised up to supply our brother's place. Mr. THOMPSON reached Hurdwar on the 2nd April. He says:—

Increasing attention to the gospel.

As I came along, the people came to me to hear the word. At the Moradnagar, a Hindoo who had been among the hearers last year, said he had refused taking even a tract then, but that now he thought differently of our books, and named two tracts in particular that he required. At Khatauli three Hindoos were particularly attentive to our worship, and joined in the singing. A pundit whom I talked to in the morning in a temple-yard, while he was teaching a number of lads the shastras, and warned him against a course dishonouring to God and dangerous to the souls of the youth, came to the serai in the afternoon, and asked for the books he had expressed an abhorrence of, even in the presence of his pupils: but he would not stay for worship. At Mozuffernagar, numbers heard with deep attention, and when I had concluded prayer, a young Hindoo said, "Your prayer will be heard, and men will believe in Jesus." I

asked how he knew that. He replied, "The people are all very bad, your books teach the only way of salvation." At Kazi-ka-pur, most of those who took books were Muhammadans, and they declared it was solely with a view to make themselves acquainted with the words of Jesus, that they took them; but expressed themselves ill satisfied with the scanty portions served out to them. They expected to have had the entire Testament, and some the Pentateuch, others the Psalms. At Rurki, several of the native students of the civil engineering college applied for, and thankfully took our scriptures and tracts; and one youth who was acquainted only with English, and knew nothing of either the Persian or Nagari characters, asked for an English Testament. This request seemed to arise, not from idle curiosity, but a desire to become acquainted with the word of God, and the faith of Jesus. The applicant is a native of Saugor, and the only individual from that part of the country. I may yet send him an English Testament. A brahmin employed in the hospital at Rurki, has followed me for books of the Christian faith, being anxious to examine them, in order to obtain the knowledge of the way of salvation. I gave him a gospel and tracts, but these did not satisfy him, and he has been promised a Testament.

A Punjabi applicant.

It was pleasing to see an aged Punjabi open the Testament at Matthew, and read to a few around him; then, after an hour, close the book and walk away with it as a great prize. Many such instances of attachment to the word have appeared this season, and, as yet, every individual has been a Punjabi.

From all that the people hear daily, they are led to conclude that our worship of God is of a spiritual nature, and inseparably connected with the absence or renunciation of sin, and the cultivation of purity of heart and life, and of heavenly-mindedness; under these views several of the pilgrims ask the question, "What good is it for such multitudes to come from vast distances to see and bathe in a river, and gaze on senseless stones in a temple?"

Interesting hearers.

An aged Gossain of Patiala came in the crowd to-day, and asked for the gospel of Matthew, as containing the genealogy of our Lord: stating he had seen it with one of his order, had read in it, and was recommended to get a copy for himself. Many others, mendicants and seculars, asked for their own books, but when informed of the difference between their books and ours, and the tendency of the latter to set aside the former, most of the suitors have gladly accepted what they had not come in quest of. Among the applicants for our scriptures in Persian, were a number of Udasis, or (mendicants) followers of Nanuk, and they are the only class of mendicants of any order who make Persian their study, besides the Punjabi character and language: all other classes hold the Persian in great abhorrence, as the language of Yavuns.

An aged Sikh.

A very aged Sikh, from Jumbu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that ten years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction prepared to believe in him. Then declaring that in coming to Hurdwar this year he had only washed his body (rubbing significantly his arms and legs), and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

A mendicant.

A Hindoo mendicant of Rawul-pindi came in haste, and as if he had but few moments to spare, eagerly asked to have a book that should save him from future births and deaths, that is, from a state of transmigration into other bodies eighty-four lacs of times! I pitied the distressed man, labouring under such fears, and opening John xi., I read to him the 25th and 26th verses. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. Believest thou this?" The man seemed satisfied, and took the volume of the Gospels and Acts with much pleasure.

The aged Sikh repeats his visit.

The very aged Sikh from Jumbu came twice to me to-day, and again professed to believe in Jesus the Messiah, who he expects will sway his sceptre over all this land, and forgive the sins of all people. I asked him if he was aware that he would have to separate himself from all his family and relations, or forsake them: he instantly replied, "All will follow me." The old man has four sons, of whom two are in lucrative situations under Rajah Golab Sing. I begin

to fear this man is labouring under some mistake as to his views, in wishing to become or profess himself a Christian. With the purification of his heart from sin, and pardon of all his transgressions, he has evidently other objects in view, not warranted by the books he has read for the last twelve years, but in perfect keeping with native ideas as to the worldly advantages derivable from a profession of Christianity. Whether he has been dissuaded from the step, or it is a result of second thoughts, he now has no intention to go to Delhi, but still talks before crowds of his countrymen, of his intention to become a follower of Christ. His youngest son, a lad of sixteen, accompanied him to-day. He has promised to visit me to-morrow also.

A moonshee.

A Hindoo, Munshi to the Rani of Buria, was very desirous of having a book of Christian devotion, saying he wished to try our way of worshipping God, and appeared thankful for what I gave him. Thus it is, that in one way or another, men are inquiring after the truth, whether as concerning God, the mode of his worship, how to obtain pardon, sanctification, salvation, or exemption from the imaginary horrors of successive births and deaths. Every inquirer has his own way of expressing his state of mind, his anxiety or his desire: but all expect to obtain light or relief from the words preached, and the books offered them. The brahmans, or rather Pundas of Jwalapore and Hurdwar, reverting to what they had heard me say from time to time, regarding the dominion of the Lord Jesus over the affairs of this world with reference to the advancement of his gospel among all nations, now say, that every thing indicated is now coming to pass: still they are not led to inquire what they must do, if the Saviour so appropriate all things and persons to himself; one idea only occupies their mind, viz., what they are to do for their support.

The aged Sikh again.

I have again seen the very aged Sikh of Jumbu: his name is Guruprusad. He says with reference to the almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been beside himself from some cause or other, but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprusad says, Lahore was full of sin, and the Sirdars were very wicked characters, and the British did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in at Lahore?" This aged man had taken the scriptures twelve years ago at Gurhmukteshwar. He has desired me to consider him as a pukka or firm believer in our blessed Redeemer, who will not cease to believe in him, and hope in him to the last. He still talked, at parting, of coming to Delhi, when God should permit, and he be enabled to bring some merchandise with him as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix, but hoped God might enable him to accomplish his wish.

Halting between two opinions.

On leaving the Har-ki-pyri after concluding the labours of the season with singing, reading, and prayer, and commending all to the Saviour, when I came to the tent, a party of Zamindars from the vicinity of Shamli presented themselves, and their spokesman brought himself to my recollection as having been among my hearers a great many years ago. He said he bore in mind what I had declared regarding the true God become incarnate to accomplish the salvation of men, but paying more attention since to expounders of Hindoo shastras, he was at a stand whom and what to believe. I plainly told him that whatever he might have heard from me of the true God and the salvation of the soul, since he had not renounced the inventions of men, all had been unprofitable to him. He seemed much struck, but stayed till we had worship, and then took leave, no easier in mind than when he came.

The Dak Munshi.

The Dak Munshi of Kunkhul, near Hurdwar, has now had our books for some years, even from his youth, when he commenced the study of English in a government school, and his avidity for our books increases with every book or tract he receives. Besides a competent knowledge of English, he appears to understand Persian and Sanskrit very well, and as to Urdu and Hindi, he is quite at home: the Bengali too he reads, and speaks it tolerably. Having seen Mr. Muir's church history advertised, he applied for the perusal of it to a gentleman, paying the postage on the book to and fro. I have now supplied him with a copy. This man professes himself to be a secret worshipper of God, and a believer in Jesus, of whose divine character he is satisfied, in whom he declares he believes as a Saviour, and to whom, according to his word, he looks for salvation. But, strange to say, his view of salvation and the Saviour does not inspire him with the love which would issue in the keeping of his commandments. He is ashamed of Christ; and unwilling to suffer for his sake the loss of caste, the disgrace of his family, and the alienation of his relations from him. In his view, the "offence of the cross" continues most sensibly to deter him from embracing the gospel fully and openly. I fear, in a sense, Jai Gopal, the dak Munshi, "holds

the truth in unrighteousness;" and I warned him against cleaving to man so much, who has done nothing for him, and refusing to honour his God and Saviour, to whom he owes every thing, and who can deprive him of all his possessions and attainments at a stroke. He felt this appeal and warning, but said nothing, excepting that he worshipped and honoured him in secret.

Enlightened views of the aged Sikh.

Among the many things that Guruprasad said, indicative of his acquaintance with Christian writings, was his firm belief that as Messiah's knowledge should extend among men, especially those engaged in wars and disposed to them, "they would turn their swords into ploughshares, and their spears into pruning-hooks," and cease thenceforwards to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a self-taught man in the word of God, unless we may refer the teaching to that power, of which it is said, "And they shall be all taught of God." This conclusion we are the more encouraged to draw from the fact that all that the man has learnt from the word of God appears to centre in Christ: every thing leads him to believe in Jesus as his Saviour; every thing prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the one Lord over all. This aged man has certainly read the word of God with good effect, even to the bringing of himself, as we cannot but hope, to Christ. In heart and purpose he has been brought, in practice he remains to be brought. If however the purpose of man should fail to make him an acquisition to the visible church, the determination of God, it is joyful to think, must stand, viz., "He that calleth on the name of the Lord shall be saved;" and this, we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

Subjects of discourse.

In conclusion, I would observe, that besides daily conversations, discourses, and reading to the people, by myself and my native assistants, I had two opportunities of addressing from 250 to 300 persons, assembled to hear the gospel under the awning of the American missionary brethren, and I am happy to say they listened on both occasions with deep seriousness and encouraging attention.

Number of books distributed.

The books distributed at this fair and on the way, amount to 5741, viz., of scriptures 1472, and of tracts and pamphlets 4269, in Arabic, Persian, Urdu, Hindi, Sanskrit, and Nepali: the Punjabi, of which I obtained a pretty good supply from our American brethren, I have not included, as not issuing from our press; the supplies of scriptures and of tracts in this language, printed at Serampore, which I formerly had, being now out.

DINAGEPORE.

Proofs of the change that is taking place in the native mind of India, both with respect to heathenism and Christianity, daily multiply. The conviction is spread widely that the reign of idolatry is approaching its overthrow. The wrath of its advocates displays their conscious weakness. The missionary notices contain many examples of this prevalent fact, and we have now the pleasure of adding to their number from the following letter of our missionary, Mr. SMYLIE.

Favourable prospects.

The change taking place in the minds of many of the heathen is indeed great; yet there is much to be overcome, and much folly and ignorance to be borne with. The other evening, while engaged preaching in the bazar, a young Hindoo came up and asked for a book. It was handed to him. On receiving it he seated himself on the step of a door immediately behind me, at the same time opening the book as if about to read to those who stood before him, and among whom were a number of brahmans. He said, "This is all true, and it is all very good; it will shortly be received by all. How can it be otherwise? You know baboo this and that" (mentioning a number of names) "have all become Christians; is it not therefore evident that if men so high in rank become Christians, all will turn?" Not one of the brahmans attempted a reply, but soon withdrew, evidently in a dull, thinking mood. A year or two ago had any one spoken so freely, he would have met with abundance of abuse.

Vain opposition.

Shortly after, a young brahman, who said he was from Motty Sall Sills College, came

up, and at once, without notice or introduction, declared that Jesus Christ is not the Saviour of the world. He was told that when he made such an assertion he should prove it, because no one would believe his assertion, no one would take his word. Prove what you say. This he undertook, but miserably failed, after a great deal of noisy talk. He was told what he said was no proof, and not at all to the point. What you have said is neither proof nor argument. What helped to increase his ill mood, the people present were generally laughing at him because he could not prove what he had undertaken, and on being again told he had failed, he became furious with rage, and roared out at the highest pitch of his voice, "You are a liar, you are a liar, you are a liar." This only made matters worse for him, and set the whole audience in a fit of laughter. The generality of brahmans are too cunning, and now will not venture an argument. In all probability this youth, from having been in college, thought he would trample all down before him.

A curious custom.

In many things they are blinded by custom, and among themselves, do what they would blush to do before others. I mention a circumstance which occurred here the other day, and is common among Hindoos, high and low. A dreadful fire broke out, in which hundreds of houses were consumed in an hour or two. In one house in our immediate neighbourhood lives a wealthy baboo who had several cows consumed in the fire, and because the cows died with their tethers or ropes about their necks, he was obliged to make an atonement for them. The atonement is made by giving presents of money to brahmans. The cow's tether is put about the neck of the individual who has lost the cow, and he must go about booing like a cow till atonement is made. Here the baboo was wealthy, and could make the atonement at once; had he been a poor man he would have had to put the tether about his neck, and go from door to door, and house to house, begging till he collected the amount for the atonement; nor is he allowed to speak. All he can do is to come to your door, and he stands booing, or grunting and groaning like a cow, till you give him something, or send him empty away. Now what man of common sense could act so without shame? Among themselves they don't appear to think much about it, but should a European meet them while booing and grunting in this way, they don't at all feel at ease. In a case of this kind it is not enough for a poor man to be stripped of all his property, but he must make an atonement. If the brother of a Hindoo is taken to prison he can bear that with some degree of ease, but if his cow is confined, as they often are for going into other men's corn, they will not rest till it is set at liberty. They will cry, and plead, and lie or sit at your door all night, for the deliverance of a cow; but seldom do so for a human being. It is well said, "The dark places of the earth are full of the habitations of cruelty." Now nothing but the gospel can deliver them from such folly, shame, and sin. We offer them the word of life, light, and liberty.

By the late awful fire we lost one of our school-houses, with all it contained, about £18 or £20, yet I hope it will be replaced in the course of another month. We do not forget you in our daily prayers. We beg a place in yours.

MADRAS.

Mr. Page, under date of July 9th, refers to several affecting incidents that have occured at his station, and also gives an interesting account of his progress in the work of God.

The chapel.

I have now received, and paid to the church, the whole amount collected by Mr. Boyes, and also the sum raised by Mr. Davies. I need scarcely say that I am very thankful to the friends who have so liberally assisted. The money will not be appropriated to the repayment of the loan due on account of our present premises, unless we find that we cannot make it up amongst ourselves, but will be devoted to such building as may be required by the extension of our work. We have not yet *built* a *chapel*, although we have secured a place for worship more comfortable than the greater number of the churches and chapels in Madras. We may, if the church increase, be obliged to erect a chapel, or should that not be found necessary, we shall have to open a sub-station to provide for some of our members. The city of Madras extends ten miles from north to south, and four or five from east to west. Our members are scattered all over it, and when you remember that people cannot walk here as in England, and that many of our members are too poor to have a conveyance, you will see that there is every probability of our being obliged to have rooms for worship in several localities. We have now more

members in one district, than we had in all Madras at the first starting; but that district is about two miles from the place we have fixed on as our central point, and I am now arranging to have meetings in that locality in the houses of the members. I cannot tell whereto this may grow. It may be found more expedient to get a place to hold about a hundred persons there, still keeping on with our present place, than to build a chapel to hold a greater number, at any one point. It would of course be more cheering to have *one large* congregation than *two smaller* ones, and less laborious, but we must adapt ourselves to circumstances.

Baptisms.

I had the pleasure of baptizing two individuals last month, in addition to two others in a previous part of this year, of whom I do not think I told you in my last note. One of our number has been carried off by cholera since the beginning of the year. She was with us at the Lord's table on the sabbath evening, and the following evening, at about the same hour, she died.

An affecting death.

I have been also much affected by the sudden removal of a young man whom I expected to baptize with the two above mentioned. He was an ensign in the 2nd E. I. Infantry Regiment, which, until lately, was stationed at Trichinopoly. He commenced a correspondence with me about twelve months since, which has left no doubt on my mind of his having been a truly converted man. He earnestly desired to be baptized, and pressed me much to go down to Trichinopoly, but this I could not do. His regiment was moved to Secunderabad, from which place I received a letter from him, intimating his resolution to visit Madras to be baptized, and then to return to England. He had it in his heart to devote himself to the ministry, and resigned his commission in order to come home and apply himself to study, hoping that the Lord would make his way plain in the end, if it were his will that he should engage in the work. He left Secunderabad on the 6th ult., and on the 17th reached Ongole, where he wrote me that he expected to be in Madras on the 25th. The 25th, however, passed, and he did not make his appearance, and it was not until a week after that I received any intelligence of him, and then it was the painful tidings that about two stages this side of Ongole he had been attacked with cholera, and had died in a few hours. It is melancholy to think of a young man dying away from all friends who could sympathize with him, and with none around him but the heathen or perfect strangers. I have not yet received full particulars, but I believe the only person, besides native heathen servants, who was present, was an assistant apothecary who had to be sent for from a distant station, and whose arrival was too late to check the disease. Oh, that those who have relatives in India would exert themselves to the utmost for the evangelization of this land. When will the time come that travellers may meet with Christian families and Christian sympathies at every town and village of this immense empire!

CEYLON.

Our solitary missionary in this island, Mr. ALLEN, is not without the cheering aid and presence of the Redeemer in his laborious work. Still he has been chastened. His only child, after an illness of two days, has been withdrawn from the parental care, and planted in the garden of heaven. "We have no right," he says, "to complain, though the Proprietor should pluck the sweetest flower. Let him do as seemeth good unto Him." The Committee anxiously desire to send help to this important station. They hope that a suitable servant of Christ will shortly appear to consecrate himself to the service of the Lord. Under date of June 11th, Mr. ALLEN writes:—

Baptism and revival.

I hope the deputation will really pay us a visit, and that help too may be sent. I am sore pressed, but there is encouragement. You will be rejoiced to hear that I am reaping a little at the Pettah. I baptized two of the most intelligent of the congregation last month; they are right-hearted, and likely to be useful in many ways. Two more will be baptized probably on the first sabbath of the coming month, and there is ground for hope that others will speedily come out. There is a good field there, and all that is wanted is a devoted brother to cultivate it. We had a very interesting prayer-meeting last night, for the first time after a long abandonment. I sincerely hope it will be continued. I have lately been trying with all the energy I could bring to bear, to arouse the people, and have

got them to stir a little. May the Father of all give me all that is needed to keep them moving. It is hard work—very exhausting—but it is nothing but what it should be, and very thankful am I that hitherto I have been enabled to do it. Grace and strength have not been withheld. Help I trust will come by the time I am disabled, if not before.

I have not been able for the last fortnight to go my regular rounds among the stations. My visits have been broken by reason of the floods consequent on the heavy rains at the setting in of the monsoon.

A gratifying proof of the affection of the congregation of the Pettah, for our late esteemed missionary, Mr. DAVIES, has been shown by a subscription for a tablet of Parian marble to be erected to his memory in the chapel. At their desire, it has accordingly been prepared in this country and sent out.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

Our brother LAW labours in this island amid many obstacles and discouragements. The paganized Christianity of Rome, unscrupulously urged on the people by priests and Jesuits, forms a barrier of great strength to the success of missionary operations. It meets the cries of an awakened conscience by palliatives and anodynes, which while they silence, at the same time harden it against the operation of more effectual measures for the soul's health and salvation. Mr. LAW attempts to lead the minds of the people to Him who is "the way, the truth, and the life," both by the press and oral addresses, and as will be seen with encouragement and some success. His letter is dated June 20th.

I duly received your letters of February 7th and April 12th, and I must say that their spirit and counsel quite refreshed and cheered us. Next to the enjoyment of the divine favour, is the hearty counsel of a friend and a brother in Christ. There is truly little in this land of darkness and spiritual death to encourage the servant of Christ. Here Roman superstition is all and in all with the mass of the people. Truly iniquity comes in like a flood, and there are few to lift up a standard against it. Still, amidst every discouragement, I feel it to be my duty in every possible way to undermine error, and make known the truth of God. While "pulling down or assailing the citadel of Rome," I endeavour "to present positive Christianity in its scriptural form," so as to lead the people to distinguish truth from falsehood.

Tracts published.

For the purpose of making known by the press the glorious gospel of the blessed God, I have commenced "The Trinidad Evangelist," the first and second numbers of which I herewith send you, as also number twelve of the "Tracts for Trinidad." These tracts are eagerly sought after. I feel that life is short, and that whatsoever my hand findeth to do, I *must* do it with all my might. Still the work is of God; man is nothing but a mere instrument in his hands. But for faith and confidence in the Lord of hosts, no Christian minister could continue long to labour in Trinidad. "Lo! I am with you alway, even to the end of the world," "My grace is sufficient for you," are the promises on which our faith lays firm hold, so that we feel that as our day is, so is our strength.

Prospects.

I am grieved that I cannot report anything very cheering. What with the counteracting influences of rum drinking, superstition, and something like paganism, the cause of the Lord Jesus makes little progress in Trinidad. Still he who has the hearts of all men in his hand, from time to time gives a gracious testimony to the word of his grace, so that we *see* as well as *believe*, that we are not labouring in vain in the Lord. A few days ago I had the pleasure of baptising a Christian woman in the name of the Father, the Son, and the Holy Ghost. Thus our little church is daily increasing in numbers.

Greater attention than formerly is being paid to the cause of education; thousands of tracts proclaiming Christ, and him crucified, are circulated every year. During the last

twelve months more than a thousand copies of the scriptures were circulated by our bible society in Port of Spain. I may also state that a kindly Christian feeling prevails here among Christian ministers of all denominations.

BAHAMAS.

TURKS' ISLAND.

Mr. RYCROFT continues to labour successfully on Turks' Island and among the neighbouring islets under his charge. In connexion with the churches formed on these islands, most of which enjoy the services of a native teacher, and do much to sustain among themselves the ministry of the word, there are between six and seven hundred members. It will be seen, from the following letter, dated June 1st, that the Lord continues to add to the churches such as are saved.

Great would my satisfaction have been could I have drawn upon you for a less sum. When, however, it is considered that but one hundred is drawn for all the various purposes of this mission, I hope the Committee may indulge me, as such an amount is far below the demands of the station, as well as our own necessities. It affords some pleasure to reflect, that since the station came into my hands, £400 have at the least been saved to the Society. My ambition still is to render greater aid. Comparatively we are few and feeble, and withal very poor. We have done our best, and long for an opportunity to testify our anxiety for the diffusion generally of the savour of Christ in every land. That will be a good day to us when we can add to and not draw from your funds. In the mean time, help us, brethren, to perfect the work begun and on the advance amongst the islands of the west.

Successes.

The Redeemer is carrying on his glorious triumphs, and subduing the people to his yoke. True there are many who withstand his claims, and remain strangers to him, and enemies to his reign. Here, as at home, human nature manifests its depravity and union to all which is unlike God, and destructive to the soul. In consequence of this we have to contend with prejudice, evil, and long established habits, as well as with the bias that has generally alienated mankind from the image, love, and knowledge of Him who is the brightness of the Father's glory, and the light of the world. When I look at the influences within men, and acting upon them externally, at this present evil world, and its blandishments ever displayed to entice unwary souls, my surprise is not that comparatively few find the way of holiness, but that any are seen turning from the world, and enduring as seeing him who is invisible. Our sufficiency is, however, of God.

Moral condition of the Bahamas.

Every kind of influence here exists which designs and is calculated to deaden the souls of men, and to lead them to the gates of hell. While in Africa, China, and India, with other countries, there are gods many, with the disgusting and soul-destroying practices of the same, these islands, alas, are not without scenes of a sad and sickening nature, scenes which convince one that however circumstanced men may be, they will in their folly have gods of their own formation. Pleasure, fashion, the bottle, and dance, with deeply-rooted self-righteousness, form objects of idolatry, which receive adoration, and at whose soul-blood altars expensive sacrifices are made continually. To attempt an interruption of the services of such idolatrous devotees by the intervention of religion, its Saviour's service and holy principles, meets with no less opposition than that which missionaries meet with in other lands, when attempting to recommend the spiritual religion of Jesus in preference to the carnal devotions of gross idolatry.

Believers multiplied.

Well, our hope is in God. He will manifest his strength, and cause the victories of Jesus to be quite commensurate with the promise of bringing many sons unto glory. Hence in the midst of trials within us and around us, the savour of Christ is made known, and, as of old, men and women are added to the churches by baptism, our meetings are numerously attended, while the dear children of our schools join their voices with those of the children of Jerusalem, and chant sweet hosannas to the Son of David, who came to ease the world of the burden of sin, and to bless it with the light of life, love, and holy joy, peace with God, and satisfaction in conformity to his image.

NASSAU.

The following cheering communication has reached us by the last mail from our valued missionary, Mr. CAPERN. These triumphs of the gospel and of righteousness suffice not only to elicit devout thankfulness to God, but also to sustain the wearied spirits of His servants in their arduous conflict.

The first of August.

I send herewith the papers containing some account of the manner in which the first of August was celebrated by us. We have every year since I have been here, treated the Sunday school children to tea and cake, after which the teachers have taken tea together. But this year our party was more numerous than on any former occasion, and marked by one quite *unusual* occurrence.

His Excellency Governor Gregory, and some members of his family, quite unexpectedly paid us a visit. He stopped his carriage opposite the mission house, as he was driving out for his usual airing, and when recognized, the children struck up the national anthem. He came on the piazza steps, and seemed much pleased with the appearance of the children, and having got the children again to sing the national anthem, and called for three cheers for the queen, returned to his carriage. His son and one of his daughters were with us for some time. At the teachers' meeting we had J. Webb and R. Bell, Esqrs., the former the inspector of the public schools of the colony, the latter a merchant of Nassau, a member of the Presbyterian church. We had also the Rev. W. Maclure, the Presbyterian minister, with us. From these gentlemen we had some excellent speeches.

Additions to the church.

The first sabbath of this month was also a delightful day to us—a day too of deep and solemn interest. For same months I had been examining candidates for baptism, and could at last entertain a good hope of twenty; and with such a hope I brought them the last week in July before the church, that they might determine whether the candidates should be received for baptism or not. Every inquiry was made into their conduct and character, in order to learn whether they had given satisfactory evidence of conversion to God. The church having signified their approval of them, they were baptized on the day above mentioned in the presence of a large congregation, many of whom felt and wept. In the afternoon we gave them the right hand of fellowship, and they partook of the impressive memorials of the dying love of the Lord of life, with between four and five hundred more, who like themselves had been "planted together in the likeness of Christ's death. Oh, that they may ever walk in newness of life!"

Encouragement.

Thus you see, my dear brother, that amidst many discouragements, our covenant God in rich mercy indulges us with some seasons of refreshing from his presence—seasons which, while they revive, humble, and fill me with trembling, for I often think that I have more reason to fear than any one of my poor but interesting and affectionate flock, that I shall be at last numbered with unprofitable servants. My cup of mercy runneth over, and this but deepens my sense of ingratitude and unworthiness.

On the 1st inst., the native Baptists administered the ordinance of baptism to twenty-four; and differing as they do but little from us, we have reason to rejoice in their success. I am on very friendly terms with their preacher, whom I regard as a worthy, pious man. He is illiterate, it is true; but by keeping up discipline he does more good than many who are greatly his superiors in point of education. So you perceive, that the number holding in the general Baptist sentiments is not to be limited to those under the care of your missionaries; there is another body nearly as large as ours.

To this we subjoin an extract from a letter of the 5th of August, from C. N. FOWLER, one of our native teachers, and pastor of the churches on Long Island.

"Oh, dear brother, help me to praise my God for all his kindness to me and to his cause, for during the last two months there were not less than thirty joined our classes. Our week-day services are better attended than ever. Sunday, the 4th August, I preached at the harbour, and in the afternoon spoke from Hosea x. 8, when a poor man came trembling up to the table, and said, "I give myself to God; I see now that I am a sinner."

Our chapel at Salestine is quite too small. We are about to lengthen it fifteen feet."

Mr. Fowler has been at Long Island between three and four years, and has been blessed with as much peace and prosperity,

perhaps, as any European missionary would; while not one European minister out of ten could have travelled and toiled as he has, and the cost of his support would have bean more than three or four times the amount realized by this laborious native.

From the *Nassau Guardian* of August 3rd, we extract the following account of the manner in which the anniversary of freedom was kept by the emancipated negro. The results of that act of righteousness and equity must be gratifying to every true Christian and philanthropist.

The anniversary of the abolition of slavery was celebrated on Thursday with unusual gaiety and cheerfulness. Early in the morning the town presented a holiday aspect. Numbers of individuals, decorated in all the colours of the rainbow, were promenading the various thoroughfares, bent on rescuing at least the first of August from amongst the days of toil and care. All looked happy. Either the pleasures of memory, or hope, had lighted up, as it were with a sunbeam, the faces of those whose heads were silvered with age, as well as those in the morning of life.

After hearing a suitable sermon from Dr. Strachan, the afternoon was devoted to festivity, the grand centre of attraction being the Baptist Chapel, Shirley Street. As usual, since 1834, the day was celebrated by a meeting of the Sunday school teachers and children. When we repaired to the mission premises, at about four o'clock, the very yard appeared alive with the hundreds that had resorted thither. It was a joyous sound to hear the simultaneous burst of merriment echo and re-echo from one end of the yard to the other, till the very air resounded with acclamation.

About five o'clock, after the children and young people had had their "fill of fun," nearly four hundred Sunday school children sat down to tea. They had just sung a hymn, when the governor and some of the members of his family arrived. The whole concourse of persons at once struck up the national anthem, and when his excellency had taken his stand on the piazza of the mission house, they gave three hearty cheers for our beloved queen, and three more for our governor. His excellency looked around him with evident satisfaction and delight. There could not have been less than one thousand persons present, who spontaneously and heartily joined in these expressions of loyalty.

After the children had partaken of cake and tea, the teachers regaled themselves in a similar manner. Refreshments being finished, a teachers' meeting took place, when some good speeches were delivered by the teachers and some friends who had been invited to address the meeting. It was one of the most interesting sights ever beheld in Nassau. About one hundred Sunday school teachers, of every shade of colour, encouraging one another, and listening eagerly to the advice of ministers and friends as to their future course in this world of preparation for another. It must have rejoiced the heart of the persevering and indefatigable pastor, the Rev. H. Capern, of the Baptist church in this town, to see that his labour had not been in vain. We wish him God speed in his arduous labours, fully assured, as we are, that his strenuous efforts in the cause of liberty and truth, and the true elevation of the masses, have been of the greatest moment.

Many other minor meetings look place during the evening. The day was beautifully fine, and, we are happy to add, that there was no appearance of vice or profligacy in our streets.

Yesterday a similar joyous meeting took place at "Sandilands," but our limits will not allow us to notice the proceedings there.

WESTERN AFRICA.

BIMBIA.

It will give mournful pleasure to our readers to peruse from the pen of our negro brother, JOSEPH FULLER, the following account of the last days of our respected missionary, Mr. NEWBEGIN. It will be remembered that FULLER was for the last few years of Mr. MERRICK'S life his assistant at Bimbia, both in printing and evangelizing, among the Isubu tribe. That station now devolves entirely on his hands, until help can be sent from home. The date of the letter is May 20th.

Mr. Newbegin's last days.

I had already written you a short note notifying the event which has taken place respecting the decease of our esteemed friend

Dr. Newbegin, but I desire to write you more fully. The state of things is such that I know not what to write, but from the high esteem I bore for him, and the interest he took in the cause of Africa, I cannot refrain from saying a little more about his death. This stroke is indeed an unexpected one to us, and will be more so to you, who had not heard of his sickness, but just of his death; but Providence has ordered it, and we must be satisfied. He had just returned from his visit to Clarence a fortnight before in partial health, and I left him the following day for Cameroons, but before the sabbath he felt a change, which increased every day. On the sabbath all he could do was to administer the Lord's supper. Little did one think that this was his last time to take the emblems of Christ's sufferings with us until he should drink new with us in the kingdom of God. After commemorating the love of Christ, he went home. On the Monday he became very ill, the complaints daily changing for something else, until Saturday morning he became very low. The boat was sent off to call us in the afternoon, and arrived at Cameroons on the sabbath morning, and we left in half an hour. After we came to Bimbia, on the Monday evening, I went up to see him, and his first words to me were, "I am very sick, and little expected that you would come and meet me alive; but I have decided that my wife remain with you till some one is sent out, but I am somewhat better to-day, and am able to keep down something, which I have never been able to do since my illness." By this I thought that the change, and medical assistance which he desired to seek at Calabar, would be beneficial to him. By this time he began to be anxious to get away. On Tuesday, which is the 16th of April, the "Dove" sailed with him. They got to Clarence that same night; took on board Mr. Wilson, the deacon of Clarence church. Very likely he was certain that his work was done, and that the conflict would soon be over. They started for Calabar; got in the bar on the 17th. The tide being against them, they came to an anchor.

His death.

About an hour before his death he began to converse with Mr. Williams, expressing his expectation of burying him, but the green trees fall and the dry are left, wherefore as our heavenly Father has called him before, all is well. Live peaceably with all, and near to Christ. After which he spoke to Mr. Horton Johnson after the same manner, saying, "Be faithful to the end." Next he called Mr. Wilson, the deacon, and said, "Your church is upside down, but hold fast." Next he called the captain (Harding), and said, "Once you was a Mohammedan, but now a follower of Christ; hold fast to the end; be faithful." After he had bid them all farewell, and shook all their hands, he said to Mr. Williams, "Come, my old friend, turn me once more for the last, and it is finished;" and after being turned for the last, as he said, his spirit took its flight, leaving us to court that we die the death of the righteous, and our last end be like his. He died at twelve o'clock, Wednesday night, 17th of April. They immediately took up anchor to return to Jubilee, but contrary winds and currents prevented them from going either way. They continued in this distressing position till the body began to putrefy, and just as they were consulting to throw it overboard, they saw one of her majesty's steamers, which took them in tow, Mr. Becroft being on board. His remains were interred at Clarence, by the side of Mr. Sturgeon's, on the 20th.

A month later FULLER adds the following remarks:—

Oh, what an alteration death makes; but is it because those two men of God fall in the battle-field, that the church of Christ must stand still? Are there no more young men with the Spirit of God to come forth in his vineyard? Are there no more who will take up their lives in their hands, and come to Africa? Must the cause of Christ lie still here, and so many are called by his name? Think then, brethren, and deny yourselves a little of the comforts of home, and come out to the help of the Lord—to his help against the mighty. Be not afraid of Africa's fever, neither be daunted at the sound of death, but remember that he who seeketh his life shall lose it, but they who deny themselves for the cross of Christ, the same shall receive the reward. Merrick is gone, and so is Newbegin, but the dark corners of the earth are still full with the habitations of cruelty.

We have to beg for a bell; we have none. The one we had is cracked, and now getting worse, insomuch that we can scarcely hear it in the village. If any of the school children would make us the present of a bell, we should be greatly obliged.

The following characteristic and affecting letter, addressed to the Secretaries, is from J. W. CHRISTIAN, one of the earliest converts of the mission at Fernando Po. We give it our readers without any change, in its native simplicity and

quaintness. Let our prayers earnestly and frequently ascend to the throne of the heavenly grace that the need of Africa may quickly be supplied.

I feel great pleasure in giving you a few information concerning our affliction in Africa, now we are sparrows left alone in the field. It has pleased God to lay the heavy affliction upon the work of Africa, and what shall we do, or what shall we say! "It is the Lord, let him do what seemeth him good." All our missionaries are gone, and such matters ought to be taken in consideration. I beg the gentlemen to excuse my so intruding, that the good people in England ought to know that the work is for God, and if God please to take his people away, why should we leave the work alone? Are there not a man or a heart to feel for Africa in England? Or shall poor Africa be left alone because of the light affliction which God please to lay upon his people? Dear missionaries, you must look into this matter, for the poor Africans are dying for some one to give them instruction; dying for some one to tell them about their souls. I beseech you all to take this into deep consideration, and prayerful attention to God, to raise a devout man for Africa, one fit for the work. The children, no one fit to instruct them; grown up people, no one to teach them. Since Dr. Newbegin died I visited Clarence twice, and has done all I can to strengthen the brethren; and when I return Mr. Fuller also expect to pay them a visit; so we take it by turns to visit them.

The church of Clarence is still standing well, and I hope that the Lord will soon provide a man for them. Some has fallen, yet the others still hold fast to their faith. Jubilee also is prospering, and all are quite well at present. Brethren and sisters, you must come to Africa to work for the cause of Christ. There is a road here to heaven as well as England. If any die in faith, he will go to heaven if he die in England, and some in Africa. Jesus Christ is the King of glory. He left all his comforts in heaven, and came to our world, and dwelt amongst us, and died; and why we can't leave our little comfort, and die for the cause of Christ? The scripture says, "We must forsake all, and die for Christ," and I don't see why we cannot leave our little vanity, and come to Africa, who is without a teacher, minister, or pastor, and work for Christ. Except the little we can continue to do for ourselves, since our good and much esteemed friend and pastor, sick, went away, and died (and he is the only friend of Africa), there has not a one been out to teach us. Who will tell us, then, the word of God? Who will visit the sick, and comfort them? None. The work is still the same. People attend the house of God; inquirers still inquire diligently; and I believe their souls ready to be baptized, and brought into the fold, but no one to encourage them, nor none to arrange matters aright. We hope you will not delay to send out proper instructions for us here. We all know that England is a very comfortable place, but heaven is still far more comfortable, so let us work for heaven. As for the comforts of the world, it is nothing, it soon vanishes away.

We still have hope you will supply us once more with missionaries, and hope that it will not be long. Our brethren at Cameroons are all well, and going on very well, and the cause of Christ working there still. May God bless you, and prepare your mind for the good work. Be not afraid of death and Africa, but come and let us work together. I beg you to excuse my common English.

HOME PROCEEDINGS.

The present number of the Herald will afford our readers many most encouraging proofs that God is with our brethren in their labours for his cause. But the need of labourers is great and pressing. Agra and Delhi each requires a missionary immediately. Ceylon needs two. Western Africa is utterly without a European missionary. And it is more than probable that the important institution at Calabar will speedily require a successor to our esteemed brother Tinson, whose disease seems to prognosticate an early close to his valuable life. The Committee are anxiously looking for the men whom God may raise up to fill these important stations. Let our friends unite in prayer with us that labourers may soon be "thrust forth" into the harvest.

With pleasure we record the safe arrival, after on the whole a favourable passage, of our bereaved and afflicted sister, Mrs. Newbegin, with every indication of a complete restoration of health in the genial clime of her native land.

The fears expressed in our last Herald as to the safety of Mr. Dawson and his

family are unabated. Nothing has yet been heard of the vessel in which he sailed.

Tidings have been received of the safe arrival of our brethren RUSSELL and LEECHMAN at Alexandria, and by the time this meets the eye of our readers they will, we trust, have disembarked at Ceylon, to pay the visit so much desired by our missionary, Mr. ALLEN.

Important missionary meetings have been held during the past month in the West Riding of Yorkshire, in which have been engaged our Treasurer, S. M. PETO, Esq., Revs. W. BROCK, J. MAKEPEACE, and SAKER. The Rev. Dr. COX has pleaded the cause of missions in Leicester and its vicinity. North Devonshire has been visited on behalf of the Society by the Rev. J. J. BROWN of Reading. The Rev. E. CAREY has visited Wokingham and its neighbourhood, and also various places in Worcestershire and Gloucestershire, in conjunction with the Rev. J. CLARKE. One of the Secretaries, Mr. TRESTRAIL, has been engaged among the churches of Huntingdonshire. The meetings have, on the whole, been of a very encouraging character.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Second Annual Meeting will be held on Tuesday evening, October 8th, 1850, in the Mission Library, 33, Moorgate Street. The chair will be taken at eight o'clock, by JAMES LOW, Esq., and the meeting addressed by Revs. JOHN ALDIS, JOSEPH ANGUS, M.A., F.R.A.S., H. J. BETTS, JOHN BRANCH, F. A. COX, D.D., LL.D., and SAMUEL GREEN.

The Committee with pleasure announce that they have made arrangements for a third Course of Lectures upon Christian Missions, to be delivered in the Mission Library, 33, Moorgate Street, on the third Wednesday evenings in the months of October, November, December, January, February, and March, by the following ministers:—

1850.	October.	Hon. and Rev. B. W. NOEL. "The Duty of Promoting the Cause of Christ."
	November.	Rev. CHARLES STOVEL. "The Promise of the Father."
	December.	Rev. JONATHAN MAKEPEACE (Missionary from India). "India, its Political and General Preparedness for the Promulgation and Reception of the Gospel."
1851.	January.	Rev. FREDERICK TRESTRAIL. "The Vision—its Tarrying—its Fulfilment."
	February.	Rev. WILLIAM BROCK. "The Interval between the Old Testament and New Testament Times."
	March.	Rev. THOMAS ARCHER, D.D.

The admission to the above course will be by tickets, which can be had free, upon application at the Mission House, Moorgate Street.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 20, June 24.
	CLARENCE	Christian, J. W.	June 29.
		Lynslager, W. B.	July 1.
		Wilson, J., & ors.	June 3, July 1.
ASIA	AGRA	Parry, W., & anor.	June 24.
	CALCUTTA	Elliott, W. H.	July 1.
		Thomas, J.	July 8 and 11.

CHITOURA	Smith, J.	May 27.
DACCA	Robinson, W.	June 25.
DINAGEPORE	Smylie, H.	April 29.
MADRAS	Page, T. C.	July 9.
MONGHIR	Parsons, J.	June 24.
SAUGOR	Phillips, T.	June 18.
BAY OF BISCAY	Russell, J.	August 23.
FRANCE. PARIS	Colgate, S.	September 3.
HAITI JACMEL	Webley, W. H.	August 6.
JAMAICA ANNATTO BAY	Jones, S.	August 3.
CALABAR	Tinson, J.	August 3.
	Dexter, B. B., & ors.	July 30.
KINGSTON	Oughton, S.	August 6.
ST. ANN'S BAY	Millard, B.	August 3.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Wokingham, for a box of clothing and fancy articles, for *Mrs. Sale's school, Barisal;*

Mrs. Rose, Ilford, for a parcel of magazines;

Friends at Reading, for a box of clothing, for *Africa;*

Friends at Bloomsbury Chapel, for a parcel of clothing, for *Africa;*

Mr. John Batchin, Elgin, for a box of magazines;

Ladies' Association, Blandford Street, for a parcel of clothing, for *Rev. J. Sale, Barisal;*

Friends at John Street Chapel, Bedford Row, for a box of clothing, for *Rev. A. Saker, Africa;*

Ladies at Rochdale, for a package of clothing, for *the same;*

Ladies of George Street Chapel, Nottingham, for a package of clothing, for *the same;*

Friends at Woolwich, for a box of clothing, for *the same;*

Friends at Lewisham Road Chapel, for a package of clothing, for *the same.*

Mr. Tressider, of the Young Men's Association, begs to acknowledge two boxes forwarded to the Mission House by the Parcels' Delivery Company. He will be obliged by the friends who forwarded them communicating their names, with the particulars of the packages, and their intended destination.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1850.

	£	s.	d.
Annual Subscription.			
Chandler, Mr. J.	1	1	0
Donations.			
A. E., by Rev. S. Green, for *Africa*	5	0	0
Friend	0	10	0
Irish, Mr. F., for *Africa*	0	10	0
Penney, Mrs.	0	13	0
Legacy.			
Adams, Mr. W., late of Cambridge, in full	49	10	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alfred Place, Kent Road—			
Collection	1	11	6
Battersea—			
Juvenile Association, one quarter	2	0	0
Camberwell—			
Young friends, by Mr. W. Dickes	0	13	4
Hatcham—			
Sunday School, Bible Class, by Miss Eyre	0	8	2
Wild Street, Little—			
Collection	3	10	0
BEDFORDSHIRE.			
Toddington—			
Collection	2	7	9
Contributions	2	4	2
Do., Sunday School	1	0	6
BERKSHIRE.			
Reading, on account	27	3	7
BUCKINGHAMSHIRE.			
Amersham—			
Collection	13	7	4
Contributions	45	10	1
Do., Juvenile	0	10	0
Do., Sunday School	0	12	7
Stony Stratford	9	0	0
CAMBRIDGESHIRE.			
Cambridge—			
Contributions	0	10	0
Do., for *Female Education in India*	13	3	
St. Andrew's Street—			
Collection	51	18	0
Contributions	5	0	5
Do., Juvenile	1	6	0
Do., Sun. School	9	0	0
Do., do., Chesterton	1	7	0
Zion Chapel—			
Collection	11	12	3
Caxton—			
Collection	2	7	9
Contributions	1	16	6
Chesterton—			
Collection	2	0	
Cottenham—			
Collection	17	12	0
Gamlingay—			
Collection	5	3	0
Harston—			
Collection	2	2	1
Contributions	0		0
Do., Sunday School			

	£	s.	d.
Landbeach—			
Collection	1	16	10
Contributions	1	1	6
Melbourn—			
Collection	4	12	6
Contributions	2	7	0
Do., Sunday School	0	7	0
Oakington—			
Sunday School	0	10	0
Shelford—			
Collection	5	10	1
Swavesey—			
Collection	10	11	6
Waterbeach—			
Collection	4	14	6
Contributions	2	3	3
Do., Sunday School	0	3	3
Willingham—			
Collection	2	3	0
Contributions	0	17	0
	162	8	8
Acknowledged before	150	0	0
	12	8	8

DORSETSHIRE.

Dorchester—			
Collection	3	2	2
Contributions	1	3	1
Do., for *Dove*	0	10	1

HERTFORDSHIRE.

Berkhamstead—			
Baldwin, Mr. J.	1	0	0

KENT.

Boro' Green—			
Contributions, for *binding materials, Africa*	5	0	0
Do., Pupils of Mr. Constable's school	0	10	0
Wrotham—			
Children's box, by E. and B. S.	0	4	10

LANCASHIRE.

Liverpool, Pembroke Street—			
Sunday School, for *Intally*	4	0	0
Do., for *Jamaica Theological Institution*	3	0	0

NORFOLK.

Kenninghall—			
Collection	14	15	0
Contributions	3	5	0

NORTHAMPTONSHIRE.

Brayfield—			
Sunday School	0	5	0
Grendon Hall—			
Collection	6	0	0
Northampton, College Street—			
Collections	19	1	10
Contributions	42	3	5
Do., Sunday School	1	2	0
Do., Bible Class	8	14	3
Towcester—			
Friend, for *Haiti Chapel*	1	0	0
West Haddon	1	10	6

SHROPSHIRE.

Bridgnorth—			
Contributions, for *Haiti Chapel*	5	0	0

SOMERSETSHIRE.

Frome—			
A friend	30	0	0

STAFFORDSHIRE.

Hanley—			
Juvenile Society, for *Africa*	7	0	0

SURREY.

Egham—			
Hall, Mr. F.	1	10	0

WARWICKSHIRE.

Birmingham, on account, by Mr. J. H. Hopkins	110	0	0
Bond Street—			
Sunday School, for *Agra Benevolent Institution*	9	2	0
Coventry—			
Collection	20	17	10
Contributions	50	14	0
Do., Juvenile	31	2	8

YORKSHIRE.

Bradford—			
A cheerful giver, by Rev. H. Dowson, for *Haiti Chapel*	5	0	0

SOUTH WALES.

MONMOUTHSHIRE—

Abergavenny—			
Frogmore Street—			
Collections	4	16	9
Contributions	6	1	4
Do., Sun. School	1	17	4
Lion Street—			
Collection	4	5	4
Contributions	2	2	2
Do., Sun. School	0	5	1
Aberaychan—			
Collections	1	19	6
Contributions	1	15	8
Caerleon—			
Collection	0	18	7
Contributions	4	8	5
Chepstow—			
Collection	3	0	0
Monmouth—			
Collection	2	3	10
Newport—			
Collections	12	0	0
Contributions	9	9	9
Pontheer—			
Contributions	32	0	0
Pontrhydryn—			
Contributions	8	9	6
Pontypool—			
Collections	4	15	6
Contributions	9	16	6
Usk—			
Collection	0	15	0
Contributions	0	15	0
Do., Sunday School	0	7	0

SCOTLAND.

Dunse—			
Wood, Mr., by Rev. John Clarke, for *Africa*	0	10	0
Elgin, Missionary Society	3	10	0

FOREIGN.

VAN DIEMAN'S LAND—			
Launceston, by Rev. H. Dowling	3	9	5

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

BAPTIST UNION OF IRELAND.

On the 13th, 14th, and 15th of August, the Annual Meetings of the churches composing the Baptist Union of Ireland were held in Dublin. The various services were well attended, and especially the public meeting. The ministers of all the churches in the Union were present save one; and much and interesting information was given as to the state and prospects of the churches, and of the Baptist Irish Society. The hindrances to the growth of vital Christianity in Ireland were faithfully and vigorously portrayed, and many plans for the increased efficiency of the Society were proposed and discussed at the conferences.

The returns show a gross increase of five per church, and were these a permanent clear increase, with such diminutions only as are incidental to churches in this land, our brethren would have felt greatly strengthened, and their letters and speeches would have been of a more cheering tone. But the poverty and distress of the people compel as many of them as can find means to go, to emigrate to other lands; and this constant flood of emigration is ever sweeping through our churches—taking away the members, and leaving our brethren to labour on amid great and increasing disappointment and gloom. Still they are not hopeless—their faith is sorely tried, but they trust in God and take courage. They labour not for success, but in obedience to the will of Heaven. The hope of success is not their moving power to action. There are men, even in the churches, who gauge the value of any missionary society by the addition of members. We believe our brethren estimate the missionary cause differently. Did God wholly withhold success their line of duty is clear. But he has blessed them and made them honoured instruments with him in accomplishing a divine work.

They do not call upon us to sympathize with them because God has withheld his blessing, or because converts added to them have made shipwreck of faith and have returned to the world, but because their little churches are almost desolated by frequent emigration of members caused by the evils of the times. We sympathize with them sincerely; yet urge upon them the duty of sustained and well directed effort. We believe that there are great ends to be accomplished by our Mission, and that the Baptist Irish Society is destined to play an important part in the regeneration of Ireland.

The Public Meeting in connection with our Society was held on the 15th, Bowen Thompson, Esq., Barrister at Law, in the chair. The chairman's address was an important one. His familiar acquaintance with Ireland and the Irish character admirably qualified him to counsel and advise, and his expressed belief that never was Catholic Ireland in a better state of preparation to receive a pure gospel than she is at present, was echoed by the voice of the meeting, and is sustained by the reports of all who visit the land to observe the spiritual condition of the people. The meeting was then addressed by the Revs. M. Mullarky, W. McKee, J. Paterson (of Glasgow), Dill (Presbyterian), Williams (Secretary of the Irish Society), and King (Independent.)

ROMAN CATHOLIC CONVOCATION.

Under this heading we would call the attention of our readers to one of the most important meetings ever held in Ireland since it became obedient to the Papal see. Important it is because of the power which called it, the parties who composed it, the objects it assembled to discuss, and the issues which must necessarily arise out of it. We pray our friends to ponder over this matter, and to prepare themselves for the emergencies which are certain to follow. Some of our readers are aware that the Roman Catholic Archbishop of Armagh, the Primate of all Ireland, has been recently appointed by the Pope, Delegate of the Apostolic See. But perhaps they have given no further attention to the matter than this. We think, however, that the objects, to accomplish which he has been appointed Delegate Apostolic, are so pregnant with mighty influence upon the spiritual condition of Ireland, as to demand that we bring them somewhat prominently before our friends. If our memory serves us rightly, no such council as that held at Thurles on the 22nd of last month, has been held in Ireland since the one in the reigns of Adrian and Henry the 2nd, which placed Ireland prostrate at the feet of the Popedom. The one fixed the shackles of mental and spiritual bondage around the necks of an intelligent and interesting nation—will not the other tend materially to unrivet them? Some time during the last year the bishops of the Irish Catholic church expressed a desire to hold a synod in order to devise the best means to uphold their sinking system, and "to drive away the dangers to which it is exposed" in Ireland. This desire has been approved of by the Pope, and he constituted the Archbishop of Armagh his Delegate Apostolic for the purpose of holding the synod. Pius the 9th, after wishing his "venerable brothers, the archbishops and bishops of all Ireland, health and apostolic benediction," and expressing his approval of their desire to hold a council, says: "Whereas the Archbishop of Armagh, Primate of all Ireland, is a man most honoured for his probity, learning, and prudence—regard also being had to special circumstances (attentis etiam peculiaribus adjunctis), we have declared him Delegate Apostolic; and on that title he is also to convoke a synod and preside at the same, with all the faculties necessary and opportune thereto. It will therefore be your part, venerable brothers, to be dutiful (obsequi) to the Archbishop of Armagh, invested with this office; and we will, in the first place, that when he shall have convoked the synod, you will be bound to attend it unless there be any legitimate impediment in the way conformably to the sacred canons. But, although we have taken care to deliver special instruction to the above-mentioned Delegate Apostolic, we will that you be generally admonished, not only to cleave with fitting zeal to answers that have been given on certain weighty matters, but also, above all, to use your diligence in the synod that, by your united deliberations, discipline may be settled conformably to decrees and rescripts on other occasions issued by the Apostolic See, or the congregation charged with the propagation of the faith, *especially on certain weighty matters pertaining to that country*, and may be made uniform throughout all provinces and dioceses. But we will that the acts and decrees of the synod be transmitted to the Apostolic See, that the customary examination being instituted, judgment may be given concerning them; and, if it shall seem convenient, they be confirmed and strengthened by our supreme authority. Meanwhile, venerable brothers, we are impressed with a firm hope that the care with which you have undertaken to hold this synod you will so zealously maintain unto the end, that we may be enabled with you to rejoice at its having led to the very great advantage of the Catholic religion. "Given at Rome under the ring of the Fisherman, on the 6th day of April, 1850, in the fourth year of our Pontificate. By special order of his Holiness."

The Archbishop next issues his mandate concerning the meeting. In this he styles himself "Archbishop of Armagh, Primate of all Ireland, Delegate of the Apostolic See," &c. And he is appointed to all these "by the grace of God and of the Apostolic See." The heavenly and the earthly—God and the Pope exercising equal power in the Primate's appointments. We know nothing similar to these famous headings of Bishops' Pastorals, &c., save Suwarrow's notorious and blasphemous note to the Empress of Russia—"Glory to God and to the Empress."

The Primate then proceeds to summon the parties qualified to attend, "that by their collective wisdom all such regulations may be made as may confirm and maintain the faith amongst us—*drive away the dangers to which it is exposed in this country*—increase the glory of God—promote the glory of the sacraments—define the offices and duties of ecclesiastical persons—supply, in fine, whatever is required for the emendation of manners and the settlement of controversies, and enable the flourishing vineyards committed to our care to diffuse more widely the odour of all virtues."

What have been the special matters brought under discussion at the convocation we cannot at present say, but that its object is to strengthen and increase the Catholic faith is obvious. The Primate expresses his hope that it will heal dissensions—drive away heresies and errors—strengthen the power of the priesthood, &c., &c. We incline to think, however, that the apple of discord is already in the camp, and that this very convocation instead of allaying will create greater dissensions, which will shake the Irish Catholic church to its very foundation. Already the tocsin of warfare is heard, and the cause of strife is the Queen's Colleges. The Cork Southern Reporter, a Catholic Journal, says: "The synod will have to decide on at least one question (the Queen's Colleges) of the deepest interest to the whole population of our island, irrespective of religious distinctions of all kinds. It will tend either to allay sectarian animosities and encourage friendly relations between the different sections of a long-severed and disconnected community, or they will raise new barriers of distrust and aversion between them. All Irishmen, therefore, must feel deeply interested in the proceedings of the synod." The writer then proceeds—and with much honesty and warmth of feeling, to assign reasons why the synod must not and dare not condemn the Queen's Colleges (one of the objects said to be contemplated by the promoters of the convocation). He declares that no man who respects the Irish hierarchy will believe them capable of this. "Surely—surely no man who does not *wish* to make a mockery of religion, who does not *design* to bring opprobrium on its principles, will make such an assertion. It is a foul calumny, a degrading libel." And thus concludes: "And if this can be done (denounce the colleges), if the church of Ireland in solemn convocation can assert this, then indeed men must confess that the light of faith is something strangely different from the light of reason."

That the synod will do this and more, is peremptorily asserted by the "Tablet," the great organ of the Catholic party. It declares again and again that the Holy See has condemned the colleges as intrinsically and gravely dangerous to faith and morals; forbids bishops and priests, on account of these intrinsic evils, to have any concern with them; and imposes on the bishops of Ireland the duty of framing rules to carry these outlines or principles into practical operation. He further goes on to say, "We inform our contemporaries for the third time that a document from the Holy See is now in Ireland, which condemns the colleges more emphatically than before; which expressly forbids priests, as well as bishops, to have any connection with them; and leaves no loop-hole even for the most subtle and pertinacious Jansenism. This document we have seen and read, and it will be published when the higher powers think fit. In the mean time we remark that other persons besides ourselves have seen it, and we note, as a proof that it is well known in Galway—a small fact which we find in Mr. Berwick's address."

We furnish our readers with a few extracts from the Primate's Pastoral, that they may know something of what Catholicism is. Frequently has it been denied by Catholics that the worship of the Virgin is a doctrine of the church. Listen to the Pope's Delegate in this year of grace, 1850.

"The day is approaching in which we celebrate the Assumption of the Holy Virgin Mary into heaven. On this occasion the church invites us to commemorate an event which raises our minds above all the transitory things of this world, and the cause of joy and exultation to the whole universe. For, whilst this festival reminds us that the great Mother of God closes her mortal career, that her

pilgrimage through this vale of tears is at an end, that her trials and sufferings are terminated, that the sword of grief shall no more pierce her tender soul, at the same time it teaches us, for our consolation, that she passes from the darkness of this world to the regions of eternal bliss, where she receives from her Divine Son a crown of glory and an eternal reward corresponding to the greatness of her dignity, and to the sublimity of her merits, and where she shall, for all ages, be the health of the weak, the consolation of the afflicted, the refuge of poor sinners, the source of all spiritual graces and favours."

"Knowing, as I do, the intensity of your devotion towards the Most Holy Mother of God, I have no doubt but that you will join in this Novena with fervour and zeal, and that you will make every exertion to celebrate, with the profoundest veneration, and with the warmest sentiments of piety, the greatest of her festivals. All the honour that we can pay to this great Virgin, to this most holy and devoted of all mere creatures, is nothing when compared to what is due to the sublimity of her dignity, to the extent of her merits, and to the power of her patronage. The dignity to which Mary was raised cannot be sufficiently estimated by any mortal mind."

"Choose," says St. Bernard, "which you will most admire, the most beneficent condescension of the Son, or the sublime dignity of the Mother. On each side it is a subject of wonder and astonishment; that a God should obey a woman is a humility beyond example, and that a woman commands a God is an unparalleled privilege."

"Truly with the archangel we may proclaim that she was full of grace. 'Hail, Mary, full of grace,' that is, enriched with all the good gifts of Heaven, and adorned with merit and virtues corresponding to the greatness of those graces. 'The Lord is with thee,' attracted by the sweetness of thy odours and the greatness of thy perfections. Oh thou art blessed among all the daughters of Eve, surpassing by exalted privileges, and the splendour of thy virtues. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

"So unrivalled indeed art thou in this respect, that all nations who possess the true faith, all true adorers of thy Divine Son in every clime, and in every age, shall humbly acknowledge the splendour of thy virtues, and the greatness of thy perfections, and all generations shall call thee blessed. The few reflections we have made on the dignity and merits of the holy Mother of God cannot but excite us to put great confidence in her intercession, and to have recourse to her prayers in our present wants and necessities, and to implore her assistance for the hour of our death. Oh, if we do so, the most holy Virgin will not abandon us in the trials and calamities to which we are every day exposed in our gloomy pilgrimage; in our valley of tears, like a pillar of light, she will go before us, and direct our steps in the darkness and obscurity of this tempestuous scene. She will repel the attacks of our infernal enemies, she will strengthen us in our temptations, and she will obtain for us all the blessings and grace that will be necessary for us in order to work out our eternal salvation."

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BAPTIST MAGAZINE.

NOVEMBER, 1850.

MEMOIR OF THE LATE JAMES LOMAX, ESQ., OF NOTTINGHAM.

BY THE REV. JAMES EDWARDS.

Mr. Lomax was well known to many of the readers of the Baptist Magazine, who will no doubt feel interested in tracing a brief outline of his history, and in contemplating those elements of his character which, through an unusually protracted life, combined to exert so large an amount of healthful influence, and to conciliate so large a measure of esteem.

He was born at Collingham in Nottinghamshire in the year 1762. His father, a respectable tradesman, and a member of the baptist church in that place, was the eldest son of the Rev. James Lomax, who for some time was pastor of the same church. Thus honourably connected, he had from his childhood the advantages of a religious education; yet the example of his youthful associates, by whom he had been allured into an early and intense fondness for the popular pastimes of country life, had well nigh proved fatal to him. The fascinations of these rural sports with their accompanying gaieties soon obtained the entire mastery over him. Led away as by the power of a mystic enchantment, he sought and found in these fashionable diversions his highest gratification, and thus bid fair for a speedy relinquishment of all religious restraint, and for heedlessly committing himself to the destiny of those who live according to the course of this world. It pleased God, however, in the riches of his mercy, to avert this impending calamity, and by an apparently simple incident, to turn him from the error of his way. While he was proceeding on one occasion, in company with others, to join a hunting party, an aged female member of the church called him aside, and addressed him with great seriousness in the language of the Psalmist, (which had been preached from on the previous sabbath,) "Wherewithal shall a young man cleanse his way?" remonstrating with him faithfully and

affectionately on the course he was pursuing, reminding him of the advantages he had possessed, and of the perils to which he was exposed, and urging upon him by various considerations the paramount claims of religion. The unexpected appeal which was thus made to him was irresistible, and, under God, became the means of his conversion. His conscience suddenly awoke from its culpable slumber, the spell which bound him to his follies was broken, the whole current of his feelings was changed, and with his characteristic promptitude and decision he at once withdrew from the society of his gay and giddy companions, and sought the higher fellowship of the people of God. The eventful change which was thus brought about by the seemingly unpremeditated effusion of Christian fidelity and kindness, was as marked in its character and results as it was singular and sudden in its occurrence. And while it determined the direction of his future life, it was ever afterwards remembered by him with the most lively and devout gratitude. The manner in which he spoke of it, a very short time only before his death, sufficiently indicated the vivid and fixed hold which it had both upon his memory and his heart. This brief narrative is full of instruction, and affords a beautiful illustration of the consummate ease with which the great God can produce the sublimest effects by the simplest agency, making a few short sentences spontaneously spoken, the means alike of rewarding the benevolence of the aged saint who uttered them, and of effecting the conversion of the youthful sinner to whom they were addressed. It is thus that amidst the difficulties which depress, and the failures which dishearten the servants of God, they are occasionally invited to rejoice by witnessing the success of their labours, which yielding a foretaste of the plenary satisfaction that awaits them in the final awards of heaven, gives buoyancy and fervour to their hopes, and inspirits them with indomitable resolves to persevere in their endeavours to do good.

In 1790 Mr. Lomax was married to Miss Susanna Ward, a member of the baptist church at Nottingham, by whom he had eight children. His domestic happiness, however, was soon interrupted by her comparatively early death, which occurred in 1800, leaving him and his bereaved children to lament the loss they had sustained. He was not subsequently married, and with the exception of his eldest son, Mr. Edward Lomax, and one granddaughter, Miss Mary Ann Blatherwick, who still survive, his offspring all preceded him to the grave.

Circumstances having led him to remove to Nottingham, he was, in the year 1798, united to the same church of which his wife was a member, then under the pastoral care of the Rev. Richard Hopper. The union thus formed continued unbroken, until it was dissolved by his lamented death. He seemed, from the first, to have entertained a just sense of the obligations involved in church membership, and the tenor of his deportment was such as "becometh the gospel of Christ." Animated by the vigour of his heaven-born principles and cheerfully obeying their impulse, he walked in newness of life, consecrating himself to the service of the church, and seeking in various ways to advance its prosperity. To that church he was singularly and devotedly attached. His liveliest affections were entwined around it, his tenderest sympathies were blended with its fortunes, he regarded its interests as his own, and felt himself impelled alike by the dictates of his judgment and the feelings of his heart, to concentrate his influence and his energies in his efforts to promote its efficiency and its reputa-

tion. His time, his property, his counsels, and his prayers, were through a long life dedicated to it. No strength of patriotic feeling, no fervour and constancy of domestic affection, could surpass the attachment which bound him to its interests and its fellowship. His living example, and his dying experience were equally illustrative and confirmatory of this. His regular and punctual attendance on all the services of social worship was at once the proof and the effect of the operation of this principle. To say that he uniformly filled up his place in the solemn assemblies of the sabbath, would be to state but half the truth. Though he was engaged in the busy activities of a large commercial establishment, and evermore liable to the interruptions incident to such avocations, yet nothing of a secular nature was allowed to interfere with the resolution he had formed to be present at the week-day services of the sanctuary. No pressure of trade, no visit of friends, no consideration of pecuniary advantage or of personal convenience, could prevent him from meeting with his brethren when convened for the worship of God. Whoever might be absent he was always expected to be there, and when at any time his place was vacant, everybody knew that he was either away from home, or else that he was laid aside by affliction, which was happily a rare occurrence. The exemplary consistency of his conduct gave great weight to his character, and contributed materially to his usefulness. He who pursues a contrary course is perhaps seldom aware of the injury he occasions both to himself and to the community to which he belongs. Nothing can violate with impunity the laws of its condition. The star that wanders from its orbit, the bird that forsaketh her nest, the steward who neglects the trust reposed in him, the parent who provides not for his own, are all the scandal of their kind; and the inconstant professor of religion, who is unfaithful to his vocation, who does not "seek that he may excel to the edifying of the church," dishonours the name he bears, and becomes a stumbling-block rather than a help to Zion's traveller.

In 1802 Mr. Lomax was elected to the office of deacon, and the manner in which he discharged the duties thus assigned to him fully justified the church in the choice they had made. The three cardinal qualifications for the office, a good reputation, eminent piety, and the wisdom of prudence, he possessed beyond all question; and with these he associated other accessory sources of influence, arising partly from his station in life, but chiefly from the sterling qualities of his nature, which gave to his official character and intercourse great practical efficiency. Indeed, in all the manly and sterner virtues, in everything dignified, solid, and trustful, in everything adapted to inspire confidence and command respect, he attained a high distinction. And if there sometimes appeared a restraint of manner which implied a deficiency of the milder and more affable susceptibilities, the cause was doubtless to be traced to his constitutional reserve, rather than to the want of genuine benignity of heart. To the poor of the church he was attentive and kind, liberally contributing to the funds appropriated to them, and carefully superintending their distribution; while he often, in addition, sent them assistance without permitting them to know to whom they were indebted for it. The first snow-storm of winter usually had the effect of showing his anxiety for the fireside comfort of the widow, the aged, and the infirm; and on such occasions he was always prompt to suggest some special effort for their benefit, while he was second to none in furnishing the means for its

accomplishment. In thus acting, he, at least in his measure, followed the example and shared in the experience of the patriarch, who in reviewing his life recorded it as his most pleasing reminiscence, and his highest earthly eulogium, that he had been the benefactor of the poor, and had "caused the widow's heart to sing for joy."

The period when Mr. Lomax began his religious career was in a high degree eventful and interesting. The labours of Whitefield and Wesley and their illustrious contemporaries, were producing their legitimate results. The spiritual slumbers of the nation had been in a great measure successfully disturbed, and in many places an unwonted revival of evangelical sentiment and activity appeared. And while unprincipled despots and infidel agitators were busily engaged in preparing the way for the dire revolutions and wars which followed, there sprang up in the baptist churches of England a band of men, who, combining the rarest intellectual endowments with deep piety, and the zeal of holy enterprise, adopted as their motto the celebrated aphorism of Carey, "Expect great things from God, and attempt great things for God." The sermon of which these sublime maxims were the two "hortatory divisions" was preached at Nottingham in 1792, and on that occasion Mr. Lomax was present, as he also was at the service held eight years before in the same town, when, on the suggestion of Mr. Sutcliff of Olney, the monthly missionary prayer-meeting was established. In the various meetings of ministers also, which were then periodically held in the villages and towns of the midland counties, Mr. Lomax delighted to mingle. Being thus brought into intimate friendship with the founders of the Baptist Missionary Society, he imbibed much of their spirit, and heartily united with them in promoting its interests. Through a long series of years he worked with them on its committee, and participated in the solicitude with which they watched its fluctuations of adversity and success. Before the seat of the mission was permanently fixed in the metropolis, his house was, on special occasions, chosen by Mr. Fuller and his associates as a place for consultation: and there they always met with a hospitable welcome. His conversation in later years was often enriched by references to the difficulties and incidents of the society's early history, with which he had thus become familiar, and of which his mind was a perfect storehouse. When visited by the late Mr. Newbegin of Africa, only two years ago, being then in his eighty-seventh year, he recalled with singular facility and vividness these scenes and events of the past. Alluding to the reluctance of the London churches to commit themselves to the support of the mission, he remarked that he well remembered the satisfaction of the committee when the first metropolitan congregational collection was made, pleasantly adding that the minister from the country who preached on the occasion said, as the deacon handed him the amount, "I sincerely thank you for this, and shall forward it to the treasurer as the first fruits of them that slept." In his own circle of influence he ever studied to keep alive the missionary spirit. In the monthly prayer-meeting, in the penny-a-week subscription, in the circulation of missionary intelligence, and in the anniversary services, he took a deep and earnest interest, and he seldom seemed happier than when thus engaged.

The honour of originating the Baptist Missionary Society belongs to the Northamptonshire association, as well as that of furnishing to the Christian church some of the finest productions of the pens both of Fuller and of Hall. The meetings of that association Mr.

Lomax was long accustomed to attend, and to take an active part in its proceedings. His principles were greatly strengthened, and the ardour of his piety enkindled and sustained, by the eloquent and impressive discourses of the distinguished men who so often conducted those services. And though the distance between the places where the association meetings were held, together with the trouble and expense of travelling, rendered it no easy matter to frequent them, yet he willingly submitted to the required sacrifice rather than forego the pleasure and advantage they afforded him. In 1814, when the late Mr. Haddon of Naseby resigned the office of treasurer to the association fund, the ministers and messengers then assembled at Harvey Lane, Leicester, appointed Mr. Lomax to succeed him. That office he retained until the year 1835, when the association being found too large was divided into three, and the services of Mr. Lomax as treasurer were transferred to the one which was then formed for the counties of Nottingham and Derby, which he continued to serve to the close of life.

At the annual meeting of the Northamptonshire association in that year, the following resolution was passed and printed in the minutes:—"That the association expresses its cordial thanks to Mr. Lomax of Nottingham, for his long and solicitous attention to its interests, and deeply regrets the loss of his services as treasurer."

In the efforts which were made in the early part of the present century to provide for the baptist churches a monthly magazine, Mr. Lomax took a prominent and decided part. It is well known that among the leading men of the day a great diversity of sentiment prevailed on the subject. By some the project was violently opposed, as wearing the appearance of sectarian exclusiveness; others stood aloof from it on the ground that periodicals of the kind were already sufficiently numerous; while some found in the title, others in the design, and others again in the difficulty of commanding the requisite talent to make the work respectable, reasons for refusing it their sanction. Mr. Lomax, however, fully sympathized with those who were in favour of the measure, who deemed it of great importance that the churches should have, to use their own words, "a repository in which the memory of departed excellence may be embalmed, the effusions of living piety treasured up, and passing events recorded as a warning or a stimulus to the present generation, as well as to afford a gratifying review to those who shall come after us." With these views he cheerfully subscribed his share of the funds for the undertaking, and was ever afterwards a reader and an admirer of that excellent and useful publication.

Throughout the whole of life Mr. Lomax was a warm supporter of Sunday schools. Soon after he joined the church at Nottingham, he engaged as a teacher in the school which was just then formed under its auspices, and in which he seems to have laboured with exemplary assiduity. A letter of Christian advice and admonition, signed by himself and three other teachers in 1803, addressed to one of the scholars who was then dismissed from the institution, was the means of exerting a salutary influence on his mind, while exposed to the temptations and dangers of a soldier's life, and of eventually leading him to make a full surrender of himself to the service of God. He was recently baptized and received into the same church with the honoured teacher and friend of his youth.

When Mr. Lomax took up his residence in Nottingham, he joined an opulent uncle in the wholesale and retail grocery business, but in conse-

quence of his relative's decease, which occurred shortly afterwards he became sole proprietor of the establishment. His conduct as a tradesman was in perfect keeping with his other excellencies. He brought the principles of his religion to bear upon all his secular and social engagements. As a master, a neighbour, and a citizen, in the domestic circle, at the mart of commerce, in all his mercantile transactions and pursuits, he stood at the utmost remove from everything unchristian and disreputable. His example presented a demonstrative refutation of the popular fallacy that consistent religion and commercial integrity and honour are incompatible with each other. It proved that a man may be industrious, upright, and successful in business, and at the same time "fervent in spirit, serving the Lord." Those who knew him best in commercial life have borne this testimony to him, that he was a *safe man*, a man upon whom reliance might be placed without fear of its being betrayed. His active habits, and his forebodings of the ennui of a retired life, induced him to remain in business longer than many of his friends thought desirable, though after he withdrew into seclusion he seemed to enjoy much tranquillity, anticipating the repose of his final home in heaven.

His death, which took place in his eighty-ninth year, may be said to have resulted from the decay of nature, rather than from any positive disease. His constitution, which was unusually robust, sank at length beneath the weight of age, as the oak of the forest, which escapes the axe of the woodman, yields to the lapse of time. He had the full use of his faculties to the last; and though he was always remarkably reserved on the subject of his own religious experience, yet it was obvious from the little he said in the prospect of his departure that his confidence in the Saviour sustained him, and that he was calmly awaiting his coming change. He expressed in terms of tenderest endearment his attachment to the members of the church with which he had so long been united, sending them from his dying bed his affectionate remembrances, and fervently commending them to God in prayer. More than once he was heard to quote with deep emotion the beautiful lines of Dr. Watts,—

> "This is my glory, Lord, to be
> Joined to thy saints, and near to thee."

He died at his residence in Nottingham Park, 10th July, 1850, and his remains were interred with those of his pious ancestors in the baptist burying-ground, being followed by the deacons, and many of the members of the church and congregation in George Street.

In glancing over this hurried sketch of a truly estimable man, his friends, while regretting his loss, will devoutly adore the Supreme Disposer of events, for continuing among them so long a life which was so valuable, and for chastening the grief occasioned by his death with so many alleviating circumstances. Had his sun "gone down while it was yet day,"—had he been taken away in the midst of his life and his usefulness,—his removal would have excited far different feelings; but as he was permitted to survive to old age, and to outlive, in a great measure, the adaptations of earth, both himself and his friends were naturally led to look for the event, as they would for the setting of the sun on a summer's evening, or the gathering in of the fruits of autumn when they are fully ripe.

He came to his "grave in a full age, like as a shock of corn cometh in in his season." His death was improved by his pastor from Nehemiah vii. 2, "He was a faithful man, and feared God above many."

THE PRAYER MEETING.

BY THE REV. DAVID THOMPSON.

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."—ZECH. viii. 20, 21.

CHRISTIANS and churches have yet to learn the importance and efficacy of prayer. There seems to be on this subject the aboundings of unbelief. The closet, the family, and the social meeting read sad lessons. However ready we may be to speculate or theorize, however liberal with our admissions as to the utility and necessity of this spiritual exercise, yet actions condemn. Our infrequent intercourse with God, our formal devotions, our indefinite petitions speak guilt. Alas, for this widespread infidelity! How the church and the world are injured! How truly rich we might be if we did but pray aright, how consistent in character, how loving, how useful! Think on the moral power that would be employed, on the fertility, beauty, and increase, of Zion that would be secured.

The closet is for individuals. Then we retire from all human intercourse, enter into our quiet chamber, and shut the door behind us—praying to our Father in secret, and our Father who seeth in secret rewards us openly. The family altar is for households. There are mercies and blessings received as families for which there ought to be acknowledgment and praise; and there are household wants which ought to be revealed to Him who is the giver of all good. So important is family worship that the prophet thus speaks, "Pour out thy fury upon the heathen that know thee not, *and upon the families that call not on thy name.*" And the social prayer meeting is for the church and congregation. It is a *mutual* good, to secure united or collective blessings. It is a *public* good—then we meet as intercessors, as God's spiritual priesthood. With the breastplate on our hearts, bearing the names of others, we stand in the presence of our God, and request for them unspeakable blessings. We believe if the records of prayer were fully known, every great good, temporal or spiritual, would be traced to its virtue or prevalence. Our prayer meetings are the bulwarks of the nation. Our prayer meetings are the stability of thrones. Our prayer meetings beat the sword into ploughshares, and spears into pruning-hooks. Our prayer meetings open up streams in the desert, and give the water of life to thirsty millions. Their motto is the song of the angels, "Glory to God in the highest, and on earth peace, goodwill towards men." Oh, how important are prayer meetings! Their value cannot be described or their influence marked. Like an ever-widening circle, their good is constantly spreading and increasing; and when the hallowed atmosphere of united prayer encircles the globe, and is the vital breath of every creature, what wonders it will accomplish! Omnipotent, it will move heaven and earth.

But we would have the reader to contrast the prayer meeting now with the one to which reference is made in our motto.

Now there is too often *formality*. This is manifest from the frigid petitions that drop from the lips. There is no unction—little spirituality. How often

have we to confess that our bodies only have been at the prayer meeting! The thoughts and desires have otherwise been engaged than in pure prayer. If we were to subtract the formal from the spiritual, how little of the sincere and truthful would remain! But let us not be mistaken, we do not plead for noise. There may be much vociferation, great volume of voice, and no real devotion. God dwells in the solemn, still quietude of the prayer meeting. But if formality be a prevailing fault of our day, in our motto there is *anxiety*. Read the passage, and mark the manifestations of deep earnestness. How sincere! with what intensity they seem to pray! how interested! Their whole souls are occupied, when one runs to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now there is *vagueness*. Judging from many prayers, you would imagine that there is no definite object in view. True, they may express numerous important petitions, and include in their supplications nearly every object; but rest assured where there is a going round the world, there is great vagueness and indefiniteness in the mind. If the heart is truly occupied and engaged it cannot stop to pick up every passing object. The eye and desires are fixed, and they must hasten to plead for those objects that are overwhelming the spirit. In the prayer meeting of the motto there is *definiteness*. They have an object in view in coming together; and that so occupies and fills the thoughts that they go and talk of it one to the other, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now *little difficulties interfere with the attendance*. A short distance to walk —a wet or a cold night—the visit of a friend, and many other small things, are sufficient obstacles. The merest trifles are huge mountains where the heart is cold and the will indisposed. But in our motto there is *the time and the trouble of city going to city*—the inhabitants of one town going to the inhabitants of another, asking them to come to the prayer meeting. A people so painstaking would not be frightened by minor difficulties. The lion in chains would not deter them. They would climb mount Difficulty, and wade the flood.

Now there is *inconstancy*. The attendance of many at the prayer meeting is special and extraordinary—an attendance at times and seasons. If there are extra meetings, their place is filled; you may see them night after night assembled for prayer, but no sooner are the special services at a close than they overlook the ordinary meetings. This is a fitful religion that ought ever to be denounced. It is one of the greatest evils of the day. It tells a sad tale, and speaks the lack of principle. But in the prayer of the motto there is *constancy*. The words rendered, "Let us go speedily," may be read, Let us go continually—Let us never cease to go—Let us go always. And this is the prayer God asks. His words are, "Pray without ceasing." "Pray always." "If the blessing tarry, wait for it."

Now there is *little effort to increase the number that meet for prayer*. Are not the majority of those that attend the social meetings, satisfied with coming themselves? Do you find them saying, "Come with us, and we will do you good?" How awfully we overlook our fellow creatures! It is not so in our motto. There is *great effort*. The inhabitants of one city go to another, and say, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now the prayer meeting is *attended by the few*. How rare the cases where

you find the majority of the church meet for prayer; nay, will you find in many instances twenty out of every hundred? How sickening and sad! The very heart breaks! Anguish overwhelms the soul! The very meetings that are most spiritual and useful, most despised and neglected! How awfully God is insulted by such manifestations! Has he not appointed prayer, and encouraged the social gatherings of his people? We would not despise the prayer meeting of the two or three: no, it answers an important purpose, and Christ is with them. But is it not dishonouring to Jesus, for the many of his professed children to neglect meeting with him in the social prayer meeting? The first Christian prayer meeting was numerously attended. The apostles, brethren, and women, were there to the number of one hundred and twenty. See, too, Acts xii. 5, 12. And the prayer meeting recorded by Zechariah is attended by the inhabitants of cities—towns meet together to "pray before the Lord, and to seek the Lord of hosts."

Now there is *unwillingness* to attend the prayer meeting. This is seen by what people say, "Oh, it is only a prayer meeting!" by a want of punctuality, and by being irregular. If there was real interest it would soon manifest itself. There would be no unnecessary disturbance of the devotions by late attendance, and no empty seats. On the countenance there would be written delight and earnestness. What a prayer meeting that of the motto, when cities are heard to exclaim, "*I will go!*"

Grand truth! *The prayer meeting of the motto yet is to be the blessing of the church.* Oh, this interesting word "YET!" "It shall *yet* come to pass," &c. What light it scatters during this dark night of the church. It is the pole-star of expectation and hope. It is as the wings of the morning, the harbinger of that day when the light of the moon shall be as the light of the sun; and the light of the sun sevenfold as the light of seven days. What a cheerless world would this be, but for such joyous and encouraging words! They are chinks through which glorious light shines. They have telescopic power — penetrating mists, and nearing the distance. Buoys that bear up the desponding soul. Nightingale notes that may be heard in the lonely hours of eve. Let God be praised for the word "YET." The pure soul may be oppressed with the low state of Zion — her broken walls and her disfigured stones—"*yet*" the time draws nigh when she shall be a fair temple, all glorious within and without. There may be sadness of spirit over the few that congregate together for acts of worship and devotion, "*yet*" the time must come when the inhabitants of one city shall go to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts." Happy day, when congregations, towns, and cities, flock to the prayer meeting!

Let our readers write out an *every-day, practical* answer to the following instructions:—1. Guard against a fitful, spasmodic religion. 2. Let your Christianity be that of knowledge or principle. 3. Serve God, and continue in prayer under every circumstance. 4. Crowd the prayer meeting. Have no sympathy with that theology that would make conversion only the work of ministers or men. The Spirit is the great agent; therefore earnestly seek divine influence. With those that are Christians, *speak often* to God.

Great Torrington.

God is in history—forgiving, neutralizing, and overruling, and soon about to come forth to extirpate the evil that is in the world.

God is in history—creating, upholding, and carrying to glorious victory whatever is good or holy in it.

The rejection of the conviction that God is present—acting in, regulating, restraining, or overruling all facts, and times, and events—has aggravated a thousandfold the miseries and perplexities of sceptical minds. They are adrift from the anchorage-ground of Deity, their bark on an ungoverned and ungovernable sea—helm broken, compass cast away, and all is chaos. They cannot see end or beginning, because they want, in order to harmonize all, that which is to history what gravitation is to nature—God. Thus wrote David Hume (Treatise on Human Nature, vol. I., p. 458): "I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad, I see on every side dispute, contradiction, distraction. When I turn my eye inward I find nothing but doubt and ignorance. Where am I, or what? From what cause do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness."

Voltaire says, "Who can without horror consider the whole world as the empire of destruction? It abounds with wonders; it abounds also with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, the air, the water In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. This knowledge is his fatal prerogative: other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers—cutting the throats of his fellow creatures for pay—in cheating and being cheated — in robbing and being robbed, and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate. I tremble at the review of this dreadful picture. I wish I had never been born!!"

We have heard men of sceptic minds protest against Christianity as gloomy, unsocial, exclusive, and we have seen them wage war against its existence and spread as if a calamity and curse. The extracts I have given are the reply they require. Their language is as different from the Christian's as is the air of the ice-well from the genial warmth of noon; wherever we find a true Christian we find one thankful in prosperity, patient in trouble, and beautiful in all. He can say and sing, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." In the death of Voltaire we have a scene in perfect keeping with those sentiments of his which we have quoted, well fitted to show that even in this life God makes felt, in flagrant cases, the retributions of the future. The Abbé Baruel wrote soon after Voltaire's death an account of his last moments—an account which it was easy to disprove on the spot, if it

had been capable of disproof. The Abbé says, "Voltaire's danger increasing, he wrote thus to the Abbé Gauthier: 'You had promised to come and hear me. I entreat you to take the trouble of calling as soon as possible. VOLTAIRE, Paris, Feb. 26, 1778.' A few days after, he wrote the following declaration in the presence of the same Abbé Gauthier, the Abbé Miguel, and the Marquis de Villeveille, copied from the minutes deposited with M. Monier public notary at Paris.

"'I, the underwritten, declare that for these four days past, having been afflicted with vomiting of blood at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works, that of sending me the Abbé Gauthier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the holy catholic church, in which I was born, hoping that the Divine mercy will deign to pardon all my faults. If ever I have scandalized the church, I ask pardon of God and the church. VOLTAIRE, March 2nd, 1778.' By the permission of Voltaire this declaration was carried to the Rector of St. Sulpice and to the Archbishop of Paris, to know if it would be accepted as sufficient. But when the Abbé Gauthier returned, he was refused admittance. D'Alembert, Diderot, and others remained with him, and suffered no one to approach him. To these he often cried, 'Begone! It is you who have brought me to my present condition.' He complained that he was abandoned by God and man, and frequently he would cry out, 'O Christ! O Jesus Christ!' M. Troncher, his physician, withdrew in terror, declaring that his deathbed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshal de Richelieu also fled, unable to stand the terrible scene."

Bishop Wilson states that "the nurse who attended Voltaire, being many years afterwards requested to wait on a sick protestant, refused, till she was assured he was not a philosopher; declaring she would on no account incur the danger of witnessing such a scene as she had been compelled to do at the death of Voltaire."

D'Alembert shrunk from his creed at death. Condorcet writes, "Had I not been there he would have flinched too."

It is thus that God manifests his existence, holiness, power, and providence, in individual as in national experience; interposing often enough to teach us He is alike in history and in the world, and witness to all the occurrences of both, and yet he is seen and felt so seldom, in order perhaps to lead us to long for that period when all wrongs shall be righted, all errors scattered, and righteousness flourish by the waters of life.

But these men and others of similar views had no central column, fixed and immovable, against which to lean and feel secure amid the social and moral convulsions of the world. They had no standing place above the tide-mark, from which they might look on the waves, composed and at peace. To them the world had no plan—the centuries no mission: and the existence of the creature, and the being of the heavens, air, and earth, and the rise and fall of kingdoms, were to them mere fortuitous accidents. They staggered amid the chaos in which their scepticism had placed them. They trembled in the darkness which their creed, or rather no creed, created. They felt the misery and bitterness of their intense solitariness, and therefore they deprecated their existence as a calamity, and deplored creation as a curse.—*From "God in History," by John Cumming, D.D. See Review, p. 674.*

THE SARACENIC EMPIRE.

In less than a century after the Saracens first turned their hostile spears against their foreign enemies (the Greeks, at the battle of Muta, in 630), their empire exceeded in extent the greatest monarchies of ancient times. . . .

The court of the caliph became the resort of poets, philosophers, and mathematicians, from every country, and from every creed. Literary relics of the conquered countries were brought to the foot of the throne—hundreds of camels were seen entering Bagdad, loaded with volumes of Greek, Hebrew, and Persian literature, translated by the most skilful interpreters into the Arabic language. Masters, instructors, translators, commentators, formed the court at Bagdad. Schools, academies, and libraries were established in every considerable town, and colleges were munificently endowed. It was the glory of every city to collect treasures of literature and science throughout the Moslem dominions, whether in Asia, Africa, or Europe. Grammar, eloquence, and poetry, were cultivated with great care. So were metaphysics, philosophy, political economy, geography, astronomy, and the natural sciences. Botany and chemistry were cultivated with ardour and success. The Arabs particularly excelled in architecture. The revenue of kingdoms was expended in public buildings and fine arts; painting, sculpture, and music, shared largely in their regards. And in nothing did they more excel than in agriculture and metallurgy. They were the depositories of science in the dark ages, and the restorers of letters to Europe.

Had not this course of things been arrested—had not a mandate from the skies uttered the decree, that the Arabian should no longer rule in the empire of letters, how different would have been the destiny of our race! Instead of the full-orbed day of the Sun of righteousness, casting his benignant rays on our seminaries of learning, they would have grown up under the pale and sickly hues of the crescent. The power of science and the arts, printing and paper-making, the mariner's compass and the spirit of foreign discovery, and the power of steam (all Arabian in their origin), would have been devoted to the propagation and establishment of Mohammedanism. The press had been a monopoly of the Arabian imposture; and the Ganges and the Euphrates, the Red Sea and the Caspian, illumined only by the moonlight of Islam, would have been the channels through which the world's commerce would have flowed into Mohammedan emporiums.

But He that controlleth all events, would not have it so. These mighty engines of reformation and advancement should nerve the arm of truth; the press be the handmaid of Christianity, to establish and embalm its doctrines and precepts on the enduring page; and the control which men should gain over the elements, to facilitate labour, contract distances, and bring out the resources of nature, be the handmaid of the cross. Otherwise, Christianity had been the twin sister of barbarism; and Moslemism and idolatry had been nurtured under the favouring influence of learning, civilization, and the art of printing. It is worthy of remark, that the press, up to the present day, has been confined almost exclusively within the precincts of Christianity.—*From "The Hand of God in History," by Morris Read, A.M. See Review, p.* 674.

DR. WATTS AND DR. DODDRIDGE.

THE following paragraphs are taken from a private letter addressed by Dr. Doddridge to Dr. Watts, Dec. 6th, 1746. Dr. Doddridge was at that time forty-four years of age and Dr. Watts seventy-two.

How much have I to thank you for! Pardon me, if I feared to have in any measure lost your regards; and impute it to the tenderness with which I love you. I have many slanderers and enemies, I know not why, and they could not have wounded me more sensibly than by whispering in your ear anything to my disadvantage.

I have, since I received your last, had a translation of my sermons on Regeneration sent me, from Mr. Longueville, with that recommendatory preface with which you were pleased to honour them; and indeed I fear I read it with too sensible a delight. Such a testimony, borne to me by such a man, I esteem among the greatest honours that could have been conferred upon me; and after having read that, I will not complain if you should not say a word to me when I come next to Newington, if God give us another interview. In the meantime, unworthy as I am of such praises, I would not be unworthy of your love; and that I may not, I exert myself in the utmost to promote the usefulness of your invaluable works, and I remember you daily in my prayers.

Besides the use of your Psalms and Hymns in my family, I (though I cannot sing at all) use them every morning and evening in my study, much to my comfort and edification. I really find the practice so delightful, that it seems to me some special blessing from God attends these books. I cannot therefore but recommend it to my much honoured friend, Lady Abney, to add this to that order of family worship which is with so honourable and exact a regularity maintained under her pious roof. If the noise of singing would disorder that good head of yours, which has dictated so much harmony to others, methinks at least that the reading of one of your Psalms in the morning, and one of your Hymns in the evening, might diversify the services in an agreeable manner, and I hope greatly aid the devotion of the family in general, and cheer your own spirit in particular. My good lady and my good doctor will however pardon my mentioning this.

ADVICE TO MINISTERS.

THE most useful servants of God have always been men of much prayer. With Whitfield it was the agony of previous prayer, far more than the intensity of thought, which made his eloquence the wonder of his day. The spiritual triumphs of Brainerd, in the wilderness, were begun and sustained by extraordinary prayer. One living minister who has been instrumental, unquestionably, in the conversion of thousands, describes his own course as one of knee-work. I was with a minister some time since, who had on his desk a list of the names of his young people, for whose conversion he was offering frequent and particular supplications. And he has not many superiors as a useful writer and preacher of the word. These facts are given because of the instruction they contain. Brethren, if you would be ready for using the

sword of the Spirit, and courageous for thrusting it to the hilt in consciences and hearts, that men may fall before Christ; if you would, in signal victories, be like David's mighty men, your spiritual weapon, besides being oiled with affection, and polished with use, must be sharpened by much prayer; your own arm must be nerved by very much prayer; and an unseen, but omnipotent Helper brought to your side in answer to constant prayer.—*Burton on Ministerial Usefulness.*

TRANSATLANTIC ERRORS, COMMON AND UNCOMMON.

As the following catalogues of errors are taken from an American periodical, it cannot be supposed that they contain personal references to any residents in Europe. Perhaps, however, as it is said that

"By others' faults wise men correct their own,"

the republication of them in this country may not be altogether useless.

"COMMON ERRORS.

"I. *As to the minister.*—Error 1. That your minister ought never to pass the door without just calling to say, 'How do you do?'

"2. That he is sure to miss you whenever you are absent from church, and will be wondering what has befallen you; although, in truth, he no sooner finds himself in the pulpit, than he has something else to do.

"3. That if he *does* miss you, it is his duty to hasten to your door on Monday morning, to inquire after his lost sheep.

"4. That of course he must be among the first to know when you are ill; it being everybody's business to mention such things to him. (*Mem.*—There is an old saying about 'everybody's business.')

"5. That it is better to lie in bed for a week, sad and heavy at heart because your minister does not come and see you, than to send the length of the street to ask him to do so.

"II. *As to the minister's wife.*—Error 1. That she is to be secretary, superintendent, inspector, adviser, *confidante*, foster mother, and female bishop.

"2. That, with only a shadow of maternal care, her family is to be a miracle of order, neatness, and economy.

"UNCOMMON ERRORS.

"1. It is a very uncommon error for persons to give beyond their circumstances, so as not to leave enough to pay their just and lawful debts.

"2. It is a very uncommon error for persons to attend public worship, when (all things considered) they would have been better at home; or to go, in spite of distance and weather, twice on the sabbath, when they had better have contented themselves with the comfortable practice of attending once a day.

"3. It is a very uncommon error for persons to be unnecessarily and inconveniently early at the house of God.

"4. It is a very uncommon error for a people to throw a dangerous temptation to pride in the way of a minister, by giving him an exorbitant salary.

"5. It is a very uncommon error for a people to *spoil* their pastor by undue kindness and respect, so that he becomes too tender to bear trouble, and vainly imagines that 'he is a sort of sacred and inviolable person.'

"6. It is a very uncommon error for a man to think of himself less highly than he ought to think."

DESIRING TO SEE JESUS.

BY THE LATE REV. DR. STAUGHTON OF PHILADELPHIA.

"Sir, we would see Jesus."—John xii. 21.

Tell me, ye servants of the Lord,
Where your great Master's found;
Him would we see whose powerful word
Can heal our every wound.

We would see Jesus, for we know
His sovereign grace alone
Can on us hearts of flesh bestow,
And for our sins atone.

We would see Jesus, does not he
Bid contrite sinners come;
And to such guilty souls as we
Proclaim, "There yet is room?"

Millions have hasted to his arms,
And now resound his name;
Him would we see whose endless charms
Our anxious hearts inflame.

We would see Jesus, for his saints
May lean upon his breast,
Pour out with confidence their plaints,
And find celestial rest.

We would see Jesus, and would pray
For those unhappy friends,
Who choose, alas, that crooked way,
Which in perdition ends.

We would see Jesus, gracious friend,
From him desire our bliss;
And wait till we the heavens ascend,
And see him as he is.

THE REST OF THE SAINTS.

BY MRS. SIGOURNEY.

"Them also that sleep in Jesus."—1 Thess. iv. 14.

How rest the saints in Christ, who sleep
Far from the tempter's power,
While for their loss the mourners weep,
In lonely halls and bower?

They rest, unvexed by wildering dreams
Of mortal care and woe,
Nor wake to taste the bitter streams
That through these valleys flow.

They rest as rests the planted seed
Within its wintry tomb,
With hope, from all its cerements freed,
To rise in glorious bloom.

They sleep as sleeps the wearied child
Upon its mother's breast;
Nor foe, nor fear, nor tumult wild,
Invade their peaceful rest.

Then why with grief, from year to year,
Their blessed lot deplore,
And shed the unavailing tear
For those who weep no more?

Ah! rather in their footsteps tread,
With quickened zeal and prayer,
And live as lived the holy dead,
That ye their rest may share.

LINES ADDRESSED TO A BROTHER ON THE DEATH OF HIS WIFE.

BY MR. JOHN HARRIS SCROXTON.

Bear up, my brother, underneath the hand
Of Him, who wills thy good, in every stroke
Of his mysterious providence: though thou
Mayst not, at once, discern behind the cloud,
What mercy it adumbrates, be assured
That Mercy's hand, though hidden, yet is there.
The ancient flock whom the grey patriarch led
From Pharaoh's fruitful, but enslaved land,
Saw not athwart the intervening wastes,
Through which their pathway lay, the glorious home
Their gracious God had promised and prepared:
E'en so the Christian pilgrim, who has left
The crowded paths that skirt the realms of death,
Led by a hand, that never leads astray,

Finds, through deep floods, a highway for his feet ;
And in the desert, mercy's form discerns :
The unlikely rock unseals its hidden stores,
And rolls them forth, to bless his thirsty lips ;
While night's dark pinions bring celestial showers
Of manna, to renew his wasted strength.

Thus mayst thou find, my brother, in those clouds,
That o'er thy earthly joys have thrown their shade,
Fair mercy's chariot wheels, conveying down
Some gracious message from Immanuel's heart.
May earthly trials be the embryo seeds
Of a rich harvest of celestial fruits.
May that good Hand, that hitherto hath been
Thy shield, and sword, and staff, still succour thee ;
And, through the turmoil of those pathless waves,
That seem to check thy progress, make for thee
A way of safety,—for thy foes a grave.

God hath untied one knot that bound thee here :—
Hath rais'd one heart to which thy own was link'd
In dear companionship, from sorrow's reach,
To blessedness immortal. Let that chain
That held thee to thy Mary, hold thee now :—
'T will keep thy footsteps o'er each rugged steep
That lies between thy spirit and its goal,
And make each burden lighter, thus to have
Two anchors holding thy lone heart to heaven.

Remember, He who rules, *deserves* to rule :—
Infinite wisdom marks each providence ;
And love, as infinite, directs each stroke ;
Each bitter draught is mixed by mercy's hand.
Let not the memory of those sunny days
Of dear domestic bliss, for ever fled,
Cast the chill shadow of perpetual cloud,
Over the blessings that surround thee still.
Let hope's bright beams, that tip the distant peaks
Of life's horizon, with a heavenly light,
Draw from the grave's dull Golgotha thy thoughts.
Retrace the scenes, just acted on life's stage,
Within the small circumference of thy home ;—
There thou hast seen affliction's blighting hand
Touching the gourd that flourish'd at thy side,
And bringing down its beauty to the dust :
Hast seen the form thou lovedst rack'd with pain,
That med'cine could not cure nor love assuage ;
Hast seen disease its stealthy inroads make
Upon life's citadel ; opening a way
For the dark monarch of the grave to enter :
Hast seen the soul's last struggle with the clay ;
Regret's last tear, and love's last, tenderest look ;
And then—death's imprint on the rigid form—
The dark, dull, vacant eye !

Look round, upon the ills that dodge the steps
Of poor humanity :—diseases, deaths,—
Sin's penal fruits, and Satan's dangerous snares :
Life's struggles—toils—and deep anxieties :
Oppressions—disappointments—pains—and griefs.
And then look upward—where the weary rest ;
Where the Great Mystery of the Godhead dwells :
Shedding throughout heaven's infinite expanse,
Those uncreated and refulgent beams,
That make eternity's unclouded day.
There, through faith's telescope, thou may'st discern
Thy lost companion, 'mid the ransom'd throng,
Clad in that robe which sovereign mercy wrought ;
Wash'd in that fountain sovereign love unseal'd :
Not like her former self—imperfect—weak ;
But without spot or wrinkle—purified
From sin's polluting taint, and thus prepared
For the associates and pursuits of heaven.

Oh ! canst thou grieve, my brother, at thy loss ?
Grieve—to behold a face all cloth'd in smiles,
That once was wet with tears ? And wouldst thou
draw
From blessedness so exquisite, a saint,
Down to this storm-toss'd planet, to endure
Again the visitations of disease,
And sin, and sorrow, sufferings, and death ?
What ! pluck a jewel from the Saviour's crown ?
Call back to slavery an enfranchised soul ?
Take from a seraph's form the immortal robe,
And clothe it in mortality's mean rags ?
Transplant a flower from heaven's congenial clime,
To shrivel in a desert ? Wouldst thou call
From bliss so high, and sanctity so pure,
From honours so distinguish'd ?—from abode
So strangely glorious, from employ so sacred ?
From the ten thousand times ten thousand saints
Who tread the heavenly city's golden pave,
And crowd the throne that shrines the Deity ?
Call back a spirit from such scenes as these,
To strive again with earth's calamities,
And hell's dire legions ? No, my brother, no !
Then raise thee from the dust ; and dry thy tears—
But lately wiped away with dying hands—
And bless that grace that gave and took away—
Gave to thy arms, and rais'd from thine to God's.
Pursue with double zeal the eternal prize ;
Labour with more intentness to perform
The work thy Master set thee here to do :
Hide not the light within thee ; nor inter
In useless grave, the talent lent for use ;
Get wisdom from its spring ; and in the mine
Of God's eternal truth, dig deep for wealth—
Not that poor stuff for which the miser gives
His time, and heart, and labour ; and which, gained
Brings but increased anxiety and care,
But wealth that shall survive the wreck of time,
And make thee rich for ever. Thus improve
Each passing reminiscence ; and pursue
Through cloud and sunshine, with assiduous steps,
The pilgrim path that leads from earth to heaven ;
And soon thy feet fair Beula's border-land
Shall tread ; and soon thy ravished eyes behold,
On those immortal shores that lie beyond,
All that thy heart has lost ; and more—far more—
Than ever eyes beheld or heart conceived.

Bromsgrove, Sept. 23, 1850.

CHRONOLOGICAL PAGE FOR NOVEMBER, 1850.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	F	6 54	Jeremiah xxix.	79, Herculaneum and Pompeii destroyed.
		4 43	James iii.	Saturn south-east after sunset.
2	S	6 56	Jeremiah xxxi.	Moon rises, 26 min. past 4, morning.
		4 31	James iv.	Jupiter in east at day-break.
3	Ld	6 58	Psalms.	Sunday School Union Lessons,
		4 30	Psalms.	Acts xii., Daniel vi.
4	M	7 0	Jeremiah xxxii.	New Moon, 40 min. past 2, morning.
		4 28	James v.	1688, Willliam III. landed.
5	Tu	7 1	Jer. xxxvii. 11—21, xxxviii.	1826, T. Thomas (Devonshire Sq.) d., aged 63.
		4 26	Jude.	Moon sets, 39 min. past 5, afternoon.
6	W	7 3	Jer. xxxix., xl. 1—6.	1817, Princess Charlotte died.
		4 24	John i. 1—34.	1692, Dr. Jos. Stennett born.
7	Th	7 5	Lamentations i.	Moon rises, 24 min. past 10, morning.
		4 22	John i. 35—51, ii.	Moon sets, 56 min. past 6, evening.
8	F	7 7	Lamentations ii.	1674, John Milton died.
		4 21	John iii.	Moon sets, 43 min. past 7, evening.
9	S	7 9	Lamentations iii.	1841, Prince of Wales born.
		4 19	John iv. 1—42.	Moon sets, 36 min. past 8, evening.
10	Ld	7 11	Psalms.	Sunday School Union Lessons,
		4 17	Psalms.	Acts xiv. 1—22, Gen. xlix.
11	M	7 12	Jer. xl. 7—16, xli.	1793, Thomas & Carey arrived in Calcutta.
		4 16	John iv. 43—54, v. 1—16.	Moon's first quarter, 15 min. past 11, night.
12	Tu	7 14	Jer. xlii., xliii.	1840, Geo. Parsons (Monghir) died, æt. 28.
		4 15	John v. 16—47.	Moon sets, 38 min. past 11, night.
13	W	7 16	Jer. xliv.	1840, Clarke & Prince embarked for Africa.
		4 13	John vi. 1—40.	Moon rises, 16 min. past 2, afternoon.
14	Th	7 17	Jer. l.	Moon sets, 47 min. past midnight.
		4 12	John vi. 41—71.	Moon rises, 37 min. past 2, afternoon.
15	F	7 19	Ezekiel xxxiii.	Moon sets, 52 min. past 1, morning.
		4 10	John vii. 1—31.	Moon rises, at 3, afternoon.
16	S	7 21	Ezekiel xxxiv.	1830, Earl Grey became Premier.
		4 9	John vii. 31—53.	Moon rises, 19 min. past 3, afternoon.
17	Ld	7 23	Psalms.	Sunday School Union Lessons,
		4 7	Psalms.	Acts xvi. 1—15, Deut. xi.
18	M	7 24	Ezekiel xxxvii.	Moon sets, 19 min. past 5, morning.
		4 6	John viii. 12—59.	Moon rises, 7 min. past 4, afternoon.
19	Tu	7 26	Daniel iii.	Moon sets, 32 min. past 6, morning.
		4 5	John ix.	Full Moon, 35 min. past 4, afternoon.
20	W	7 28	Daniel iv.	Moon sets, 49 min. past 7, morning.
		4 4	John x.	Moon rises, 12 min. past 5, afternoon.
21	Th	7 29	Daniel v.	1824, Wm. Groser (Watford) died, aged 55.
		4 2	John xi. 1—46.	1840, Princess Royal born.
22	F	7 31	Daniel vi.	Moon sets, 8 min. past 10, morning.
		4 1	John xi. 47—57, xii. 1—9.	Moon rises, 52 min. past 6, afternoon.
23	S	7 33	Daniel ix.	Moon sets, 7 min. past 11, morning.
		4 0	John xii. 20—50.	Moon rises, 54 min. past 7, evening.
24	Ld	7 34	Psalms.	Sunday School Union Lessons,
		3 59	Psalms.	Acts xvi. 16—40, 2 Chron. xx. 5—30.
25	M	7 36	Ezra i., iii.	1748, Dr. Watts died.
		3 58	John xiii.	Moon rises, 21 min. past 10, night.
26	Tu	7 38	Ezra iv.	Moon's last quarter, 32 min. past 12, noon.
		3 57	John xiv.	Moon rises, 38 min. past 11, night.
27	W	7 39	Haggai i., ii.	Clock after sun, 12 minutes, 12 seconds.
		3 54	John xv.	Moon sets, 36 min. past 1, afternoon.
28	Th	7 41	Zechariah i., ii	Moon rises, 57 min. past midnight.
		3 55	John xvi.	Moon sets, 23 min. past 2, afternoon.
29	F	7 42	Zechariah iii., iv.	Moon rises, 12 min. past 2, morning.
		3 55	John xvii.	Moon sets, 23 min. past 2, afternoon.
30	S	7 44	Zechariah xii., xiii.	Moon rises, 27 min. past 3, morning.
		3 54	John xviii. 1—27.	Moon sets, 46 min. past 2, afternoon.

REVIEWS.

The Bible Student's Guide to the more correct understanding of the English Translation of the Old Testament, by reference to the Original Hebrew. By an Alphabetical Arrangement of every English Word in the Authorized Version, the corresponding Hebrew may at once be ascertained, with its peculiar signification and construction. By the Rev. W. WILSON, D.D., *Canon of Winchester.* London: Wertheim and Mackintosh. 1850. Quarto, pp. xv., 596.

BOOKS which are adapted to render assistance in investigating the precise meaning of inspired language have a peculiarly strong claim on our attention, our denomination being dependent for its existence on the principle that divine commands must be observed with literal exactness. We give precedence therefore to this volume over many others published before it, which are waiting for that examination without which we cannot give a trustworthy report respecting their value. Another motive impels us to hasten our notice of this publication. The time of year is at hand at which it is the custom of some fellow-helpers to the truth to present their pastors with valuable tokens of their esteem. To any studious minister, we are quite sure that this would be an acceptable gift. The most learned Hebraian would not say when he had inspected it that it could be of no service to him; and the merest tyro would not find himself incompetent to use it advantageously. We shall proceed therefore to give a general idea of its character. If any reader should think that this article must necessarily be too abstruse to interest him, let him turn to the next, in which he will find something more lively; but even unlearned Christians will readily acknowledge that it is good that their teachers should be apprized of the existence of works calculated to aid them in their endeavours to ascertain the meaning of those holy writings which are able to make the man of God perfect, "throughly furnished unto all good works."

The author describes his work as "the result of almost incredible labour," which it certainly must be, and gives the following account of its history:—

"It was commenced for the purpose of carrying out the benefit of Taylor's Concordance, in illustrating the precise meaning of Hebrew words; to be a kind of manual of consultation when longer time could not be spared for further investigation. The force of an English word could not be depended on for giving a correct and precise meaning to it in any explanation of scripture. It was felt also, that many Hebrew words are rendered by the same English word, which being in a certain degree synonymous, yet require a distinction of meaning according to their use in the original. And sometimes a fair and suitable meaning may be assigned to an expression viewed only in the English translation, as Cruden has done in his Concordance, which is not borne out by the original, or may even be found contrary to it; so that deductions drawn from that meaning must be altogether unwarranted or absolutely erroneous. Taylor's illustrations of the meaning of the original are frequently very striking, and the explication of certain phrases very happy. The author had collected these under the corresponding English words, when it occurred to him that the undertaking might be made useful to others, and improved by consulting other works. . . . .

"His next object was to give the construction of the original, and so to arrange the work that the reader might be able at once to find it. . .

"He believes the present work is the nearest approach to a complete concordance of every word in the original, that has yet been made: and as a concordance, it may be found of great use to the bible student, while at the same

time it serves the important object of furnishing the means of comparing synonymous words, and of eliciting their precise and distinctive meaning.

"The knowledge of the Hebrew language is not absolutely necessary to the profitable use of this work; and it is believed that many devout and accurate students of the bible, entirely unacquainted with it, will derive great advantage from frequent reference to these pages. The author earnestly recommends it to the adoption of all ministers of God's word, and that they would make it the depository of such critical remarks as may occur to them in the course of their reading. For this purpose the volume has been printed on paper that will bear the ink. An interleaved copy would further serve this purpose, and induce the habit of accurate attention to the sacred scriptures by the care taken to note down every verbal criticism of importance."

The nearest approximation to this work with which we are acquainted is The Bible Student's Concordance, by Aaron Pick, which we reviewed in our number for January, 1846. Dr. Wilson's work is however more comprehensive than that: it gives so much of the grammatical construction, in addition to the signification, as to afford the same assistance in regard to the Hebrew as Dawson's Lexicon affords in regard to the Greek. In noticing Pick, we gave some specimens, one of which was the word WASH; we will pursue the same course in this instance, giving the words BATHE and DIP. Our reason for selecting these words will be readily perceived, and duly appreciated by those who remember how frequently baptist ministers are summoned to defend their sentiments against the assertions of gentlemen who profess much scholarship. We will also subjoin in each case the word as given in Pick's Concordance, that our readers may see clearly the difference between the modes of treatment adopted by the respective authors.

WILSON

BATHE.

רָוָה to be thoroughly wet, moistened; to be satiated, or drunk. PIEL *pret.* Is. xxxiv. 5; *comp.* Jer. xlvi. 10. Deut. iii. 42.

רָחַץ to wash, cleanse; to bathe. KAL *pret.* Lev. xv. 5, 6, 7, 8, 10, 11, 13, 18, 21, 22, 27, xvi. 26, 28, xvii. 15; Num. xix. 7, 8, 19, *fut.* Lev. xvii. 16.

PICK.

BATHE.

1 רָחַץ *Rokhats*, to bathe, in all passages. Except:—

2 רָוָה *Rovoh*, to satiate, satisfy.

BATHED.

Isaiah xxxiv. 5.

WILSON.

DIP.

1 טָבַל to plunge, or dip in any liquid, to dye. KAL[a] *pret.* [b] *fut.* [c] *part.* Poel. NIPHAL. [d] *pret.*

2 מָחַץ to smite; to imbrue the hand, sword, or foot in blood. KAL *fut.*

Gen. xxxvii. 31.	1 b.	Num. xix. 18.	1 a.	1 Sam. xiv. 27.	1 b.
Ex. xii. 22.	1 a.	Deut. xxxiii. 24.	1 c.	2 Kings v. 14.	1 b.
Lev. iv. 6, 17.	1 a.	Jos. iii. 15.	1 d.	viii. 15.	1 b.
ix. 9.	1 b.	Ruth ii. 14.	1 a.	Ps. lxviii. 23 *	2.
xiv. 6, 16, 51.	1 a.				

* *marg.* or, red.

PICK.

DIP—ED, DIPT.

טָבַל *Toval*, to dip, in all passages.

In the second instance, Pick's omission of the word טָבַל, rendered dip in Psalm lxviii. 23, is apparently an oversight.

To Dr. Wilson's work there is appended a comprehensive Hebrew and English Index, extending to a hundred pages, designed to furnish the reader with the various renderings of the several Hebrew words referred to in the volume; that which is the most frequent translation of each word being put in small capitals.

One deficiency we have observed, of sufficient importance, we think, to require that it should be remedied in a supplement. Proper names are not to be found generally, either in the body of the work or in a separate list. A few are interspersed with the appellatives, but not many. There is Adam, but not Eve; Meribah, but not Jerusalem. There is nothing to elucidate the meaning of this important class of words, a knowledge of which is often necessary to the interpretation of the passages in which they occur.

It may enable some of our friends to form an idea of the immense value of such a publication as this, if we add that thirteen different Hebrew words are rendered, in the common version, by the single English word *abhor*, and fifteen different Hebrew words by the single English word *abide*. Dr. Wilson observes that "the use of this work will show in a very convincing manner the disadvantage in our version of a more uniform rendering not having been adopted by the translators. Different renderings of the same word have in many cases been resorted to, as it would seem, rather for the sake of variety than for the purpose of conveying any precise meaning in distinction." He deprecates the substitution of any other version for that so long used; but suggests that "an edition in which a more uniform translation of certain words, and a more literal version of certain expressions and phrases, might be appended to the text, would be a boon to most readers."

God in History; or, Facts Illustrative of the Presence and Providence of God in the affairs of Men. By the Rev. JOHN CUMMING, D.D., *Author of "Christ Receiving Sinners," &c. &c.* London: J. F. Shaw. 16mo., pp. 156.

The Hand of God in History. By MORRIS READ, A.M. *With an Introduction, Additions, and Notes, by the Rev. Henry Christmas, M.A., F.R.S., F.S.A., Member of the Royal Academy of Archæology of Madrid, Minister of Verulam Episcopal Chapel, Lambeth. Author of "The Cradle of the Twin Giants." Librarian and Secretary of Sion College.* London: R. Bentley. 16mo., pp. 402.

THE titles—not to be admired—and the general structure of these two works render it probable that the one suggested the other. They are alike in their plan and in their defects, but not in their details; so far alike as the labours of honest men may be; so far different as the labours of independent men must be.

Dr. Cumming's work is the expansion of a lecture delivered in London two years ago to young men. It contains many facts which it would be useful to his audience to know; and the author's name is sufficient proof of its being distinguished by a devout spirit and great rhetorical force; but beyond these narrow limits we cannot conscientiously extend the language of commendation.

"I assume," writes Dr. Cumming, "that whatever evil, sin, imperfection, disorder, may appear in history, or in the world, are not of God, but interpolations. . . . I assume that all the good that is developed in history—all beneficent, holy, happy issues that evolve from the intermingling conflicts

of persons, principles, passions — are directly from God."

Of course Dr. Cumming has reasons for these assumptions: and in lecturing to his "noble audience," his mind, had it been well disciplined, would have summoned all its powers to the high task of setting forth those reasons. Instead of which he has employed himself in sketching with elaborate prettiness a variety of incidents, and then affirming that God was in them. The style is without simplicity; and the glittering thoughts and bold assertions exhibit a sovereign independence of logical requirement. One is wearied with strange antitheses and alliteration, admitting of no repose, excepting where Dr. Cumming refreshes the reader by a quotation. We write thus strongly because we fear greatly that the tendency of such instructions on the young is to create and foster bad taste, and to generate the very scepticism which the eminent preacher would be the first to deplore. It is deeply to be lamented that Dr. Cumming should waste his unquestioned abilities on merely rhetorical effect. Theological rhetoric—especially where the rhetoric is of a high order like Dr. Cumming's—is perhaps the worst form which human language can assume.

The second work mentioned above is of American origin, and has been reprinted in England "with an introduction, additions, and notes," or, as we should read, "with an introduction, alterations, omissions, additions, and notes;" for Mr. Christmas informs us that he has made both omissions and alterations. Mr. Read, the author, is a republican, and an opponent of the union between church and state; and the English editor has thought himself at liberty to denude the work of its anti-monarchical and its ecclesiastical heresies. He has also subjoined "a chapter on the operations of our own missionary societies," meaning thereby missionary societies in connexion with the church of England. The liberty thus taken with Mr. Read's work is probably quite legal; but we cannot think it honourable. The author of "The Cradle of the Twin Giants" had clearly the full right to introduce as many notes of his own as he pleased in refutation of American errors; but beyond these limits he ought not to have intermeddled with the original work. No man likes to have his published opinions garbled and encumbered with impertinent addenda; and clerical literature certainly ought not to be thrust without the range of the divine law—"as ye would that men should do to you, do ye even so to them."

The American work as presented by the English editor extends to four hundred pages, being four times as large as Dr. Cumming's, and it is decidedly the better of the two. As a repertory of facts—not however in all cases carefully authenticated — it will be found very interesting; and, to the reader who is both discriminating and pious, very useful. It is a book of materials—of materials ill digested and often misapplied. He who reads with discrimination but without piety, will probably find in Mr. Read's crude assertions food for his worst doubts. He who reads with a pious spirit but without much discrimination, will find himself at the close of the book more than ever disposed to sing—

> "Great God of providence! thy ways
> Are hid from mortal sight,
> Wrapped in impenetrable shades."

The two works have been represented as similar in their defects. Neither author seems to have felt the necessity of forming a definite notion of the meaning of the word "providence." Each has selected a variety of occurrences which he deemed the most telling,

being somewhat influenced in that selection by his own peculiar creed, religious and political. The occurrences are graphically described, and then follows the confident inquiry whether any one can fail to see the hand of God in them. Dr. Cumming assures us that "God was in the Parthenon as truly as in Solomon's temple, working out the experiment in the one how little man can do, and showing the great truth in the other how gloriously God can teach." Mr. Read informs us that "inventive providence gave birth to the science of navigation." The Englishman rises to a climax as he exclaims, "love to God and loyalty to our queen are inseparable twins:" the American avers that "pure Christianity is republican;" and that as the old world, because crippled and paralyzed by monarchical institutions, affords no fit scene for its full manifestation, Providence has provided for it a proper sphere among the republican institutions of the west. Both these writers unhesitatingly represent the most bloody wars as being from God. Mr. Read speaks of God as "letting loose the blood-hound of Corsica," as commissioning a people "skilful in carnage" to remove the obstacles to the evangelization of India, and "the scourge of war and British cannon" to break in pieces the brazen gates of China: Dr. Cumming finds in our horse-guards (which "if needed would ride down invading troops like ninepins") the sinews, and, in the grace of God, the life of the body politic; rising in confidence he affirms that the "decision, speed, and splendour with which Nelson swept the seas, were undeniably of God;" and endorsing the words of Alison "the most faithful, eloquent, and correct Christian writer of history," he declares the naval hero to have been marked out by the achievements of his later years as "the great defender of Christianity." Mr. Read admires the wisdom of Providence in its having prevented, by means of the fanaticism of American abolitionists, the premature emancipation of the slaves of Delaware, Maryland, Virginia, and Kentucky: Dr. Cumming finds the cause or the effect of an angry Providence in the fatuitous act of 1829, which introduced the vassals of the pope among our legislators. Mr. Read has made the discovery that "coal is protestant," and that we should search in vain "the world over to find any considerable deposit of this agent, excepting where the English language is spoken, or where the protestant religion is professed:" Dr. Cumming seems much affected by the conjunction of the discontinuance of the grant to the Kildare schools in September, 1831, and the appearance of the cholera in February, 1832. The American author asserts that "the whole enormous fabric of Mahometanism is one vast monument or arrangement of Providence in conducting the affairs, especially the moral government of the world:" the popular English preacher, intending we presume to show his superiority to the facts of geology, asserts that "the Andes, the Alps, the Pyrenees, hold in their gigantic bosoms the demonstrative evidences of the flood."

Of the two works that lie before us we cannot honestly tell our readers that the smaller is worth the purchase money; and Mr. Read's, though containing a very large assemblage of facts, is more unguarded in its statements of a difficult subject than Dr. Cumming's. All manner of things are ascribed in the boldest terms of dashing declamation to the supreme Arbiter, as though providence were but another name for blind fate decreeing all things both good and bad: so much so, that he who should have no clearer light on the doctrine of providence than these volumes afford, would be like a man

walking on a quagmire at night with fogs and wildfires all around him. So undiscriminating in truth are these treatises that their authors might very consistently have commenced with the first acts of man, and chronicled all human deeds, piously subjoining to each high-wrought paragraph of description the convenient interrogative, "Can we doubt that God was in this chapter of our history?"

It is not by such vague dogmas—we were about to write dogmatism—that the profoundly interesting subject these authors treat of, is to be commended to the thoughtful, above all to the sceptical young men of the present day. If they find the despicable meanness of Tresham in betraying his accomplices in the murderous gunpowder plot, the policy "so finely developed" by Mr. Pitt, "the heroism of THE DUKE," the Reform Bill, and free trade, the spiritual desolation of India, the noxious harvest of sin, all alike ascribed to God, they will be likely to infer—and assuming the premises we submit they would justly infer—that men are machines, and moral government among them but a name. Such teaching, if not counteracted by their own good sense, will conduct them to one of these two issues; either to the atheism of Robert Owen, or to the equally unreasonable creed enunciated in the notorious phrase, "God the doer of all things:" both of which issues, though differing greatly in some of their practical developments, leave us in the thickest darkness of absolute fatalism.

In tracing "the hand of God in history," that is, in the events which history records—for in this sense both authors use the word "history"—it would seem obvious to seize at once upon the fact that men are voluntary agents, free to do, as the things which are pleasing, so those which are displeasing to God. When they do wrong certainly their actions must be regarded as their own, not their Maker's. This fundamental distinction lies at the basis of the entire subject, and should be felt by both writer and reader in every line of the discussion. We would not be misunderstood as intimating that this distinction is not admitted in the volumes before us. Mr. Read introduces it; and Dr. Cumming asserts it very forcibly: but both seem in the details of their work frequently to lose sight of it, and to write as though they did not assent to it. "Forcing none," writes Dr. Cumming, "God adjusts, arranges, and directs all." And again, "all history has its impulse and its course from God." It occurs to us that history as given faithfully in the first chapter of the Epistle to the Romans is very dark and loathsome, and yet according to Dr. Cumming it had its impulse and its course from God. Neither Mr. Read nor Dr. Cumming we are persuaded mean this. They have allowed themselves to write without thinking out their subject. Mr. Read has exhausted himself in a very laborious collection of facts: and Dr. Cumming has been far too intent on an ornate and swelling speech to trouble himself with the toilsome and precise thought which his high theme demanded.

Had it been affirmed that "God adjusts, arranges, and directs all" that is good in the world, and that all the voluntary actions of men which are according to truth have their "impulse and course" from above, the statement had been unobjectionable, inasmuch as all holy emotions and actions arise from powers created by God, and exercised according to his will and law; but to assert with Dr. Cumming that all *these* things are *directly* from God would be a manifest error. If further it had been affirmed that God educes good from all the evil which men do, the sentiment

had been both reasonable and scriptural, for "the Lord reigneth;" so reigneth that no creature, however wicked, can wander without the range of the divine control. The circumference of the divine designs is all embracing; and as there is no atom of material existence that is not girdled and bound by laws which illimitable wisdom framed and omnipotence enforces, so is there no creature, however subtle or however insignificant, no act, or thought, or emotion, that is not with equal certainty controlled in its results by the laws of God's moral government. If man could not "adjust and arrange" the events of his own life in opposition to the will of God, he would not be free. If he could rebel, without being overruled and used as an instrument for effecting ultimately the divine purposes, rebellion would be triumphant. In the former case moral government could not exist. In the latter it would be a failure.

Dr. Cumming oracularly declares that "all history has its impulse and its course from God." We submit that the very opposite of this dogma would be much nearer the truth. The current of human affairs has been muddy and poisoned because it had its fountain in the human heart, every man being "drawn away of his own lust and enticed;" or because it gushed up "from beneath." The annals of all time depict men as grovelling in the lust of the flesh, the lust of the eye, and the pride of life; and these things are not "of the Father," either in their impulse or their course. Sodom and Gomorrah were cities tenanted, there is reason to believe, by a numerous and busy population; and the imaginations and deeds of the people were evil, and that continually. In their destruction they were made an ever-enduring monument of justice, and a warning to all subsequent generations of mankind; God thus making the wickedness of men to praise him. Are we to say that their wickedness had its impulse and its course from God? Dr. Cumming would be the first to recoil from so atrocious a sentiment. But then so able a man should be careful not to contradict himself.

The most agreeable part of our task remains. Believing that these authors have not wisely expounded the doctrine of Providence; doubting whether either of these volumes could be safely put into the hands of our children, we cheerfully admit that there is much in both to be commended: and instead of crowding into the remainder of the page a few lines of quotation in small type, we print in another part of our present number a quotation from each which will give the reader a tolerably correct view of the style both of the American author and of the preacher whose celebrity has been increased by his having been summoned to preach before the queen.

BRIEF NOTICES.

The Blank-Paged Bible. The Holy Scriptures of the Old and New Testaments; with Copious References to Parallel and Illustrative Passages; and the alternate pages ruled for Manuscript Notes in a manner hitherto unattempted. London: Samuel Bagster and Sons. 8vo. Turkey morocco, gilt edges.

The value of an interleaved bible is a topic on which it cannot be necessary to expatiate. That student of the sacred pages who does not know by experience the advantage of such a companion must have sustained perceptible losses enough for want of it to lead him to wish that he had enjoyed its assistance from the beginning of his course. This is however on a plan more convenient than any other that we

have seen. On the left side of the book there is in a clear legible type the text of the common English with a central column of references; on the right side ruled paper for manuscript notes divided into columns corresponding with those of the text by a central line. There are also seven or eight useful maps; a Chronological Arrangement of the Books of the Old and New Testaments; an Itinerary of the Children of Israel from Egypt to Canaan; an Index of Subjects, and some other valuable appendices. The publishers have not expressed an undue estimate of their production in saying that they are assured that in preparing this volume they supply a desideratum, and "they earnestly hope the facilities it affords may lead to an increased acquaintance with the sacred scriptures."

An Exposition of Our Lord's Intercessory Prayer: with a Discourse on the Relation of our Lord's Intercession to the Conversion of the World. By JOHN BROWN, D.D., *Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church.* Edinburgh. 1850. 8vo., pp. 255. Price 7s. Cloth.

The sublimity of the seventeenth chapter of John exceeds that of any other portion of the New Testament. If any one doubts this, let him attempt to read it in public, and he will find his inability to do it justice. The writer of this notice has preached through it twice; once in a course of six sermons, and once in a course of eighteen. In preparing for these discourses he weighed every phrase very carefully; but he has never been able to read the chapter aloud, though he has often tried, in a manner at all satisfactory to himself. To read any address impressively, it is necessary to enter into the feelings of the speaker, and to identify oneself with him in spirit; but the feelings of the Son of God on this occasion were peculiar—feelings to which no mere creature can rise. His conscious equality with the Father is visible throughout, blended with the humility and submission of the Righteous Servant. He asserts his own original greatness, pleads his own obedience, and urges his exact and faithful performance of the arduous duties connected with his mission. It is not the mere man addressing his God, it is the Only Begotten speaking to "his own Father," from whose bosom he had come, and to whom he was about to return assured of his Father's complacency. Such a portion of scripture above all others requires in a commentator the reverence and meekness pertaining to experienced wisdom. We are glad therefore to receive this addition to Dr. Brown's valuable Expository Discourses. His investigations are conducted in the right spirit, and a devout student will derive much profit and pleasure from this condensed view of their results. In some points, we must admit that Dr. Brown's interpretations differ from our own, but this is not proof that he is mistaken. We regret, however, that he has introduced so much debateable matter respecting the Evangelical Alliance, a vindication of whose basis seems to us to be at least irrelevant.

The Life and Epistles of St. Paul: comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological order. By the Rev. W. J. CONYBEARE, M.A., *late Fellow of Trinity College, Cambridge; and the Rev.* J. S. HOWSON, M.A., *Principal of the Collegiate Institution, Liverpool. With very Numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the Spot by W. H. Bartlett, and by Maps, Charts, Coins, &c.* London. 4to. Parts VII., VIII., and IX. Price 2s. each part.

A notice appended to the last of these parts announces that it has been considered desirable to complete the work in a smaller number of parts than was originally designed, and that therefore, in future, double the quantity of letterpress and only half the number of plates will be given with each part. "It was originally contemplated to complete the work in thirty parts, at two shillings each; it is now intended to complete it in about twenty parts, containing exactly the same quantity of letterpress as was originally contemplated at two shillings each." This alteration of plan is in our view an improvement. The history has now proceeded as far as the conclusion of the fifteenth chapter of the Acts. The work is to be continued every alternate month.

Health, Disease, and Remedy, Familiarly and Practically considered, in a few of their relations to the Blood. By GEORGE MOORE, M.D., *Member of the Royal College of Physicians, &c., &c.* London: Longman and Co. 1850. 12mo., pp. 372.

Some extracts from this interesting volume, which the author describes as "a running comment on a few prominent truths in medical science, viewed according to the writer's own experience and on the principles of common sense," were given in our number for October; and more would have been given in the present number had not other claims interfered with our intention. The subjects of the chapters are The Vital and Chemical Relations of the Blood—the Circulation of the Blood—Conditions essential to the Formation of healthy Blood—the Relation between Digestion, the Circulation of the Blood, Respiration, and Action — Rest and Sleep — Observations on Food in relation to Climate and Condition—Preparation of Food and the use of Condiments — Beverage — Mental Influence — the Sympathy between the Skin and the Internal Organs—Infectious Agencies—the Means of preventing Infection and Predisposition to Disease—Bodily Condition and Temperament—Nursery Hygiène—Science and Quackery—the Art of Healing in some of its Principles and Appliances—Natural Medicine, Regimen and Diet—Cold and Heat—Bathing—Mineral Waters and their Virtues—The Causes and Cure of Consumption. Dr. Moore's object has been "to assist the unprofessional reader to form a sober estimate of physic, and enable him to second the physician's efforts to promote health; and throughout there has been a desire

that even the professed medical student might, if he looked, find in the volume a few hints of some value to himself."

A Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation. Translated from the Dutch of T. J. Van Braght. Edited for the Hanserd Knollys Society, by Edward Bean Underhill. Vol. I. London: Printed for the Society by J. Haddon, Castle Street, Finsbury. 1850. 8vo., pp. xliii., 447.

Through some accident, we did not receive this volume till two or three weeks ago. It has been for months in the hands of many of our friends, and they have had opportunity to form a deliberate estimate of its value. It would be scarcely seemly for us to say much about it now. It is a translation, by the late Rev. Benjamin Millard of Wigan, of a portion of a Dutch folio, which was published nearly two hundred years ago at Dordrecht. The author was a Mennonite minister in that town, who died there in 1665. He performed the same office for the martyrs of the Netherlands which John Fox performed for those of England. We are the more indebted to him for this as baptists abounded in that district, though in most protestant martyrologies they have either been passed over or mentioned without reference to their opinions on subjects in which the writers did not agree with them. It is pleasant that now so long after their decease, their principles and sufferings should be brought into day-light, and placed in the view of some who will revere their memory. It reminds us of the astonishing revelations of the last day when the decisions, not only of high born tyrants and ecclesiastical synods, will in many cases be reversed, but also public opinion derived from unfair and partial records. From the court to be held then there will be no appeal, and many, of whom the world was not worthy, must wait till then for their vindication; but it may be advantageous to some who live in the interim that part of the evidence then to be brought forward by the Advocate whose plea will be conclusive should now be adduced and rendered public.

Ministerial Usefulness. An Address delivered to the Students of Horton College, Bradford, at the Annual Meeting, August 7, 1850. By Joseph Burton, *Grimsby.* Leeds. pp. 16. Price 2d.

Few living men have been better prepared for the discussion of this subject by opportunities for personal observation than our brother Burton. In Jamaica, in the Bahamas, and in various parts of this country, he has seen much both of ministerial success and of ministerial disappointment, and we can assure our brethren that his remarks are deserving of serious consideration.

Puritan Gems; or, Wise and Holy Sayings of the Rev. Thomas Watson, *A.M., one of the Ejected Ministers on Bartholomew's Day, 1662. Edited and Arranged by the Rev. John Adey.* London: Snow. 32mo., pp. 128. Cloth, gilt edges.

With great regret we have discovered that a notice of this small publication which we wrote three months ago slipped away unaccountably, without being missed, and consequently did not appear. It would have gratified us personally to have aided our esteemed brother, the pastor of the independent church in Bermondsey, in the benevolent object he had in view, in editing this collection of pointed sentences and short paragraphs from the writings of a man eminent in his day for piety and gifts, who suffered for his attachment to truth, and who died suddenly in his study while engaged in secret prayer.

Friendship with God: a Sermon preached before the Bristol Association of Baptist Churches, held at Frome, May 22, 1850. By Charles Stanford *of Devizes. With a Preface by* John Sheppard, *Esq., Author of "Thoughts on Devotion," &c. Published by Request. Third Edition.* London: Hamilton, Adams, and Co. 16mo., pp. 26.

Mr. Sheppard says, "The discourse, as heard, so interested and, I hope, edified me, that I was impelled to urge its publication at a large social meeting soon after its delivery, expressing at the same time a special wish that it could be printed verbally as uttered, if memory would enable the speaker to recall his very words." As many will pay more attention to Mr. Sheppard's opinion than to that of a common man, we will present them with his reason for believing that the thoughts will suffice to vindicate his desire and that of other friends for their publicity. "They appear to me imbued with a certain freshness, nobleness, simplicity, and fervour, adapted to excite and cherish the best and sublimest aspirings, those which covet the friendship of our Divine Benefactor; to which his loving-kindness still invites and warns us, while a cold inane philosophism labours to exclude and degrade us from it, by seeking to make void the paternal and filial relations between God and man, and to substitute for Christian faith the cheerless subtleties of pantheists."

The Gospel in Central America; containing a Sketch of the Country, Physical and Geographical—Historical and Political—Moral and Religious: a History of the Baptist Mission in British Honduras and of the Introduction of the Bible into the Spanish-American Republic of Guatemala. With a Map of the Country. London: Charles Gilpin. 1850. 12mo., pp. 588.

Though the author's name does not appear on the title-page, a "Note of Introduction" follows, bearing the signature, "Frederick Crowe, Messenger of the Church at Belize." A large portion of the volume relates to matters directly or indirectly connected with differences between Mr. Crowe and Mr. Henderson of Belize, on the one side, and Mr. Buttfield, Mr. Kingdon, and the Committee of the Baptist Missionary Society, on the other. The editor of this Magazine, as a member of the committee, having concurred in decisions which Mr. Crowe impugns, if he were now to review fully and frankly what Mr. Crowe has written, it would be thought that he occupied the incompatible

posts of defendant and judge. His refraining from remarks will not be understood, he trusts, as an admission of the correctness of Mr. Crowe's representations. The volume is designed to subserve the interests of what is called the "Honduras Mission Fund." It states that contributions will be received by three well known members of our denomination, Messrs. Norton, Bowser, and Oliver; and the editor, though he would not think it right to use efforts to promote their object, has not the slightest desire to obstruct them in their kindly-intended undertaking.

Chapel and School Architecture, as appropriate to the Buildings of Nonconformists, particularly to those of the Wesleyan Methodists. With practical directions for the erection of Chapels and School Houses. By the Rev. F. J. JOBSON. *With Numerous Plates and Illustrations.* London: Hamilton, Adams, and Co. 8vo., pp. 191.

This volume possesses many attractions, and it will doubtless be very acceptable to the large community for whose use it is published. The author, however, remarks justly that "Wesleyan methodism has particular wants to be provided for in the arrangements of its public buildings." We venture to add that it has particular tastes arising from its intermediate position between the ecclesiastical establishment and dissent, and its desire to approximate to the habits and aspects of the national church. In accordance with this is that preference for the Gothic style of architecture which Mr. Jobson evinces strongly and endeavours strenuously to promulgate, but for which we have not the slightest sympathy. We should greatly regret the prevalence of this taste in the baptist denomination. There are persons to whom it will appear absurd to connect the character of a building with the principles of the worshippers, but at the risk of calling forth ridicule we will say, that the associations connected with Gothic architecture are to us repulsive, and that a Gothic edifice cannot be in our view an outward and visible sign of that simplicity which ought to characterize religious services under the Christian dispensation.

Church and Chapel Architecture, from the earliest period to the present time, with an account of the Hebrew Church; to which are added One Thousand authenticated Mouldings, selected from the best examples which this country contains. By ANDREW TRIMEN, *Architect.* London: Longman and Co. 12mo., pp. 308. With 53 Plates.

We ought perhaps to apologize, in this case, for a neglect that has been more apparent than real. We placed this work in the hands of a gentleman peculiarly competent to do it justice; but his engagements having interfered with his purposes, he has returned it without having written a sentence. It contains much that will interest the general reader, including many hints which deserve the consideration of persons preparing to erect buildings for public purposes.

Mr. Morell, and the Sources of his Information: an Investigation of his Philosophy of Religion. London: Ward and Co. 16mo., pp. 54.

On the back of the title-page, we find the following extract from Lord Bacon's Apophthegms: "The book for deposing King Richard the Second, and the coming in of Henry the Fourth, supposed to be written by Dr. Hayward, who was committed to the Tower for it, had much incensed Queen Elizabeth; and she asked Mr. Bacon, being then of her counsel learned, 'Whether there were any treason contained in it?' Who intending to do him a pleasure, and take off the queen's bitterness with a merry conceit, answered, 'No, madam; for treason I cannot deliver an opinion that there is any, but very much felony.' The queen, apprehending it gladly, asked, 'How and wherein?' Mr. Bacon answered, 'Because he had stolen many of his sentences and conceits out of Cornelius Tacitus.'" If any of our readers are admirers of Mr. Morell's writings, they will do well to consult this small publication, in which many of Mr. Morell's "conceits" are traced to the German Schleiermacher, and the French Cousin,—"a writer he does not mention in his swollen list of names." To this his castigator applies Milton's pungent observation, that "such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted plagiary."

The Young Mother; or, Affectionate Advice to a Married Daughter. London: R.T.S. 24mo., pp. 218.

Who can describe or who overrate the responsibility of a young mother! In proportion to that responsibility is the importance of her being supplied with sound and practical advice. Had we not seen this little volume the source whence it is issued might have served as a guarantee of its general excellence. Having carefully perused it we affirm it to be one of the very best works on one of the most important of subjects. Written by an experienced Christian mother in an easy familiar style, it will doubtless be read extensively, with interest and great benefit.

The Wall's End Miner; or, a Brief Memoir of the Life of William Crister. By JAMES EVERETT, *author of "The Village Blacksmith," &c. Third Edition.* Manchester: Thomas Johnson. 24mo., pp. 238. Price 1s. 6d.

The sayings and doings of a poor and uneducated, but zealous and spiritually-minded man, are recorded in this small volume, which is calculated to stimulate to similar devotedness. His history furnishes also an illustration of some of the objectionable, as well as some of the attractive features of Wesleyan methodism. The author is one of the recently expelled ministers.

Religion Teaching by Example; or, Scenes from Sacred History. By RICHARD W. DICKINSON, D.D. Glasgow: Collins. 12mo., pp. 328.

Interesting discourses founded on the most

striking narratives of holy writ. Evangelical truth and practical appeal are largely and naturally introduced. The volume is well adapted for Sunday family reading.

Letters on Happiness, Addressed to a Friend. By the author of "Letters to my Unknown Friends." London: Longman. Fcp. 8vo., pp. 258.

The duty of seeking temporal happiness is here stated, defended from objections, and well illustrated by a reference to the influences exerted on the moral character by external circumstances favourable to happiness. We do not imagine that there are many who doubt or disregard the duty treated of; but others may learn from the book, which seems to be the production of a thoughtful and well-read Christian, many important lessons on the regulation of health, circumstances, and tempers of mind.

The Lighted Valley; or, the Closing Scenes of the Life of Abby Bolton. By One of her Sisters. With a Preface by her Grandfather, the Rev. W. JAY, *Bath.* London: Hamilton, Adams, and Co. Fcp. 8vo., pp. 194. Cloth.

The subject of this memoir—a granddaughter of the venerable Jay—was an amiable and pious young lady, who died in her twenty-third year. To her relatives and acquaintance the book will, doubtless, prove interesting and profitable; and for them it is especially adapted. Others, however, particularly those of similar age, will probably find it useful; though it might perhaps be thought to be somewhat too evident that the portrait has been traced by a sister's pencil.

The Consequences of Atheism. By the Rev. T. POTTENGER, *Minister of Tuthill Stairs Chapel.* Newcastle-on-Tyne: Ross. 12mo., pp. 24.

Emissaries from London, lecturing at Newcastle, have recently uttered in the presence of crowds of working men expressions respecting the long-suffering Creator which seem to us too awful to be printed. To counteract the evil, Mr. Pottenger has delivered three lectures on Atheism—Infidelity—and Christianity, the first of which now lies before us in the form of a tract. It is adapted for general circulation wherever atheism may prevail, both on account of its own merits, and because it directs attention to a much larger work on the same subject which is too little known in this country, though justly appreciated in the United States; we mean Dr. Godwin's "Lectures on the Atheistic Controversy."

Hints for the Earnest Student; or, a Year-book for the Young. Compiled by MRS. WILLIAM FISON, *author of "Letters from the Continent," "Guiseppe, the Italian Boy," &c.* London: Seeleys. Post 8vo., pp. 484.

The aim of the authoress of this work is, by extracts from various writers, and by the example of such men as Wilberforce, Buxton, and Arnold, to stimulate the young to earnestness of character. Many important truths are accordingly presented and affectionately enforced.

A View of Baptism, which supersedes Exeter v. Gorham. By a Churchman. London: Houlston and Stoneman. 8vo., pp. 15.

The first sentence is this:—"Whilst prelate and priest are setting us at war on the precise virtue which attaches to infant baptism, may it not be as wise to extend the inquiry, in the first place, into our right to administer it at all?" The last sentence is as follows:—"The conclusion to be drawn from the premises is, that one of the first steps needed, in order to complete the reformation of our church, is that of striking a pen through the service for the baptism of infants, and the alteration of the end of the 27th article, so that it may stand thus:—'The baptism of those in riper years is to be retained in the church as alone agreeable with the institution of Christ.'"

A Compendium of Modern Geography: with Remarks on the Physical Peculiarities, Productions, Commerce, and Government of the various Countries; Questions for Examination at the end of each division; and Descriptive Tables, in which are given the pronunciation, and a concise account of every place of importance throughout the World. To which are now added, the Geography of Palestine, and Outlines of Mathematical Geography, Astronomy, and Physical Geography. Illustrated with Eleven Maps, including a Coloured Chart of the Globe. by W. and A. K. Johnstone. By the Rev. ALEXANDER STEWART, *Minister of Douglass. Ninth Edition, carefully revised and greatly enlarged.* Edinburgh: Oliver and Boyd. 18mo., pp. 443.

Comprehensive and trust-worthy. The Descriptive Tables render it a kind of universal gazetteer.

The Holly Tree. A Winter Gift of Original Prose and Poetry. By GEORGE E *and* MYRA SARGENT, *with other Contributors. With Engravings by Dicks.* London: B. L. Green. 16mo., pp. 160.

Tales, essays, and poems, elegantly got up and calculated at the same time to interest and instruct the juvenile reader. Those of our friends who find pleasure in contemplating the sparkling eyes of their youthful connexions will do will to try the effect of a present of the Holly Tree.

Pleasant Pages for Young People. A Journal of Home Education, on the Infant School System. Containing Moral Lessons, Object Lessons, Natural History, History, Geography, and Drawing. By S. PROUT NEWCOMBE. London. Parts I—IV. Price 6d. each.

We have thought it right to delay our notice of these attractive pages till enough of them should have appeared to enable us to form a decided opinion of their tendency. We have

now the pleasure to say that this is excellent, and that the adaptation of the work for usefulness exceeds that of any other publication of similar character with which we are acquainted. Wherever there are young people between the ages of eight and fourteen, it will be received with pleasure, and will serve to initiate them into the principles of general knowledge and science agreeably and effectively.

Beatrice; or, the Influence of Words. By S. S. Jones, *author of "Integrity."* London: Ramsay. 1850. pp. 216.

Works of fiction, in our opinion, have a tendency to cherish a sceptical state of mind in reference to facts, and lessen the influence of true history. It is however the opinion of some wise men that some books of the kind are useful; and, having read this to oblige the publisher, we are ready to certify that the design of the writer is to encourage the efforts of individuals to do good by pious suggestions in conversation, and that according to what we understand to be the approved practice in such productions, it draws tears from the eyes as the tale proceeds, and brings all to a happy issue at last. We should be delighted with the story if it were but true.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Prize Essay, on the Occasion of the Society for Promoting Religious Knowledge among the Poor, established the 8th of August, 1750, completing its first Centenary. Religious Knowledge among the Poor not less important in 1850 than in 1750. Comprising a view of the State of the Country a hundred years ago, with Reasons adduced from its present condition for the Sustained and Extended efforts of Christian philanthropy. By the Rev. John Blackburn. *London: Sold at the Depository.* 12*mo.*, *pp.* 127.

Prize Essay, on the Occasion of the Society for Promoting Religious Knowledge among the Poor, established the 8th of August, 1750, completing its first Centenary. Religious Knowledge among the Poor not less important in 1850 than in 1750. With an account of the Rise, Progress, and Present State of the Book Society for Promoting Religious Knowledge among the Poor. By E. O. Jones Esq. *London: Sold at the Depository.* 12*mo.*, *pp.* 102.

Joy in Believing; or, a Narrative of the Happy Death of Mary Ann Wildman. By the Rev. O. Winslow. *London: J. Groom.* 32*mo.*, *pp.* 16.

Spiritual Blessings. A Discourse on Personal Election and Divine Sovereignty. With an Appendix, containing Notes and Observations on collateral subjects. By the late Rev. Joseph Fletcher, D.D. Fifth Edition. *London: J. Snow.* 8*vo.*, *pp.* 98.

Infidelity Tested by Fact: a Series of Papers, reprinted from "The Church." By the Rev. S. Manning. *Leeds: J. Heaton.* 24*mo.*, *pp.* 38.

The Miracles of Scripture Defended from the Assaults of Modern Scepticism. The Lecture delivered at the Opening of the United Presbyterian Theological Hall, Session, 1850. By the Rev. William Lindsay, D.D., Professor of Sacred Languages and Biblical Criticism. *London: Oliphant and Sons.* 12*mo.*, *pp.* 36.

History of France, from the Earliest Period to the Present Time. With Questions for Examination at the end of each chapter; and a Map of the country, showing in colour the English possessions in 1165—1453. For the use of Schools and Private Students. Edited by Henry White, B.A., Trinity College, Cambridge, M.A. and Ph.D., Heidelberg, author of "Elements of Universal History," &c. *Edinburgh: Oliver and Boyd.* 12*mo.*, *pp.* 377.

History of Alexander the Great. By Jacob Abbott. *London.* 24*mo.*, *pp.* 191. *Price* 6*d.*

A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation. By the late Beilby Porteus, D.D., Lord Bishop of London. With Definitions, Analyses of the several Propositions, and Examination Questions. By James Boyd, LL.D., one of the Masters of the High School. *Edinburgh: Adam and Charles Black.* 24*mo.*, *pp.* 140.

Under the Immediate Patronage of Her Majesty. The Orphan Working School (removed from City Road), Haverstock Hill, Hampstead Road, Instituted in the Year 1758, Incorporated 1848. For the Maintenance, Instruction, and Employment of Orphans and other Necessitous Children. Office, 32, Ludgate Hill, London. *London: R. Barrett.* 16*mo.*, *pp.* 72.

The Eleventh Annual Report of the British and Foreign Anti-Slavery Society for the Abolition of Slavery and the Slave Trade throughout the World. Presented to the Meeting held at the White Hart Tavern, Bishopsgate Street, London, on Monday, May 20th, 1850. Samuel Gurney, Esq. in the Chair. *London.* 8*vo.*, *pp.* 86. *Price* 1*s.*

British Society for the Propagation of the Gospel among the Jews. The Seventh Annual Report of the Committee, presented at a public meeting of the Society, held in Freemasons' Hall, on Friday Evening, April 26, 1850. *London: Reed and Pardon.* 8*vo.*, *pp.* 117.

The Eclectic Review. Edited by Thomas Price, LL.D. October, 1850. Contents: I. Carlyle's Latter-day Pamphlets. II. Autobiography of Leigh Hunt. III. Mr. Melville and South Sea Missions. IV. The Lyrical Dramas of Æschylus. V. The Clans of the Highlands. VI. The York Tragedy—Execution of William Ross. VII. The Hunter in South Africa. VIII. Badham and Hussey on the Fungi. *London: Ward and Co.* 8*vo.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. October, 1850. *London: Johnstone and Hunter.* 8*vo.*

Half Hours with the Best Authors. Parts VI. and VII. *London: Charles Knight.* 8*vo.*

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. October, 1850. *London: Aylott and Jones.* 12*mo.*, *pp.* 27.

INTELLIGENCE.

AMERICA.

RELIGIOUS PROGRESS IN BOSTON.

The following paragraphs are from the New York Observer :—

Since the commencement of the present century, or during the last fifty years, more than four times as many churches have been organized within this city as during the previous one hundred and seventy years; a fact that denotes the recent rapid secular increase of Boston, as well as its advance in religious things.

By these facts it appears that the whole number of churches and religious societies now in Boston is 93. Of these the unitarians have more than any other denomination, having 22. The orthodox congregationalists have 14 churches; the baptists 12; the methodists 11; the episcopalians 8. There are one each of the Lutheran, presbyterian, German protestant, and other evangelical churches; so that more than half of all sorts of churches in Boston are evangelical. And if we take out the ten Roman catholic churches, and the single Jewish church, about two-thirds of the churches of the city may be reckoned as evangelical. But we have greater comparative strength still, as the evangelical churches have each far more members, and generally larger congregations on the sabbath. So that we may set down more than three-fourths of the protestant church-goers of this city as belonging to the evangelical body. In this light, after all that has been said of the number of errorists with us, the number of those who embrace and listen to the substantial truths of the gospel is far greater. A better day has dawned upon the churches in Boston. Since the beginning of this century, when unitarianism began to show itself as a system, and to carry for a time almost everything before it, truth has grappled with error, and has mightily prevailed. Many precious revivals of religion have been enjoyed, and converts have been multiplied "like the morning dew."

BAPTISTS IN BOSTON.

The New York Recorder, having quoted the previous paragraphs, adds,—

"The following statements concerning the churches of our own order are worthy of notice. It is a fair and true concession to the truth and value of the principle which we consider the fundamental idea of a baptist church—that none are worthy recipients of Christian ordinances, until they are born of the Spirit of God. The admission of persons who had been sprinkled in infancy to membership of the church when they became of age sufficient to enable them to give an intellectual assent to its creed and covenant, without any profession of personal piety, crowded the puritan churches and ministry with persons who had no love for the humbling and distinguishing doctrines of the cross. With those who loved the gospel for its own sake; with those who had felt the plague of a wicked heart, and 'fled for refuge' to the atonement, and trusted for salvation in grace 'without the deeds of the law,' those persons who had been born into the church of the flesh and not of the Spirit, could have no real sympathy. The one party became 'Arminians' or 'liberals;' the other, and generally the smaller party, were called 'Calvinists,' 'bigots,' and 'exclusives.' Here was the origin of the unitarian controversy. The Arminians were progressives; they became Arians, then unitarians, and finally renounced the creeds of the puritan fathers entirely. The new birth, in the sense understood by the other party, was not deemed an essential for church membership, and they carried out the half-way covenant system to its logical results. The other, or orthodox party, adopted in part the system of the baptists, requiring a profession of change of heart for full admission to the church. Among them now the admission of infants to one Christian ordinance is not considered as qualifying for church membership at all without the profession of a personal change of heart. This course secures the comparative purity of the membership but it leaves the doctrine of infant baptism, as it seems to us, without any moral significance, and consequently we account for the very great practical neglect of this article of their faith by great numbers of the members of pædobaptist churches. But we will give the candid and just remarks of the correspondent of the 'Observer,'—

"It is interesting to note that in the past history of the rise and spread of unitarianism in this city, no baptist church has embraced that error. And this may be said, I think, of the baptist churches in Massachusetts, and of New England. The reason must be the important fact, that a fundamental principle of all baptist churches has been to admit no

one to its churches who did not give evidence of having been born again, which was contrary to the principle of the old congregational churches during the unfortunate days of the half-way covenant and the connection between church and state. Indeed, it seems to me that during that period, the churches gathered the elements for just such a lapse to unitarianism as they experienced."

REV. J. S. C. F. FREY.

We have been favoured with the sight of a letter from Dr. Cone of New York to the Rev. John Hunt of Brixton, informing him that Mr. Frey died on the 5th of June last, at Pontiac, Michigan, leaving a wife and six children. Dr. Cone adds, "Mr. Frey was for many years a member of the church under my pastoral care, and I esteemed him highly as a consistent and devoted Christian. His end was peace. The property he left will be scarcely sufficient to pay his debts, and bring the widow and two daughters to this city, to be supported by the sons."

Some of our readers can remember a time at which Mr. Frey occupied public attention very considerably in this country, before he transferred himself to the United States, preaching to large assemblies, and being generally designated "The Converted Jew." His portrait and an account of his early life —he was then thirty-four years of age—appeared in the Evangelical Magazine for January, 1806. By them, especially, the following narrative extracted from the Michigan Christian Herald will be read with pleasure. It was drawn up with the sanction and assistance of Mr. Frey's family.

"He was a native of Germany, and being descended from Jewish parents was early and fully initiated into a knowledge of their religion, and taught to hate the very name of that Messiah whom he afterwards so much loved. Having been qualified for the office by previous education, he became, while yet a young man, a rabbi in the Jewish synagogue, which office he held for several years.

"When he was about twenty-five years of age, it pleased God to bring him in contact with some zealous Christians in his own country, through whose instrumentality he was brought to the knowledge of the truth as it is in Jesus. The circumstances attending his conversion, as related in his published 'Narrative,' are of an exceedingly interesting character. Soon concluding that it was his duty to enter the Christian ministry, he became a student in the Missionary Seminary at Berlin, where he remained about two years diligently pursuing his theological studies, and then went to England, expecting to sail thence to Africa as a missionary in company with two others under the auspices of the London Missionary Society.

"But God had designed him for other service. Not to the degraded Africans, but to his own people of the seed of Israel he was to preach the glad tidings. The directors of the missionary society, learning that he was a descendant of Abraham, proposed his remaining in England to preach to his Jewish brethren. To this he readily assented, for it was his heart's desire and prayer to God for Israel, as it was that of the apostle, that they might be saved. In order to gain a knowledge of the English language and pursue some particular preparatory studies with reference to his labour among the Jews, he entered the Missionary Seminary at Gosport under the charge of the Rev. David Bogue, of whom he has always been accustomed to speak in terms of the most filial affection and respect. Here he was a fellow student with the celebrated John Angell James and others since distinguished in the church of Christ. After leaving this seminary he immediately commenced his labours among his Jewish brethren, chiefly in the City of London, and was eminently successful in removing the prejudices and objections of that people against Christianity, and in awakening an interest in their behalf in the minds of the Christian public. It was by his suggestion and influence that 'The London Society for Promoting Christianity among the Jews' was formed in the year 1808; a society which is still carrying on its benevolent work, now that its founder is sleeping in the dust.

"In 1816 Mr. Frey removed to this country, where he has since continued to reside with the exception of three years spent in England, and where his labours have for the most part had especial reference to the salvation of Israel. He for a time had the pastoral care of a presbyterian church in New York, and afterwards of baptist churches in Newark and Sing Sing. For the most part however he has been engaged in pleading the cause of the Jews, much of the time as an agent of 'The American Society for Meliorating the Condition of the Jews,' which, as well as the London society, was founded through his instrumentality. Possessed of a clear and comprehensive mind, a thorough theological education, and a peculiarly happy manner of illustration, his preaching has been frequented by multitudes in this country and in England who have been delighted to hear from his lips the story of the cross; and never was any man more in love with the work of the ministry, or more laborious in the discharge of its duties. But the limits of this article will only admit of a brief allusion to his untiring energy and resolution—his faithfulness and assiduity as a preacher of the gospel. We must not forget his labours as an author. The books which he has written, and with which many who will read this notice are familiar, will

form a lasting monument to his memory. We may especially notice his 'Joseph and Benjamin,' which is a most able treatise upon the points in controversy between Jews and Christians—a work which has passed through several large editions in this country and in England, and which has been translated into the German language.

"Of the Christian character of Mr. Frey it may be briefly said, that it was uniform, consistent, and exemplary. He was particularly remarkable for his strong faith. The character given of Barnabas might be appropriately applied to him: 'He was a good man, full of faith and of the Holy Ghost.' He was a most affectionate husband and father, and the writer can testify that he was a kind, and sympathizing, and faithful friend.

"During the three years of Mr. Frey's residence in the west, he occupied himself in preaching and in giving instruction in the Hebrew language, of which he was a most enthusiastic admirer and a popular and distinguished teacher. For the last nine months of his life, he was laid by from active labour by a disease of long standing which at times has been attended with the most excruciating pain. His most severe suffering, however, he bore with unmurmuring resignation; not a word of impatience or complaint was heard from his lips. During the two weeks preceding his death his sufferings were exceedingly severe, but the more his afflictions abounded, the more the consolations of God towards him seemed to abound. Those who were privileged to visit him during this period will not soon forget the perfect composure which he manifested in prospect of death, and the many pious expressions to which he gave utterance. He frequently assured those who visited him that the gospel which he had preached to others now afforded the richest consolation to his own soul; that he had fully believed the gospel which he had preached, but now he experienced its preciousness and its power in his time of extremity. More than once he said, 'My Jewish brethren have often said that I was a hypocrite, and that I would never die a Christian, *but I wish them to know that they were mistaken.*' Some hours before his death, being asked if the skies still appeared bright before him—'O yes,' he replied, '*I have never had a doubt.*' And some time afterwards, when the writer inquired if his mind was perfectly tranquil and serene in prospect of death, he made a sign of assent and then said as well as he was able, 'Unshaken.' Thus with a faith 'unshaken as the sacred hills,' like good old Simeon waiting for the consolation of Israel, he calmly awaited the summons to depart until the Master came and called for him.

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.'"

WEST INDIES.

HAYTI.

Our friends in this island, which affords as legitimate a sphere for missionary exertion as any that can be found, are endeavouring to obtain the funds requisite for the erection of a chapel—an object for which they cannot expect aid in any considerable degree from the Baptist Missionary Society. That society has always, for substantial reasons, declined the responsibility of building, though its officers are accustomed to receive and transmit with much pleasure any contributions confided to them for such purposes. There is so much that is cheering to hope, and stimulating to zeal, in the following extract from a letter which we have recently received from Mr. Webley, that we think many of our readers will thank us for laying it before them:—

"This country is now comparatively free from political strife, and will, perhaps, never be more settled than it is at the present time. The conclusion to which we have come, after some years' experience, is that if we are to wait for the cessation of 'wars and rumours of wars' in this country, before we use legitimate means for evangelizing it, we shall never make use of those means at all.

"It has been objected that this people attach an undue importance to the place in which worship is conducted, and that it would be well to repress rather than foster their superstitious fondness for consecrated buildings. The opinion that such undue importance is manifested, is perhaps gathered from the assertion that these people are 'prejudiced against worship conducted in a dwelling-house.' This statement is quite true. Our friends, however, do not appear rightly to understand the assertion. It requires explanation. It is difficult to divine particularly what their prejudice may really be. It seems to be a species of delicacy, arising from the dislike to intrude upon the privacy of a family, rather than a superstitious notion that worship acquires sacredness from being held in a church or chapel. I do not therefore believe that, were we to build a chapel, any particular sacredness would be attached to it. Certainly, should such be the case, we should be the first to show its absurdity.

"To any friends who are not convinced of the necessity of a chapel, we affectionately submit the following observations.

"1. We are commanded to 'do everything decently and in order.' This is one reason why we are anxious to obtain a neat and commodious place of worship, the land for which is already purchased, in the very centre of the town, which contains a population of between seven and eight thousand persons.

"2. The emperor has publicly and formally announced to us as protestants, through the person of Mr. Bird, only a few weeks

since, that 'he wishes it to be distinctly understood, that *all classes of his subjects are at liberty to profess what religion they like, provided they do not disturb the public peace.*' . This, too, we think, constitutes a most urgent reason for present and strenuous effort.

"3. Our present room, the schoolroom in fact, is quite at one end of the town. Numbers therefore who would otherwise attend our services are unable to do so on account of the distance.

"4. Our present room is in the midst of the market-place of the town, the noise of which is but slightly diminished by closing, during divine service, nearly all the doors and windows. Now, we are all more or less influenced by external circumstances, and our friends must be well aware that, in a low, pent up room, in a tropical climate, the excessive heat of which is by no means a false alarm, it is impossible, either to preach or hear a sermon profitably, however impressive that sermon may be. Could our friends transport Smithfield cattle market to Hayti, and assemble for worship in a closed up room, in its very centre, they would then have but a faint idea of worship conducted amidst the yelling and screaming of a Haytien market, and consequently, of our position every time we meet for divine worship, but especially upon the sabbath morning. We might here urge the necessity of a chapel from the simple consideration of health. The health of European agents must necessarily be impaired by frequent meeting in such a room, and in such an atmosphere. Nor do we think, from the oft-repeated and kind injunctions of our friends to take care of our health, that they would deem this an unimportant ground on which to plead for a chapel. We would go, however, upon a still more weighty and broader principle, and would say, that the conversion of the souls of the few who do attend our ministry, and the necessity of attracting to our house of prayer those who do not, alike demand immediate measures for obtaining a house for God. Most heartily then do we thank our beloved friends who have already given prompt and substantial tokens of their sympathy by their liberal contributions. We like this kind of sympathy exceedingly. It cheers our hearts and renews our courage."

ASIA.

CHINA.

In a letter from the Rev. J. L. Shuck, an American baptist missionary, to Mr. Angus, the writer says, "There are at present in China, from the various evangelical denominations of Europe and America seventy-five male missionaries. Of these seventy-five, nineteen reside at Shanghae, and seventeen at Ningpo. The other thirty-seven are divided between the ports of Foochow, Amoy, Canton, and Hong Kong. The missionaries at Shanghae have twelve places where the gospel is statedly and publicly preached in the native language. The Shanghae Baptist Mission consisting at present of Rev. Messrs. Shuck, Yates, and Pearcy, have four of the above twelve chapels. Their large new Gothic chapel within the walls of the city, was opened on the first Lord's day of March last. Congregations continue large, hundreds have from time to time made inquiries touching the truths of salvation, some have given evidence of sincerity, and a few have encouraged us to hope that they were born of the Spirit, and have been buried with Christ in baptism. Unmolested facilities are enjoyed for the unremitted preaching of the gospel, not only among the two hundred thousand inhabitants of the city of Shanghae, but throughout the densely populated and splendid region of country round about. In June last the baptist missionaries opened a new little Gothic chapel some miles in the interior south-east of Shanghae. One of the three schools of the mission is located at this outstation, and the new chapel also used for school purposes. The ladies of the mission make safe and constant visits to the country, always finding the people friendly. The preparation and circulation of books and tracts have been also specially attended to. Shanghae being a place of vast and active trade, intelligent strangers are met with here from all the northern provinces of China, who hear us preach, and receiving our books take them back with them to their native regions. Shanghae is connected by direct water communication with thirteen other walled cities of the first class, all of which are within the distance of a hundred and fifty miles. Some there are who are praying in hope that the regular baptist churches of England may be able before a great while to start a mission at Shanghae. In the deno-

ANNUAL MEETING.

STEPNEY COLLEGE.

The friends of this institution will be glad to hear that it has commenced the session under very favourable auspices. The opening Address was delivered by the Rev. J. H. Hinton, M.A., on the subject of Inspiration; and the annual meeting was held at the college on the afternoon of the same day, G. T. Kemp, Esq., Treasurer, in the chair. Between the services about two hundred friends took tea together in the college buildings.

The session opens with twenty ministerial students, in addition to the president and theological tutor. The following have been

engaged to take part in tuition for the session.

Dr. Gray—Greek.
Rev. B. P. Pratten—Latin.
Professor Nenner—German and Syriac.
Professor Wallace—Mathematics.

The institution is now free from debt, a position which it is hoped it will maintain.

Considerable additions have been made to the library, and legacies have been received during the year from John Tomkins, Esq., Miss Tomkins, and from W. Adams Esq., of Cambridge.

NEW CHAPELS.

CHUDLEIGH, DEVON.

On Tuesday, 17th Sept., Brookfield chapel, erected near this town by the generous efforts of W. Rouse, Esq., was opened for the religious benefit of the place and neighbourhood. The services of the day were begun by an early prayer-meeting at 7 o'clock, at which a holy and solemn feeling was prevalent, giving promise of the deeply interesting and profitable seasons which followed. At half-past 10 a numerous congregation assembled, when the Rev. H. Addiscot (independent), Taunton, preached on the necessity of earnest prayer on the part of the church, together with the preaching of the gospel, in order to its success. In the afternoon, the Rev. J. Exell (Wesleyan), Newton, addressed an overflowing audience on the present privilege and future prospects of the believer. And in the evening, the Rev. S. Nicholson (baptist) took for his subject, the self-devotion of Christ in coming to do his Father's will, by giving himself to be the great atoning sacrifice for sin; and the practical lessons taught by this great truth. A crowded place bore witness to the increasing interest taken in the services of the day, in which various brethren from neighbouring towns were engaged in conducting the devotional exercises. Nothing could exceed the oneness of spirit that prevailed throughout the engagements of the day; whilst universal approval was expressed at the remarkably neat and commodious building which had been erected. The exterior presents a substantial and plain elevation; and the interior is marked by the same regard to simplicity and comfort, being fitted up with a centre and two side rows of neat benches, capable of accommodating 400 persons. The pulpit is a model of neatness and tastefulness, constructed, as also the seats, of a kind of wood highly adapted to the purpose, lately introduced into this country from New Zealand; the whole appearance of the internal fittings reflecting great credit on the architect and all employed.

After the morning service, those from a distance, together with many resident in the town, partook of an excellent dinner provided by the church and congregation, and laid in a large room engaged for the occasion, and between the afternoon and evening services more than 250 friends took tea in a large tent erected on the field in which the chapel stands. At the close of this latter repast the whole company rose to express their acknowledgments to W. Rouse, Esq. and his excellent lady, for the Christian and judicious arrangements which had been made for their comfort, and to testify the interest and sympathy which they all entertained towards them, in their efforts to glorify God and to benefit their fellow men. Earnest were the wishes that they may long live to see the happy results of their philanthropic exertions, supported, not only by the little band which so cordially and gratefully unite with them in their "work of faith and labour of love," but still more by the blessing of Him to whose honour, in the spread of his gospel, they have been led to erect this house of prayer.

EAST BRENT, SOMERSET.

On Friday, the 18th of October, a new baptist chapel was opened for divine worship in this place, when the Rev. E. Webb of Tiverton preached to a crowded congregation, numbers remaining outside who were unable to gain admittance.

About three hundred persons took tea in a commodious tent erected for the occasion, and after tea a public meeting was held in the tent, where addresses were delivered by Revs. E. Webb, Thomas Baker of Othery, Osborne of Wells, and Messrs. Clarke of Cheddar, James W. Sully, and J. Whitly of Bridgwater, to nearly five hundred persons.

It will be remembered that East Brent has become celebrated as the residence of the Rev. E. Dennison, who has obtained considerable notoriety from his sympathy with the bishop of Exeter, and his advocacy of a convocation of bishops.

The gospel has been preached for some time past in a cottage, but, being too small for the purpose, the friends resolved on building the present neat and substantial chapel, which will hold one hundred and fifty persons. There is also a vestry for the sabbath school.

The cost of the building is £160, towards which £100 have been contributed, £20 more have been promised, provided the remaining £40 can be raised immediately. As those in the neighbourhood have exerted themselves to their utmost, it is believed that this generous offer will not be lost, but that other friends of the Redeemer, who feel an interest in the progress of his cause, will kindly come forward and assist.

ORDINATIONS.

BARNSLEY, YORKSHIRE.

On Monday, September the 30th, Mr. William Cathcart, late of Horton College, and Glasgow University, was solemnly set apart to the pastorate of the baptist church, and the sacred engagements of the morning commenced at half-past ten, when the Rev. J. E. Giles, of Sheffield, delivered a most powerful and appropriate discourse on the constitution of a Christian church, after which the Rev. James Acworth, LL.D., of Horton College, asked the usual questions. Mr. John Wood made the statements on behalf of the church. In the afternoon at half-past two, the service was introduced by the Rev. W. Colcroft of Wakefield, when the Rev. Dr. Acworth delivered a solemn charge to the pastor; and the Rev. C. Larom of Sheffield gave a very judicious and practical charge to the people. The services of the day were brought to a close by a tea-meeting in the beautiful school-rooms adjoining the chapel, when between two and three hundred sat down to tea; afterwards addresses were delivered in the chapel to a crowded meeting by the Rev. C. Larom, T. Roberts, and W. Cathcart, and Mr. Landsbury.

It will doubtless gratify the friends of truth, to know that the baptist church now has existed scarcely five years, that it has already seventy members, thirty-six of whom Mr. Cathcart has baptized; that it has a Sunday school of about one hundred and seventy children; and that through the liberality and spirited exertions of Mr. John Wood a beautiful chapel has been erected capable of accommodating three hundred and fifty without galleries, and two exceedingly neat and appropriate school-rooms capable of accommodating one hundred and fifty children each.

SAINTHILL, DEVONSHIRE.

On Tuesday, October 22, 1850, the Rev. W. C. Bennett late of Ilminster, Somerset, was recognized as pastor of the baptist church, Sainthill, Kentisbere. The Revs. C. Baker of Bradninch, U. Foot of Collumpton, W. Anstie of Plymtree, independent, and — Walmer of Uffculme, independent, conducted the interesting services.

LOUGHBOROUGH.

The beautiful and commodious place of worship at Sparrow's Hill, Loughborough, which had been closed for twelve months, was re-opened on the 7th of last April, with a view to the resuscitation of the particular baptist church in this town; Mr. James Smith, jun., having engaged to supply the pulpit for six months. Towards the close of that period, success having been so far realized, Mr. Smith received and has accepted the unanimous and cordial invitation, both of the church and congregation attending upon his ministry, to become their pastor, and entered upon that office at the commencement of October, with a good prospect of ultimate success.

CUPAR, FIFE.

The Rev. J. Davies of Reddings, Derbyshire, has accepted the unanimous invitation to the pastorate of the English baptist church at Cupar, and intends to commence his stated labours there on the first sabbath in November.

KINGSBRIDGE, DEVON.

The Rev. E. H. Tuckett late of Truro has accepted a unanimous invitation to the pastorate of the baptist church, Kingsbridge, and has commenced his labours with prospects of usefulness highly encouraging.

BANBURY, OXFORDSHIRE.

Mr. W. T. Henderson of Stepney College has accepted the invitation of the baptist church, Bridge Street, Banbury, to become its pastor, and purposes to enter on his engagement on the first Lord's day in January, 1851.

RECENT DEATHS.

THE REV. DANIEL TROTMAN.

This venerable and highly esteemed minister died at Frome, August 18th, 1850, in the seventy-eighth year of his age. He had sustained the pastoral office at Tewksbury in Gloucestershire, nearly forty years, and returned in 1848 to Frome, the scene of a considerable portion of his early life. His residence in that town secured for him the highest regard of all who knew him. His mortal remains were interred in a vault adjoining Badcox Lane meeting house. The deacons of the church meeting there, together with the Rev. Messrs Fernie, Manning, and Hooper, officiated as pall-bearers, and many persons belonging to different Christian denominations attended to manifest their respect for the deceased. A funeral sermon was preached by Mr. Middleditch on the evening of Lord's day, August 25th, from 1 Tim. i. 16, a passage of scripture chosen by the deceased himself as expressive of the nature of his confidence in the prospect of an eternal world.

MR. RICHARD FREEMAN.

Mr. Richard Freeman, late deacon of the baptist church, Bow, was born at Plymouth in 1803. His father was a deacon of the church in that town, under the pastoral oversight of the Rev. Philip Gibbs, of which church his mother was also a member. At the age of fourteen he was removed by Providence to London, where he engaged in the work of Sunday school teaching, and was for some years connected with the baptist Sunday school in Dean Street, in which sphere of labour he was distinguished by his punctuality and devotedness.

Although he was often, during this period, the subject of religious impressions, it was not until the year 1826, when he was about twenty-three years of age, that he became the subject of a decided and permanent change. Towards the close of that year he heard a funeral sermon by the Rev. J. Goulter at the Wesleyan chapel, St. George's in the East, from the words, "An old disciple," Acts xxi. 16. The delineation of the character of the disciple of Christ much affected him, and led to an earnest desire that he might resemble him. Whilst the impressions produced by this discourse were fresh on his mind a circumstance occurred, which, though of a painful nature, tended to confirm his religious convictions, and was of great spiritual advantage to him. This was an accident by which he was laid aside from business and confined to the house for nearly a twelvemonth.

Being thus placed in circumstances favourable for reflection, self-examination, and prayer, his religious feelings became increasingly powerful; his mind was overwhelmed with a sense of the divine mercy, and he seemed gently drawn by the cords of love to the Saviour. It was not long before he found peace through believing, and enjoyed the witness of the Spirit that he had passed from death unto life, an assurance which it is believed he never afterwards lost, and the reality of which was confirmed by the whole of his subsequent history.

Deeply sensible of the responsibility attaching to the profession of religion, a considerable period elapsed prior to his taking this important step. This he did in 1829, when he was baptized at Little Prescot Street chapel by the Rev. T. Griffin, and continued in connexion with that church until 1836. In this year Mr. Freeman, with several others, were amicably dismissed from their respective churches to form a new cause in Shakespear's Walk, Shadwell. In joining this new interest he was actuated simply by a desire to be useful, as he was ever on the most friendly terms with the church from which he then considered it his duty to separate. As soon as the church in Shakespear's Walk was formed, Mr. Freeman was chosen one of its deacons. In this position his zeal, benevolence, and integrity, won the esteem and affection of the whole of the members, nor did anything diminish that affection during the whole period of his connexion with that church. Of him it is not too much to say, he used his office well.

In October, 1845, Mr. Freeman removed to Bow, and joined the church there. In January, 1849, he was chosen deacon; but he was not long destined to occupy this office. In the following October, whilst engaged in his shop, he was seized with an alarming fit, which gave to himself and to his friends the first intimation that the earthly tabernacle was about to be dissolved.

During his illness he was the subject of much spiritual joy, evidently ready, if not anxious, to depart and be with Christ. From this attack, however, it pleased God to restore his servant to such an extent as to enable him again to engage in his business duties, as well as those connected with his office in the church; but he was still the subject of much debility, and seemed to be under an impression that his recovery to health was at least doubtful.

On Lord's day morning, May 5th, 1850, after having made the necessary arrangements to attend the chapel at Bow and unite with the church in celebrating the Lord's supper, he was seized with a violent fit of ague, followed by fever. On the Wednesday week following, May 15th, he was confined to his bed, and on Saturday morning, May the 25th, at a few minutes before six o'clock, he entered "the rest which remaineth for the people of God."

To his eldest child he said, "If you seek and serve the Lord all will be well; he is my only stay now." A few hours before his death he was asked, "Are you happy?" he replied with earnestness, "Yes." "Resting on Jesus?" "I trust so." To his wife, when very low, he said, "Remember, the Lord must do all things well." At another time he said, "Here is a text for you, 'As thy day so shall thy strength be.'" Thus calmly did this servant of Christ close his useful and honoured life, supported by divine grace and cheered by the prospect of a blessed immortality.

In the character of Mr. Freeman benevolence was a distinguishing feature, his generous heart was ever open to those who were in circumstances of need, and the freeness with which he gave rendered the assistance doubly valuable. It was seldom that a case of real distress came to his knowledge which he did not relieve.

As a tradesman he was emphatically a man of business; to a remarkably correct judgment, he added the most persevering industry, whilst his integrity of conduct gave him the confidence of all who had transac-

tions with him. To those whom he employed he was always anxious to do justice, preferring to pay them more than was due rather than to oppress "the hireling in his wages." His sympathy with those who are by the modern system of trade, barely remunerated for their labours, was evinced in a circumstance which occurred not long before his death, when ordering some ready made shirts he insisted on giving sixpence a shirt more than the price asked, stipulating that it should be given to the poor needlewoman by whom they were made.

Although, as has been remarked, Mr. Freeman was a man of business, and necessarily occupied very considerably in business, he did not allow it to absorb his whole attention. He was frequent in his attendance on the worship of God, both on the Lord's day and during the week, and evidently maintained a high tone of piety, which gave an unction to his devotional exercises both in the family circle and in public, and which made his conversation very edifying and refreshing to those who were privileged to enjoy his society.

There were two departments of Christian usefulness in which our departed friend took great delight and for which he was peculiarly qualified, namely, visiting the sick and tract distribution. In the sick chamber his visits were very acceptable, and the words in season which he has addressed on such occasions to surrounding friends as well as to the afflicted themselves, have been in some instances attended with the most pleasing results. During his connexion with Shakespear's Walk he was called to visit a pious woman who was ill,—she was the only member of the family who at that time enjoyed the power of godliness,—he conversed with the others on the concerns of the soul, and they were shortly afterwards induced to attend the chapel—opened their house for a week evening prayer-meeting, became pious, and the father with two or three other daughters were united to the church. Many instances also of his usefulness as a tract distributer came to light during his connexion with the same church. It was his custom to invite the parties to whom he gave tracts to the house of God, and he has often been seen coming into the chapel followed by a number of seafaring men whom he had persuaded to attend.

He was the same zealous Christian abroad as at home; always taking with him on his journeys a parcel of tracts and distributing them wherever he saw a favourable opportunity. On one occasion he was accosted in the streets of Edinburgh by a naval captain who knew him, with the exclamation, "Holloa! what forced to come all this way hawking your tracts?" On another occasion he was traced through several streets in Manchester by a friend, simply from seeing individuals in the streets reading the tracts which he had given away.

MRS. THOMAS SCROXTON.

Mary, the daughter of Mr. Benjamin Bomford, was born at Atch Lench, Worcestershire, 1824.

In the year 1847 she was united in marriage to Mr. Thomas Scroxton of Bromsgrove. Here, under the ministry of Mr. Sneath, pastor of the baptist Church, the first effective rays of heavenly light broke through the thick darkness that enveloped her soul, revealed to her her true condition as a sinner before God, and made her tremble under the prospect of that tremendous retribution pronounced against transgressors. Upon this discovery of her state and danger, she was induced to unbosom herself to her pastor, and, from his friendly counsel, she derived that increased light and guidance by which, ultimately, she was enabled to get clear of some of the doubts and fears that overshadowed her, and led to flee as a poor convicted criminal to those dear and outstretched arms, which are a shelter from every impending storm, and a covert from the tempest; to that cross upon which man's divine Substitute paid the bloody price of man's transgressions; to that fountain which cleanses from sin's deepest pollutions. Here, where Bunyan's pilgrim lost his burden, she lost hers; and, upon that glorious foundation which the Rock of Ages supplies, she erected the fabric of her immortal hopes.

Having found the sinner's Friend, and learnt his will, she became anxious to do it, and, in conformity to His example and express command, she sought admission into the church through that same door by which the New Testament Christians in the first ages entered it, and was baptized at the latter end of the year 1848.

Being naturally of a reserved disposition, her religious feelings were almost entirely confined within the depository of her own breast: a stranger was not often permitted to intermeddle with either her joys or sorrows. On this account her short life presents but few incidents to the biographer.

The first manifestations of the wasting and insidious disease which brought her to the grave, appeared about twelve months previous to her death. It was only, however, a few days before that solemn event took place, that she was enabled to break through those solitary walls within which she had imprisoned herself, and set at liberty some of those buried feelings, which, for want of exercise without, had been, most probably, corroding and consuming, like subterranean fires, the vitals within. To her minister, and to him alone, could she prevail upon herself to unlock the secret recesses of her heart, and thus disclose through him to anxious friends what

was the prospect that illumined or darkened the momentous future. The following is a copy of her pastor's notes of his last interviews:—

"On calling upon her a few days before her death, after requesting all who were in the room to withdraw, she thus addressed me, 'My dear Mr. Sneath, I feel sure that I am hastening to the grave, and I do not feel my assurance of acceptance so full and so sweet as I could wish. I have hoped and even wished to recover. There are many things which bind me to earth: I am the young wife of a kind and indulgent husband, and my affections are too much centred in him; I am the mother of a lovely babe, and can scarcely give it up. My circumstances are comfortable, and my prospects here all I could wish. I have a circle of friends and a minister whom I highly respect. All these things bind me to life, and yet I feel that I must die. What must I do? Can you instruct and comfort me? Do speak to me a poor sinner as I feel I am.' She wept as she thus spoke. I replied, 'You are too weak for me to say much, but allow me to quote three portions of scripture which will set you, if comprehended and believed, on a rock. 'Christ bore our sins in his own body on the tree,' &c. 'Whom God hath set forth to be a propitiation through faith in his blood,' &c. 'Being justified by faith we have peace with God.'"

"When I visited her again, she said, 'The burden is removed from my mind, the darkness that bewildered me is gone, and I am now comfortable. My trust is stayed upon God's word, and upon his son Jesus Christ, and this yields me peace. I now long to be gone. I can resign all and cheerfully leave all. I see now the plan of mercy clearly in those three portions of scripture you repeated to me, and I feel that Jesus bore *my* sins in his own body on the tree. Blessed Redeemer, I love him!'"

"The last time I visited her, after again requesting her attendants to retire, she said, 'I thank you kindly for your attention to me since I knew you. You have been the instrument in God's hands of saving my poor soul. I shall not live many hours; the time of my departure is at hand, and I long to be gone to Jesus. I rest on Christ.' Then, for a moment appearing to rise above her weakness, she cried out, 'He will not let me sink, will he?' I shall never forget that question, nor the manner in which it was uttered. 'No,' I replied, 'only hang on him and you are safe as power and love and faithfulness can make you.' She requested me to pray with her, after which I took my leave, to meet her no more, till the trump of judgment calls us to the last meeting."

A few minutes before her departure, and while struggling with the last enemy, so singularly composed and self-possessed was she, that as her husband stood overwhelmed in grief by her bedside, she suddenly fixed her dying eyes upon him, and reaching her pocket-handkerchief from under her pillow wiped away his tears, saying, "Do not cry, Tom, I am happy." These were the last words she uttered—the last tears she saw, or, we trust, ever will see.

"One gentle sigh her fetters broke,
We scarce could say, 'she's gone,'
Before the willing spirit took
Her station near the throne."

She died on Saturday morning, August 24th, aged twenty-six years. Her death was improved by Mr. Sneath, on sabbath evening, September 8th, from a text which she herself had chosen, namely, Isaiah lv. 6, "Seek ye the Lord while he may be found," &c.

J. H. S.

MR. J. CAMPION.

Died at Abingdon Lodge, near Northampton, June 29th, 1850, Mr. Joseph Campion, aged 54. He had been a deacon of the baptist church at Kingsthorpe for more than twenty years. He was exemplary for his attachment to the truths of the gospel, for his regular attendance on all the ordinances of Christian worship, although residing at a distance of nearly two miles from the sanctuary, for his industrious care to promote the prosperity of the church, and for the uprightness of his conduct in the world.

Mr. Campion was remarkable for diligence in business, but always connected it with fervency of spirit. Divine providence smiled upon him and gave him a large measure of success, while he as a faithful steward returned a larger proportion than covetous men would have thought prudent, to the cause of God, truth, and benevolence. He never considered he lost anything by his generosity to the cause of God.

During his last affliction his faith was firmly fixed on the atonement and righteousness of the Saviour as the only basis of hope. He experienced no rapturous joys, but a solid scriptural hope of his interest in the blessed Redeemer, accompanied with those indubitable evidences which always bespeak a gracious heart. His death was improved by his esteemed friend the Rev. F. Wheeler of Moulton from Psalm xlvi. 10, "Be still, and know that I am God."

MR. J. ANDREWS.

Mr. John Andrews, of 19 Hurst Street, Birmingham, departed this life on the 29th of July 1850, in the seventy-seventh year of his age; he was born at Burton Latimer, Northamptonshire, but removed to Birmingham when fifteen years of age. He became a member of the baptist church meeting in

Cannon Street, during the ministry of the "Seraphic Pearce," by whom he was baptized in the month of November 1795.

It is pleasing to all who knew him to reflect upon his steady Christian deportment extending over a period of fifty-five years, and to remember that for forty years he was regularly employed as a Sunday school teacher and a visitor of the sick; in addition to which, during the last twenty years of his life, he rendered important service to many Christian churches, by acting as guide to the numerous ministers, and others who visited the town of Birmingham with chapel cases, of which a great number were regularly received.

He invariably declined the acceptance of any pecuniary reward for these services, although not unfrequently three weeks would be devoted to a single case, accompanying the applicant to the abode of every person likely to render aid to whatever section of the church he might belong. He was a man of a very modest and retiring disposition, quiet and unostentatious, but strongly attached to the truth as it is in Jesus, and a generous lover of all good men. Indisposed to impose upon others, he was nevertheless imposed upon by many, especially when as a visitor of the sick he imitated his divine Master who went about doing good; but he always seemed to find an ample reward in the rectitude of his own intentions, and the consequent approval of his Lord. His end was peace.

MR. H. BROWN.

Died, Sept. 18th, at Ragley near Alcester, Mr. Hugh Brown. He lived the life of the Christian, and his end was peace.

MRS. COOPER.

October 7, at Soham, the beloved wife of the Rev. James Cooper, in the faith and hope of the gospel, after an affliction extremely protracted and painful, borne with exemplary patience and Christian fortitude. Being dead she yet speaketh. "Watch."

REV. J. HUME.

Died, Oct. 9, the Rev. Joseph Hume, pastor of the baptist church, Woodside, Gloucestershire, aged 28 years.

COLLECTANEA.

THE CHURCHES OF ENGLAND AND ROME.

The church of England seems to have become possessed of a floating population, a migratory flock, passing from her communion to that of Rome, returning, and again departing. Dr. Newman is reaping the reward of his zeal in the number of his converts. The Gorham controversy, too, is showing its influence in *that* direction, the time has not yet come for it to produce secession on another side. Viscount Fielding, who figured prominently at the Long Acre gathering, has avowed his adhesion to the church of Rome, and revealed the process of which that is the result. The conclusion of the Gorham case capped his long and harassing suspicions, that the church of England possessed no living definite authority in matters of faith; and that her present divisions are the retributive results of her breaking off from the centre of unity the catholic church. One cannot but respect the evident sincerity and conscientiousness dictating this step, and lament its foreseen futility. Unity! to sigh for it is involuntary, to the religious life in every heart; but authority! to hope for unity in submitting to that, seems forbidden by every manly intellect, and to be impossible in the nature of things. The infallibility under which the wearied heart would rest, is not even directly claimed by any human organization, but is only inferential from humbler or individual assumptions. From the very threshold of the sanctuary to which he resorts, he may behold scenes within irreconcilable with the presence of absolute authority or perfect unity. Scarcely a catholic country at this hour but is troubled with the presence of that prætorian guard of the papacy — Jesuitism; a power which the Vatican can neither restrain nor dispense with. A sort of irregular activity is visible among the catholic clergy also of Austria and Italy which cannot but be embarrassing to their superiors — and an indulgence in rancorous hostility to both secular and ecclesiastical reforms, which such wise hierarchs as cardinal Wiseman, climbed up to Wolsey's eminence and within sight of Wolsey's highest hope must deprecate.—*The Nonconformist, Sept.* 11.

ANONYMOUS CONTRIBUTIONS.

The editor of the Patriot, who has been all his life connected with periodical literature, and whose judgment on points connected with it is always valuable, made some observations a few weeks ago, in announcing the cessation of the Biblical Review, which we immediately caused to be put in type, but have been obliged to postpone till now. They are still deserving of perusal.

"During the progress of the publication [The Biblical Review], we have frankly pointed out what appeared to us an original mistake in the editorial management. The chief value of such a journal consists in its being employed as an eligible vehicle for occasional communications from scholars and theologians who may be desirous of contri-

buting to the common fund of theological and biblical literature the results of their own study or research, and of promoting critical inquiry. Now as a certain freedom and latitude of opinion ought to be allowed, within the limits prescribed by editorial discretion, to individual contributors, the papers ought not, we certainly think, as a general rule, to be anonymous, or, at least, not to be without signature. . . . Upon the editor's judgment, as exercised in the admission and selection of articles, and upon his diligence in collecting from all sources literary information and bibliographical notices, the character of such a journal must greatly depend, but the editor should not make himself too prominent, or be found combating his own contributors. In this respect the Biblical Review was *over-edited*, and as the anonymous plurality pronounced their opinions *ex cathedra*, an individual contributor who held a different opinion had no fair chance against them. In a Review, it is well understood, that the editor adopts and is responsible for the opinions of all his contributors; and there are good and special reasons, we think, why reviews of the works of living writers should be anonymous, fairness and impartiality being more likely to be secured when this confidence is preserved. But the case is quite different with regard to inquiries and discussions such as are appropriate to a journal devoted to biblical and theological literature. The editor ought most assuredly to be known, and to be well entitled to public confidence, since his character must determine the general tendency of the publication; but with the exception of 'reviews' the papers should, as a general rule, bear the signature of the contributors."

REV. R. MONTGOMERY ON INFANT BAPTISM.

Again, when other passages which do relate to baptism are quoted, in order to confute the assumed regeneration of infants whose after-life gives no outward proof of regeneracy, it is constantly forgotten that scripture makes no *direct and authoritative* reference to infant baptism at all. Hence, those who maintain the positive regeneration of all baptized infants, cannot be confuted by texts of the New Testament, which relate to baptized *adults*. In truth, there are only three or four ways by which pœdobaptism can be maintained and justified. 1. By an analogy drawn from the circumcision of infants in the Judaic covenant. 2. By inferential reasonings on certain allusions and statements in scripture. 3. By the supposed practice of the apostles themselves. Or, 4. By the uniform practice of the church from the apostolic age down to the present hour. But still, amid all this, it cannot be shown that scripture gives any open, plain, and decisive precept to baptize infants; or any absolute declaration touching the internal efficacy of their baptism when applied.—*Montgomery's "God and Man," pp.* 195—196.

REV. DR. M'NEILE ON INFANT BAPTISM.

The Rev. Dr. M'Neile, in a letter dated August 24, to a clergyman who had desired to learn his views, signifies his approval of the recent judgment of the Privy Council on the church question, and adds,—"Concerning the baptism of infants at all, I do not know any one word of God. It is never once mentioned in holy scripture. The antiquity of the practice is undoubted as a matter of fact, and I very cordially agree with those who think it most agreeable with the institution of Christ. But all that men have written about its efficacy the *quando* and the *quomodo*, is no more and no better than *inference*, inference honestly drawn, let us grant, but certainly fallibly, and by some erroneously, since all do not infer alike. He who elevates any such inference into the place and authority of a word of God, and therefore pronounces an opposing inference to be heresy, seems to me to arrogate infallibility, at least in this instance, to himself. The recent judgment of the Privy Council has checked such arrogance, therefore I rejoice in it. I may express my combined convictions thus:—In divine truth no latitude, in human inferences no bigotry."—*Scottish Press, September 7th.*

Died, August 29th, at New York, the Rev. John F. Farrent, baptist minister, late of Manchester, England.—*Nonconformist.*

Died, September 29, at his residence in Hardras Street, Ramsgate, in the 91st year of his age, Mr. Thomas Stevens, for many years deacon of the baptist church in Cavendish Street in that town.—*Patriot.*

CORRESPONDENCE.

ON THE CONSTITUTION OF THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The committee of the Baptist Missionary Society and the denomination at large have for the last two or three years had their attention turned to the subject of this letter. That subject is, I submit, one of importance, because a good organization is one main auxiliary of a good cause. By a

good organization I mean one which shall secure the largest amount of public confidence, and supply to the greatest practical extent a HEALTHY stimulus to active benevolence.

The proposals that have been made have been directed to two points; first, the affirmation of a principle, namely, the religious character of the society; secondly, the application of that principle: the latter being attempted by the proposal that every contributing church should be at liberty to send two representatives, that such representatives should form the annual meeting, and choose the committee for the ensuing year.

At the last annual meeting, the general subject—not merely the plan above explained—was referred to a sub-committee, which met on the 8th of October, and adjourned to the 7th of January next, with the twofold design of ascertaining as far as they may be able the opinions of their brethren, and of maturing their own views.

While the question remains in this position I beg to submit to the society, through your periodical, the outlines of a plan formed years ago, but which I have heretofore shrunk from making public.

In the earlier years of the existence of our society, when Sutcliff, Ryland, Fuller, and others had the management of its affairs, it was, I am informed, not unusual for them to sit up the night long, or a great part of it, writing copies of letters they had received from India, which copies were sent to the friends of the society throughout the country. The suggestion I have to offer is, that this simple plan of former days should be now, to the greatest practicable extent, pursued: so that the society, endeared to us by a thousand ties, may be in its difficulties, and disappointments, and sorrows, and wants, as well as in its exciting triumphs, brought down from the heights of Moorgate Street to our homes; brought down thence, not because of any hope that it would find friends wiser, more devoted, or more diligent elsewhere than there, but as the means of securing for the committee who weekly sit in laborious consultation about its affairs, a greatly enlarged measure of that intelligent and devout sympathy and co-operation which they are the first to desire.

The object thus explained might I think be compassed by some such plan as the following:—

Let the country be divided into districts as numerous as the brethren residing in them may find convenient.

In each of these districts let there be held a quarterly meeting, composed of the ministers and deacons of the contributing churches, and of any other persons those churches may appoint.

Let the letters received from missionaries, together with a detailed quarterly balance sheet, be lithographed; and a copy forwarded, about three days before the meeting, to each of the districts; a power being given to the committee to withold such correspondence as it might be manifestly unwise to circulate, but with the understanding, that all such reserved correspondence be read, *in extenso*, at the next quarterly meeting of the Committee.

Let the district meetings be partly devotional, and partly for the purpose of reading the letters received.

Let a quadruple division be made of the field of the Society's operations, in order that the district meetings may—in addition to the floating correspondence—have their attention distinctly turned to one fourth part of that field at each of their meetings, one letter at least being obtained for this purpose at the proper time from every missionary; so that, for example, if Africa, or Africa together with the West Indies, were one of such four sections, the members of the district meeting would know when that section would pass under review, and come together to receive a communication from every missionary it contained.

All expenses incurred by these meetings—excepting for printing and postage—to be borne by the persons attending them.

Advantages, many and great, would I think arise from the adoption of such a plan.

1. It is admitted on all hands that missionary institutions have been very useful to the churches at home. We are warranted therefore in keeping in view this result for the future. And the assembling of the leading members of our churches quarterly, to inform themselves, and consult and pray together concerning the extension of the kingdom of Christ, would surely be the means of quickening greatly their own zeal and devotion, and of spreading the contagion of their zeal through the churches to which they belong. Business, business, business, is the cry of the present age. Mark Lane and Capel Court, the counting-house, the shop, and the market, are the temples in which men agree to worship; and many who look at things that are high and heavenly, find it difficult to enter continually these temples of Rimmon, without bowing there. Very purifying and conservative I cannot but hope would be the effect, if throughout the land the overseers of our churches and others, could be induced at not distant intervals, solemnly to set apart a day, or half a day, for the purpose of promoting the spread of that kingdom for the sake of which the round world with all its interests is kept in existence.

2. The scheme now submitted would accomplish a purpose of acknowleded importance, not attainable by any other means that have been suggested: that is, it would secure to members of the society in every part of the country influence in the society. The

mere fact of all its affairs being regularly exposed to their inspection, would of itself exert a healthy influence; and in addition, they would feel themselves qualified by the information possessed, to communicate with the committee, whenever they might deem it necessary so to do. The same purpose would be to some, though to a much more limited, extent attained if the committee were contituted of persons chosen one from each district of the kingdom. But the expenditure of time and money which such a committee would involve, renders it, however desirable, impracticable.

3. The plan now submitted would I conceive, secure to the committee almost unlimited confidence. By adopting it, the committee would virtually say to their constituents, "Brethren, we do our best; we tell you all we do; if you can help us to do better, we shall be thankful; if you can manage these affairs better without us, by all means do so; the undertaking, with all its trials and joys is not ours, but yours and ours; we are cheered by the thought that in all things we are walking as in the light of your presence, that whenever we need remonstrance or rebuke, your faithfulness will supply it; and that when otherwise, we shall be upheld, as by your intensest sympathy and 'effectual prayer,' so by your cordial approbation."

4. I should anticipate as the sure result of this plan, a considerable and steady increase in the income of the society. Let the leading members in our churches come together to learn, consult, and pray in the manner proposed, and they cannot long remain satisfied with an annual donation of ten shillings or a guinea, to promote the salvation of the world for which Christ died.

5. It may fairly be supposed that as information was thus diffused, and contributions were made "according to knowledge" and from principle, much of the trouble and expense now incurred by deputations might be dispensed with.

6. This plan would, it is believed, have a very happy influence on missionaries. Within the last few weeks I have asked a number of missionaries both in our own denomination, and out of it, what they thought of such a plan, and their replies have been invariably in its favour. I do not mean that every one has approved of every suggestion in this letter, but all have expressed their hearty concurrence in the principle; and most of them have seemed to seize with eager joy the most distant hope of such a project being adopted. I know not how you may feel, sir, but confess that were I going out as a missionary, the opportunity of thus conversing with, and touching those at home on whose zeal and prayers my success depended, would be in a very high degree consolatory and animating.

I must yet prolong this letter by referring to two objections to this plan.

The first is on the score of expense to the society. That some would be incurred is unquestionable. The society has already a lithographic press, and prints its own circulars. I have no means of ascertaining the cost of working it, in carrying out the design explained above. At a mere guess, one of the officers of the society said £50. Suppose the cost £100; as compared with the benefits likely, I think, to accrue, it would be trifling.

The second objection is much more formidable. "You would not," it is said, induce the ministers and deacons, and other friends of the society, to incur the trouble which this scheme involves." Why not? The Wesleyans have their quarterly meetings of class leaders, and the society of Friends their meetings monthly and quarterly. The quarterly meetings of the last-named body in this neighbourhood, extend from Kettering to Berkhampstead, a distance of sixty miles. As a matter of course, a deputation from each place, attends; and when the meeting is held within a distance of ten or fifteen miles of this town, I learn that nearly all the Kettering members (children excepted) attend. If other sects thus meet, why not baptists? Especially as the quarterly meetings now proposed might in most cases be so arranged as to render long journeys needless?

It may be allowed me to express the hope that any friends of the society who feel interested in the subject of this letter will, in such way as their wisdom may suggest, make known their opinions and wishes. The subcommittee will probably decide on their report early in January, and it is felt to be desirable by all, that the decision now to be reached should if possible be a final one. The most effective and satisfactory working of that institution which our predecessors, of blessed memory, have entrusted to us, is our common aim. Do our friends throughout the country think the present mode the best that could be devised? Or, if not, what amendment do they desire? Such are the questions to which their prompt attention is most respectfully invited.

Accept, dear sir, as some atonement for the length of this letter, of the fruitless attempt I have made to compress it within narrower limits, and believe me,

Yours truly,

W. Robinson.

Kettering, Oct. 18, 1850.

MOURNING.

To the Editor of the Baptist Magazine.

Dear Sir,—I wish to bring under the consideration of your readers a subject which has long ago arrested my own attention, and on which I should be glad of the opinion of others, I refer to the use of mourning, and

the question I would propose, is this, "How far are we as Christians called upon, or indeed permitted, to render compliance with the customs adopted by the world, as to the dress, habits, and observances of mourning?"

For some years I have held opinions altogether at variance with such compliance, and I should be glad to know how far I may be in sympathy with fellow Christians generally, speaking in accordance with me in other respects.

That funeral observances as adopted, in their extent and variety by the world, are replete with untruthfulness, absurdity, and injustice, must, I think, be admitted without all question; but apart from this, would it not be well for the Christian to consider on what principle the use of mourning proceeds? The motive, obviously, from which it springs, must be grief for the decease of friends or relatives. But does it not become the Christian to bow with humble submission, and even with cheerful acquiescence in the bereavements of Providence? And can it be regarded as consistent with such feelings, to assume the garb of mourning, which would seem rather to proclaim and cherish the repinings of the heart, than to submit them to the will of his heavenly Father?

I shall, however, say no more at present, but await the opinions which may be offered by friends.

And am, dear Sir,
Yours sincerely,
Sutton, Oct. 18, 1850. S. W.

HYMNS FOR PUBLIC WORSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—Permit me, without offering any opinion on the general subject of "Hymns suitable for Worshipping Assemblies," lately discussed in your pages, to state some objections to the use of one particular hymn mentioned by your esteemed correspondents.

The hymn beginning "Sinner, O why so thoughtless grown?" does not appear to me to express the sentiments which it is generally supposed to convey by those who select it for public use. It is not a caution against thoughtlessness generally, or thoughtlessness about spiritual interests, but against that species of thoughtlessness which leads to the risking of life. It condemns "haste to die," and exhorts the unconverted sinner to remain upon "the gospel plains;" it is appropriate to one who contemplates suicide, or who engages in a duel, or who enters the army. If any one will read the hymn carefully in either of the selections in common use, this may be seen; but it may be shown yet more clearly if it be perused as originally printed in Dr. Watts' Lyrics.

"To the Right Honourable
JOHN *Lord* CUTTS,
At the Siege of Namur.

"THE HARDY SOLDIER.

"O why is man so thoughtless grown?
"Why guilty souls in haste to die?
"Venturing the leap to worlds unknown,
"Heedless to arms and blood they fly.

"Are lives but worth a soldier's pay?
"Why will ye join such wide extremes,
"And stake immortal souls, in play
"At desperate chance, and bloody games?

"*Valour's* a nobler turn of thought,
"Whose pardon'd guilt forbids her fears;
"Calmly she meets the deadly shot,
"Secure of life above the stars.

"But frenzy dares eternal fate,
"And, spurr'd with honour's airy dreams,
"Flies to attack th' infernal gate,
"And force a passage to the flames."

Thus hov'ring o'er Namuria's plains,
Sung heav'nly love in Gabriel's form:
Young Thraso felt the moving strains,
And vow'd to pray before the storm.

Anon the thundering trumpet calls:
Vows are but wind, the hero cries;
Then swears by heav'n and scales the walls,
Drops in the ditch, despairs and dies.

Its first appearance as a hymn for worship was, I believe, in Dr. Rippon's Selection. I have not been able to find it in a book of earlier date than his, but it has been copied into many others subsequently in the form in which it stands there, or with slight alterations. It seems strange that it should not have occurred to the compilers that the unconverted persons in our congregations are not generally characterized by "dreadful haste to die."

I am, dear sir,
Yours truly,
PRESBYTER.

MY DEAR SIR,—You would not of course print animadversions on the letters of Mr. Morgan and Mr. Jenkinson in a late number of the Magazine, unless the writer appended his name, which would be in some respects inconvenient in my case; but will you allow me anonymously to present two queries which I should be glad if one of those gentlemen, or any other of your respectable correspondents would answer.

1. What evidence is there that the Psalms generally were ever sung in public worship?

2. Can the teaching and admonishing one another in psalms and hymns and spiritual songs enjoined on the saints and faithful brethren at Colosse be fairly interpreted to include teaching and admonishing unconverted sinners?

Obliged by the observations which I have already perused, I am, dear Sir,

A MALE MEMBER OF THE CHURCH OF CHRIST.

VILLAGE PREACHING.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me to forward you a few observations relative to providing for village preaching, which through your periodical may be useful in some directions.

It has fallen in my way lately to hear many lamentations that there should be no organized plan to enable Christian churches and ministers to take up new preaching stations in villages, and to help those that are labouring in poor localities to persevere in their work with an increase of comfort and efficiency.

My intention is not now to enlarge on the immense importance of introducing the preaching of the gospel into all the rural districts of the land, or it would be easy to show that the necessity for this was never so urgent as at the present moment. The population of those districts has very greatly increased lately, and is increasing, and there is apparent, especially among the rising generation, a growing inquiry after knowledge, which if the Christian church is not careful to invite to the great truths of divine revelation, the sons of error and infidelity will seek to glut with their poison. To further this desired object, might not each of our associations be divided into districts—each district having one person deputed to collect through it for village preaching, also to visit all the preaching stations as he has opportunity, and once a quarter to preach and solicit subscriptions and donations in each of the towns where is a settled ministry?

If some such plan were matured and carried out, it might produce a considerable sum for the distribution of ministers and committees at their annual associations, and if a portion of the expense of sustaining this agency was borne by the Home Missionary Society, while to me it appears a legitimate, it may through the divine blessing be a very useful devotion of a part of their funds.

Yours very affectionately,

W. YARNOLD.

Southampton.

EDITORIAL POSTSCRIPT.

The Evangelical Magazine for October contains an obituary of Henry Room, Esq., one of the deacons of the church under the care of Dr. Morison, and painter of the greater part of the portraits that have appeared in that work during the last ten or twelve years. He died on the 27th of August, in the 48th year of his age. One of the last productions of his pencil was a likeness of our esteemed brother Dr. Steane of Camberwell. This picture is now in the hands of a talented artist, who is preparing from it an engraving for the Baptist Magazine of January next.

A query respecting the law of burials having been proposed by a gentleman who expresses an opinion "that all parties may take their dead to the parish graveyard, and demand ground for burial without the services of the priest," we have consulted a legal friend, who says:—"You may inform your correspondent that parishioners are entitled to require the clergyman to bury their dead in the parish burial ground, even although they refuse to pay the accustomed fee. There may be a difficulty in respect to those who have never been baptized in any form, but probably it would be held that burial could not be refused even to these, but without a funeral service. It is the clergyman's duty to bury, and it does not appear that parishioners have a right to use the ground without his permission. The subject however is a difficult one when parties are disposed to insist on their legal rights, and would require careful consideration in reference to the circumstances of any parricular case."

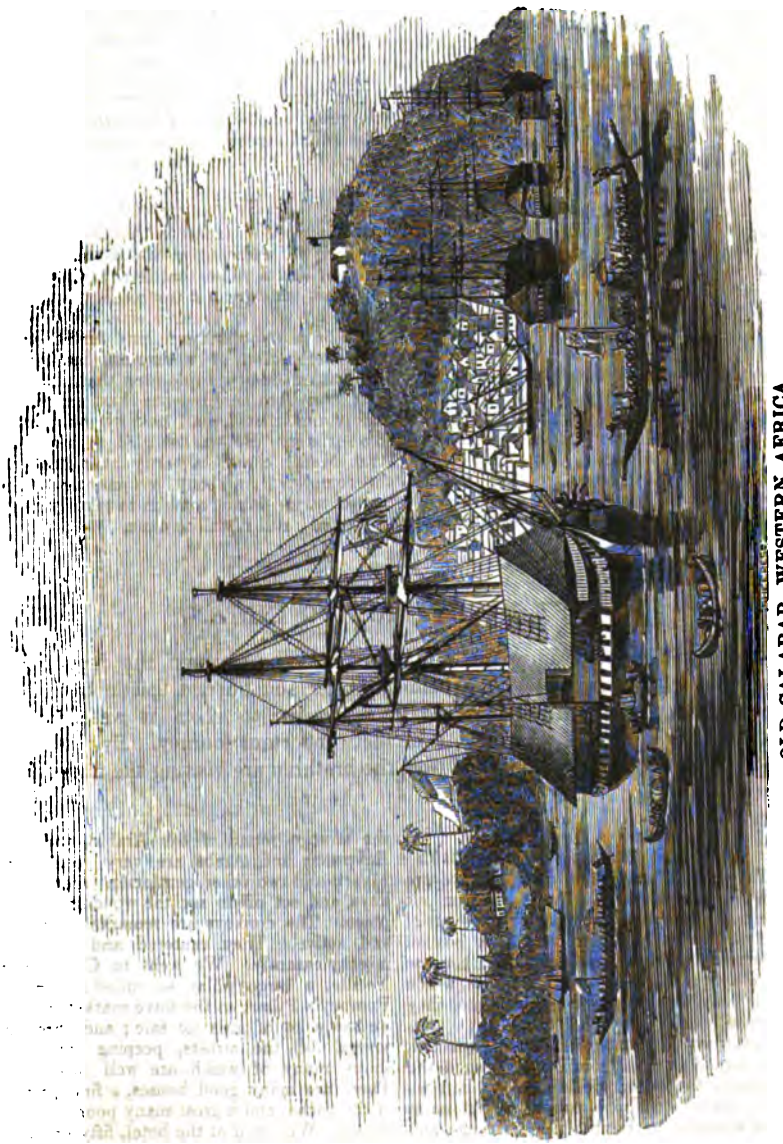
The Rev. John Green of Newcastle on Tyne is ready to give information to any ministering brother who will write to him respecting a church in the north of England which is in want of a pastor. He says, "The salary they can give is not large, and the labour required is arduous. A person of good sound sense and active habits, would, under God, be very likely to succeed in raising the cause."

Mrs. Meredith, whose former communications respecting Mrs. Burchell's schools many of our readers will remember, desires to inform them that the Rev. E. Hewitt, Mrs. Burchell's son-in-law, is about to return to Jamaica, and will be happy to be the bearer of any parcels that friends may have prepared for the use of the schools under Mrs. Burchell's superintendence, if forwarded to No. 3, Durham Place, Lambeth Road. "The last mail," Mrs. Meredith adds, "brought accounts of the improved state of Mrs. Burchell's health, and we trust she may yet be spared for some years to carry on the work she has long been prosecuting with so much success."

Our respected brother Dr. Joshua Gray has recently removed from Hastings, and undertaken a portion of the professorial duties at Stepney College. As his Lord's days are at present disengaged, it may be convenient to deacons and others to know his address, which is 17, Upper Barnsbury Street, Islington.

Mr. May having resigned the pastorate of the baptist church at Prescott, Devon, is open to invitation, as his engagement will expire in a few months.

THE MISSIONARY HERALD.



OLD CALABAR, WESTERN AFRICA.

OLD CALABAR, WESTERN AFRICA.

THE Old Calabar river falls into the Bight of Biafra at a point of the African continent, N.W. by N. of the island of Fernando Po, and about sixty miles from Clarence.

This river was formerly one of the chief seats of the slave trade, and as many as 15,000 slaves were exported annually.

At the present time a considerable trade is carried on in palm oil, and some of the largest ships employed in this trade may be seen lying here at anchor, partly dismantled, and waiting for cargo.

The chief town, of which a view is given in the engraving, is called Duke Town, and is situated some distance up the river. It is far better built than the African towns generally, and contains a population of six or seven thousand persons.

The neighbourhood of this river is the scene of some of the most cruel and degrading rites that even Africa can witness; and this was one of the places to which the attention of the Society was directed, when it was first contemplated to establish a mission on the coast of Western Africa. Our brethren established at Clarence, Bimbia, and Cameroons, have repeatedly paid mission visits to Old Calabar, and for a time a station was maintained. But this most necessitous field of labour is now occupied by the Scottish United Presbyterian Church, and we fervently hope that the devoted labours of their excellent missionary, Mr. WADDELL, and his associates, may be abundantly prospered to the spiritual advantage of this part of Africa.

INDIA.

CALCUTTA.

LALL BAZAR.

On the last sabbath in June, *six* persons were baptized on a profession of faith in the Lord Jesus Christ. "One of the number had recently arrived from London, where he had been connected with the Wesleyan body. He had long been convinced, by the reading of the scriptures, that it was his duty to be baptized in obedience to Christ's command, and in accordance with His example. Another was the son of a clergyman of the church of England residing in this country. He was accompanied on the deeply interesting occasion by his wife. There were also among the number, a father, and his daughter, the wife and mother having a few months previously gone through the same sacred rite."

The following extract from the Report of the Bombay Tract and Book Society, is an important testimony to the influence the gospel is exerting throughout the dense population of India. The Committee say:—

> Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence over the minds of many. There is a Christianizing, so to speak, of the ideas, and even of the language of the people. The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised as they were once revered and feared. Of this, even now there are many indications,

BARISAL.

From Barisál we have the interesting information that on Lord's day the 16th of June, our esteemed brother PAGE was privileged to baptize a young man of whom he says, "He is, and has long been so ill, that I fear every day he is dying; but the state of mind evident in him for the past six months and more, gives the hope that he has undergone the great change, and is a humble disciple of Jesus. He was, strange as it may appear, when in the villages, one of the proudest, most overbearing fellows possible, and this, while for two years he was suffering from the wasting disease the nature of which we cannot discover. Sincerely do I trust the Lord has had mercy on him. In his baptism I do feel very sensibly how good the Lord is to the poor and afflicted."

DACCA.

This station is one of the most important of the Society's mission in Bengal. It is one of the principal cities of the presidency; extends, with its suburbs, for six miles along a river that unites the Ganges with the Brahmaputra; and has a population of about 200,000 souls. For many years our brother ROBINSON has laboured alone amidst this dense mass of Hindoos and Mohammedans, and with many indications of the divine blessing. In the following letter he refers to the urgent claim it has on the Society's immediate attention, and to the kind of men required to carry on the evangelization of India. It is dated June 25, 1850.

A few days ago I was favoured with a short but very kind letter from you, for which please to accept my best thanks. I am glad, very glad, to learn that you are so mindful of Dacca. It is a consolation to the distressed to know, that there are those who think on them and sympathize with them, even though relief cannot be obtained. It is something to hear that during the past year the debt has not been increased. May we not hope that things have come to their worst, and that another year will witness some improvement? One short phrase towards the close of your letter gives me great pleasure. You say, speaking of the prayer meeting of the preceding evening, "The spirit of prayer was poured out." How differently does this tell on the feelings of a poor, distressed missionary in India, than the words *praise, applause, laughter, cheers,* which appear too often in the reports of our annual meetings. Could I mount your platform, I would like to deliver a speech which should cause great seriousness, looks of contrition, sighs, tears, prayers. These would best become many of our churches, and the supporters of our mission, seeing they have been so negligent of their duty as to bring the mission almost to the brink of ruin.

The men wanted.

It rejoices me to learn that you are determined, if possible, to send out preachers. A few good scholars are very desirable, almost essential we might say, but how distressing to find that these men of intellect, these first linguists, as some of them really are, have no popular address, no preaching talents. What a loss to the mission! If great learning, and a popular address, cannot be found in the same person, then, as we have brethren in just and high repute for learning, send us out, if you can, a few popular preachers, men who, like Chamberlain, will be able to fix the attention of a heathen audience in the open air. These are the men we want now, though I disclaim all thought of disparaging our dear brethren who may not possess that popular manner of address of which I am now speaking.

Help desired.

It would be in vain to beg that help may be sent immediately to Dacca, for where the means are wanting, even importunity must fail. But I may ask, that when you have that means, that Dacca should have the first attention. I can give a good reason for this request, for while there are other stations which have but one missionary, and he past the prime of his age, yet it may with truth be said that the missionary at Dacca is the oldest and weakest of all your missionaries. I suffer greatly now from debility, the heat

to me is insupportable, yet the Lord enables me to do a little; that little, however, is less than half what I could do had I my former strength.

I had the pleasure of baptizing a poor native man near the end of last month. He had been with us several months, and had given us great satisfaction.

CHITOURA.

The mission at Chitoura, under the care of Mr. Smith, continues to enjoy many tokens of the Divine blessing. The following letter will be found interesting as showing the influences amid which the Christian missionary has to labour, and will, we trust, excite the prayers of God's people, that his servants may be largely endowed with wisdom from above, and be sustained by the power of the Holy Spirit. Under date of May 27 he writes:—

Baptisms.

Since I last wrote I hope the cause of Christ has been progressing amongst us. I had the pleasure of baptizing three native disciples in the month of April, and two more in May, and I have several more candidates for the sacred ordinance. There appears a little moving of the waters, and I sincerely hope we are going to receive large supplies of divine influence. Oh, that I could feel more holy zeal in my own soul.

Effect of idolatry on the missionary.

Nothing can be more distressing than feelings of lukewarmness in the midst of scenes of degradation which might well make angels weep. Yet living in such a polluted atmosphere as we breathe, inhaling as it were the fumes of idolatry at every breath; meeting the idols' hideous forms at every turn, we become accustomed to the iniquity, and in time it begins to wear a less heinous form. Thus the associations in which we live, with the want of soul-stirring sermons such as you enjoy in dear England, blunt the feelings and drag the soul down from its proper elevation of holiness and piety; hence the necessity of our brethren in England being regular and fervent in their supplications at the throne of grace, that those who are exposed (many single handed) in the battle's foremost ranks may be upheld faithful, that their cry may be victory or death! no surrender! and that they may never sheathe their swords until it be shouted from rank to rank, and echoed from one division of the grand army to another, "The Lord Omnipotent reigneth!"

Labours.

We continue to preach the gospel to all the people in the surrounding villages, and we attend regularly five markets weekly. The people receive us wherever we go, and show us the most marked kindness. I remark almost with regret, that opposition is completely gone. These results have been brought about partly by medicine. My place is sometimes like an hospital. The sick are brought a distance of forty and fifty miles, and considering the little knowledge I possess, it is surprising the success I have generally had in my treatment.

Opposition.

But notwithstanding such a general kindly feeling, and a general assent to the truths of the gospel, the enmity of the unrenewed mind is still visible, and no sooner is there a prospect of one out of a large family embracing Christianity, than all are up in arms; and they appear to think that one of the most dire misfortunes is about to overtake them. A few weeks since a young man who has been hanging about us for some time, declared, after attending a baptism, that Hindooism was false, and he would become a Christian. His elder brother at once told him if he did he would kill him; and about fifteen days ago another young man came and asked if I would protect him in case of his joining us. The obstacles in the way of the natives embracing Christianity must be witnessed to be understood.

Persecution of a convert.

Our brother, Walayat Ali, has been a prisoner for four days. He belongs to a large and respectable Mohammedan family, and no sooner was he baptized than they determined to bring him back again to their ranks. The same day that his baptism took place, they made their arrangements, and the following day an action was commenced against him for upwards of £100, and although our brother was as free from debt as I am, yet the action was sustained, and judgment given against him by a native official—of course a Mohammedan. He was seized whilst preaching in the Shumshabad market, by two chuprassis, who conveyed him to Agra, and had not the Lord inclined the hearts of two of our Presbyterian brethren to advance the money, pending an appeal to a higher court, our brother must have re-

mained a prisoner in the midst of the most loathsome company. Through grace he was enabled to witness a good confession, and when his opponents in the open court told him that he had only to renounce his Christianity, and they would give a razi nama at once, and release him from all obligation, he replied, "You may kill my body, and cut it to pieces, but you cannot take from me the precious hope of the gospel." No sooner had they effected their purpose in arresting him and separating him from his family, than his wife's brother came to frighten and persuade her to go back with him to her friends, as her husband would very probably be a prisoner for years; but all their efforts were vain, and will, I doubt not, turn out for the furtherance of the gospel.

A fakir's death.

The owner of the village of Chitoura, within the limits of which our Christian village is built, has just gone to his long home. He was a reputedly rich man, and although by profession a beggar and ascetic, yet a number of villages in our vicinity belonged to him. In all my experience I have never seen a man cling to life with more tenacity. He, in fact, just acted like one who felt that every thing was at stake, that death would deprive him of *all*, for alas he had no hope. He had truly lived without God in the world, arrogating to himself his titles and worship. On visiting him I was much struck by the scenes I witnessed. A dying man, almost drawing his last breath, crying out to all around him, "I shall not get over it. I have robbed God, and he will punish me;" and yet still the deluded crowds bowing down and adoring him, notwithstanding the strongest proofs of his nothingness, and inability to help even himself. But such is the debasing influence of idolatry, it cheats men of their reason, and makes them worse than children in their actions. Truly may it be called Satan's masterpiece.

Burial customs.

The class of ascetics to which this man belonged are not burned, but buried, and that in a most curious manner. After death he was placed in a sitting posture, as though engaged in tapasiye, and tied, so that when the body got cold it retained its position, and had the appearance of life. In this manner he was carried to the grave, the deluded people worshipping him all the way, the stiff clay nodding and bobbing backwards and forwards with the motion of the dholy, as if deriding their stupidity. On arrival, the corpse was placed in a deep hole, and water copiously poured over it, with ghee; the earth was then carefully filled in, and with water made hard and firm, all the while some kind of incantations were being carried on, which I do not understand, and the whole ended by a feast, at which I think thousands were present. This class of vairagees do not marry, but make disciples, and the eldest of them inherits the immense riches of the late Gosaen of Chitoura, celebrated throughout all the district for his riches and covetousness.

The schools.

My school continues to improve. We have altogether, boys and girls, about forty, and several men also attend. Our services are well attended. On Wednesday evenings I give a lecture on the Pilgrim's Progress, and I intend after it to take up Barth's Church History, an excellent translation of which, in Hindi, our brother Parsons has just supplied. The females in India are the greatest hindrance to the spread of the gospel; I am, however, glad to say there is a visible improvement in our female community. About twenty attend Mrs. Smith's prayer-meeting regularly. Several of them read portions of scripture, and then engage in prayer, and thus edify each other. I have just employed a shoemaker, and put five of our boys apprentice to him to learn the business, as we had no shoemaker in our village. A supply of tools would be very acceptable, if any of our brethren could be prevailed upon to send us some.

Perhaps some of our kind friends will assist our worthy brother with the tools he requires.

DELHI.

DEATH OF THE REV. J. T. THOMPSON.

From the pages of the August number of the *Oriental Baptist*, we are enabled to present our readers with an account of the last days of our esteemed missionary brother THOMPSON. To this we append a brief notice of his life and character from the columns of the *Friend of India*, by one who knew him well, and under whose eye a large part of his missionary life was spent. The Society has lost in

him one of its most able missionaries, and if his long labours have not resulted in the formation of a large native church, yet has he been eminently useful in allaying prejudice, in scattering widely the seeds of divine truth, and in preparing the way for an open adhesion, on the part of multitudes in and around Delhi, to the truth as it is in Jesus.

His illness, which may be said to have commenced about the 20th of June, seemed to be chiefly a prostration of strength, accompanied during the last few days with low fever. For some time previous to this date he had been suffering considerably from very painful boils in the hands, which were evidently the cause of his fever. Notwithstanding the great weakness under which he laboured, his zeal in the cause of Christ manifested itself in endeavouring, to the last, to make known to all to whom he had access the way of salvation. On the date above referred to, and a few days afterwards, the entries in his diary are as follow.

"20th, Thursday. Read two tracts to about 150 village hearers chiefly, and gave gospels and tracts. O Lord, have mercy on my weakness, and graciously strengthen me, I pray thee!

"21st, Friday. Read to about thirty people, and gave tracts.

"22nd, Saturday. Doctor R. attends me these two days, and, O my Lord, do thou be pleased to grant thy blessing."

The next day (sabbath) he administered the Lord's supper, although a fortnight earlier than his usual stated period for this ordinance. When asked by Mrs. Thompson his reason for doing so, his reply was, "I may not live to see another sabbath." We, however, little thought that we were all receiving the sacrament for the last time at his hands! On the afternoon of that day he held his accustomed public Hindustani service with his native members and others, when he delivered a discourse, which however was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labour in the city. It seemed to afford him no little satisfaction even in his illness to be thus engaged in endeavouring to make known the truth as it is in Jesus to the heathen. This he plainly intimated to us as often as he was desired to spare himself. Tuesday and Wednesday were marked by still further prostration of strength, yet he was enabled to sit up in bed and make a few remarks at a Hindi service on Wednesday afternoon, on the eighteenth chapter of Luke's gospel, which was read by one of his children at his own request. During the night he was very restless, and at times unconscious. While labouring under this aberration of mind, he frequently sat up and spoke of revising one of his tracts, viz., "The Ten Hindoo Incarnations," and of sending it to Calcutta to be printed. He also repeated different passages of scripture, amongst others, part of 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thursday morning, the 27th, he appeared to be much worse than at any previous period, still he joined his family at the breakfast table, and partook of a little food. His strength seemed to be hourly diminishing. At about eleven or twelve o'clock of the day, he conducted, as usual, English worship with his family, and was observed to sing with great earnestness, and apparently in as strong a voice as ordinary, part of the following hymn of Watts,

"Mine eyes and my desire
Are ever to the Lord."

Between three and four, P.M., he fell into a slumber, previous to which he was heard for some time to be in earnest prayer. In the meantime the doctor called in, and soon discovered the painful truth that he was near his end. About eight o'clock, while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he, without having once awakened, quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning, and his remains were followed by a large number of friends from the house to the city burial ground, where a still greater number awaited the procession. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, were present on the mournful occasion. The funeral services were performed by the Rev. Mr. Boyle.

From the *Friend of India*.

Last week, we recorded with deep regret, the removal by death of the Rev. Mr. Thompson, who has laboured in the missionary field at Delhi, and in the neighbouring districts, for the lengthened period of thirty-eight years. We cannot allow one who has devoted a long life to the service of his fellow creatures to descend to the tomb, without recording some memorial of his valuable labours. He was the oldest missionary, but one, at this presidency. It is now forty years since the attention of the late Mr. Ward, one of the Serampore missionaries, was drawn to a young man in one of the government offices in Calcutta, whose extraordinary zeal and activity in the cause of religion gave tokens of future usefulness.

After a short period of probation, he was selected for the missionary station at Patna, in which great and populous city he laboured with much assiduity for five years. Dr. Carey had then just completed the first translation ever made of the New Testament into Hindee, and was anxious to establish a station at Delhi, for the more effectual distribution of it among the people. Mr. Thompson was selected for that post, and removed to it in the year 1817, and continued his missionary labours in that vicinity for the long period of thirty-three years. When, on the death of Dr. Marshman, the Serampore mission was broken up, and all its out-stations were transferred to the Baptist Missionary Society, Mr. Thompson was placed upon the establishment of that body, and continued to labour in connexion with it to the period of his death. He was perhaps the most complete master of the Hindee language to be found in the missionary circle. He spoke it with such singular fluency, accuracy, and taste, that his ministrations among the heathen were peculiarly acceptable, and he was always able to command a most attentive auditory. His translation of the New Testament into that language has always appeared to us to be one of the simplest and most idiomatic, and therefore one of the most useful of the versions in use, though doubtless it is susceptible of much improvement. Some years ago he published a brief Commentary on the New Testament in the English language, but his forte lay in the native languages. He was the author of two valuable Hindoostanee Dictionaries, the one a large royal octavo, equal, if not superior, in value to that of Shakespear, the other, a small School Dictionary in the same language, which has proved highly useful in promoting the object for which it was designed. To him also the cause of missions is indebted for many valuable tracts, which have had an extensive circulation. As long as health and strength permitted, he was distinguished for the zeal and assiduity of his missionary labours, into which he always threw his whole soul. Of his private virtues in the various relations of life, we need only say that they have endeared him to a large circle of relatives and friends, who have now to bemoan the loss of one whose ever cheerful aid and kind sympathies they can never forget. But it is as the faithful, zealous, devoted missionary of forty years, that his character appears most interesting to those who seek the welfare of India. If we could calculate upon a hundred such labourers as Thompson, educated and trained in the country, imbued with the same warmth of Christian zeal, and thoroughly at home in the language, the habits, and the feelings of the people, the missionary field would soon present a very different aspect.

To supply the important sphere thus left vacant, the Committee are unable. Gladly would they send four or more brethren to fill up the breaches made in the missionary ranks in the east, could suitable men be found. It is our confident belief that the missionary spirit lives vigorously in the churches, and that our need has only to be known to call forth the holy zeal of the Lord's people, and to educe the reply from many hearts devoted to the Saviour's cause, "Here am I, Lord, send me."

CEYLON.

COLOMBO.

Though pressed overmuch with care and toil, our brother ALLEN has enjoyed very encouraging proofs that his labour is not in vain in the Lord. The contents of the following letter, dated August 14, are cheering alike to us and to him; while the necessity of speedy aid being sent is the more apparent. We dare not hope to see in the flesh our brother DAWSON. There can be little doubt that he and his family have perished, with the whole ship's crew, in one of the fearful hurricanes that swept the Indian Ocean in the month of March. DAVIES and DAWSON have as yet no successor. Is there no one to lift up the fallen standard?

Hitherto the Lord has helped me and strengthened me, yea, when I felt as if to proceed would not be long in my power. There has been, however, no cessation from my labours. The encouragement to proceed is very great. In the conversion of sinners, the establishment of believers, the recovery of backsliders, my ministrations in the Pettah have been blessed indeed: let all the praise be God's. There is reason, too, to hope that my periodical visits to the native churches have not been all in vain, so that

on the whole, whilst my labours are by no means light, I have great reason for thankfulness.

Baptisms.

Since I wrote in April, I have had the pleasure of baptizing four. The editor of the "Observer," and his wife, were the first, and most pious and devoted do they show themselves to be. They have begun to work with the sabbath school, which is in a very prosperous state, numbering more than sixty children. The others were of the Burgher community, both very intelligent men. One other stands accepted, and will shortly be baptized; and yet I hope to tell of others in whom there is nothing wanted but one determined effort to go down into the water: all the rest is there. The day of power is not far off when they will be willing even to that. Many of them are greatly concerned to do something towards the support of the ministry amongst them. They have been moved in some measure to this by my efforts to maintain my post in their midst. I thought at one time, if no help should come, that one service must be abandoned, but in the present state of things it must not be the case. I will drop before I take that step, for if they are once dispersed, it will not be so easy to gather them again. I will take due care of my health, because I know its value, and if God see fit to continue his goodness as he has, we will yet go on.

A Total Abstinence Society.

Drunkenness, learned from Englishmen to a great extent, is a difficulty we have to grapple with amongst all classes, and to counteract this we started a Total Abstinence Society two months ago. I began my training for it when brother Dawson left, and this is an additional demand, though only once a month. We held our second meeting last night, counting up a hundred members as the result of the two. I have great hopes of this effort, especially with natives, who have learned the habit of drinking to a fearful extent.

Happy prospects.

Next week I expect to baptise a goodly number of candidates at the Kottigahawatta station, and I hope that Mr. Sand will be with me. My greatest trouble is, that I cannot, with all my engagements, get time to read or study Singhalese any further than the composition of a sermon, but I am thankful to be able to do even that.

I trust brother Dawson has arrived in safety, and that I shall hear by the coming mail it is so. He will be glad to hear, too, that Matali chapel is partly built, and will be completed in about two months. The subscriptions do not come in so rapidly as he expected; still it will be done.

THE DEPUTATION TO INDIA.

It will rejoice our readers to be informed that our brethren, the deputation, have reached Suez in safety. The following brief and hurried epistle from Mr. Russell, for which we are indebted to a relative to whom it was written, affords some notices of the incidents of their important journey. By this time we hope, in the good providence of God, the brethren are visiting the missionary stations of Ceylon.

Alexandria Harbour,
Thursday, 5th Sep. 1850.

Through the mercy of God we have got thus far on our voyage. We have been put here into quarantine, but expect to be out of that scrape in a few minutes. A box of letters from Malta burst open, and because there was a leathern covering inside, which might possibly have conveyed disease, they stopped us all.

Saturday, 7th September. As I expected, so it turned out. Before I had finished the sentence, the order was taken off, and we were ordered on shore, and in a few minutes were standing in Egypt. How strange and wonderful it seemed. Every thing was different from an European city; that is, almost every thing. Flat roofed houses, black people, camels with their long necks, and the strange sound of the Arabic, and the Egyptians and Arabs are very vociferous. Myself and two other gentlemen hired donkeys, and set off to see the wonders of the place. The donkeys are remarkably quick and active. They cantered and galloped most pleasantly. We went to Cleopatra's Needle, a large pillar so called; then to Pompey's Pillar; to the slave market, where we saw a lot of girls for sale; and through several of the streets, peeping into the shops, many of which are well furnished. There are many good houses, a fine palace of the pacha, and a great many poor looking hovels. We dined at the hotel, fifty or sixty passengers. There was one joint of meat, soup, poultry in abundance, a few made dishes and puddings, and plenty of fruit, grapes, melons, and peaches principally. We

then got into an omnibus, and were driven to the Mahmoudie Canal, and got on board a canal boat, in which we remained till about three o'clock next morning, when we reached the magnificent Nile. We had then to get into a Nile steamer, a fine vessel, but much crowded, and we made way up the Nile till midnight last night, when we arrived at Boulac, and got into omnibuses, which took us into Cairo; but as we were after our time, in consequence of the strong contrary wind in the Mediterranean, we were not allowed to stay more than two hours, when we had to get into caravans, and start off across the desert, and I am writing this as we halt at one of the houses provided for the English travellers. We were much vexed at not being permitted to remain a day at Cairo, as we sadly wanted rest, and would have liked to see something of that city, which is very fine. The banks of the Nile are very flat as high as we went; date, palms, and sycamore are common on them, and there are many villages, but not at all like English ones. The houses of the poor look like great stone boxes; they are made, in fact, of mud, all jumbled together without order. This desert is a terrible place, yet, with the exception of the jolting, we have passed through it hitherto with little inconvenience. Thanks to God for his great goodness and mercy, I am pretty well.

HOME PROCEEDINGS.

The state, past and present, of the Society's mission in Western Africa, has engaged the most serious and prolonged consideration of the Committee. Our readers will remember that by the temporary absence of Mr. SAKER, and the afflictive death of Mr. NEWBEGIN, the mission has for some months been destitute of a European missionary. The painful events which have befallen this mission in a very brief period, trial following upon trial, seemed naturally to call for a prayerful review of the course that had hitherto been pursued. This has been done, the whole of the past history of the mission was laid before the Committee, and the result is a firm conviction that duty, that fidelity to the great cause committed to our charge, demand the continuance of our efforts in this quarter of the world, where, in truth, amid many discouragements, there have been many proofs of God's working with our brethren, in the conversion of souls by the preaching of the word. Some modifications, however, are proposed. A missionary ship will no longer be employed, and for the present the labour of the missionaries will be confined to the effective working of the stations already formed, on the island of Fernando Po, and on the neighbouring coast of the continent. We have pleasure in adding, that when this sheet will have reached the hands of our readers, Mr. and Mrs. SAKER will be on their way to Africa, and that in as short a time as possible, they will be followed by Mr. JOHN WHEELER, the pastor of a small church meeting in Windmill Street, Finsbury, whose services offered for Fernando Po have been accepted by the Committee.

Another important subject engaged the attention of the Committee at its quarterly meeting. The Secretaries laid before the assembled brethren a plan for a suitable provision for the widows and orphans of missionaries who may hereafter die in the service of the Society. The principle involved in the plan met with a cordial approval, and the scheme was referred to a Sub-committee for consideration, to report at a subsequent meeting.

We record with pleasure the safe arrival in Jamaica of Mrs. MERRICK, with her child and Fanny Watson, after a pleasant voyage.

During the month of October a considerable number of missionary meetings of a most satisfactory character has been held in various parts of the country. Mr. TESTRAIL, with other friends, attended the meeting at Regent Street, Lambeth. He has spent the last fortnight in traversing Pembrokeshire and Carmarthenshire. In this journey into Wales he is accompanied by Mr. MAKE-

PEACE, who has also been engaged in Sussex. Mr. UNDERHILL has visited St. Albans and Hemel Hempstead, assisted by Rev. J. BIGWOOD, who preached for the mission at Boxmoor. The Rev. J. CLARKE has been employed in Manchester and Shropshire, while the Revs. S. GREEN and Dr. J. GRAY have visited Bedford and Ampthill on the Society's behalf. Other meetings have, we believe, been held, of which no information has reached the Mission House. We should be glad always to receive some account of all the meetings for missionary purposes held among the churches, with the names of those representing the Society present at them. For want of this information our statements are often necessarily defective.

Our friends will be gratified to know that the funds of the Society have during the year progressively improved; showing on the six months that have elapsed, about a *thousand pounds* increase on the receipts for general purposes, as compared with the receipts of last year. Thus the Committee are encouraged to pursue the work before them, and are now anxiously inquiring for suitable men to supply the vacancies disease and death have occasioned, as well as to strengthen stations depending on single and aged lives. India and Ceylon cry loudly, "Come over and help us." Is there no one to respond to the cry?

DEATH OF THE REV. DR. JUDSON.

This eminent missionary of the cross, after thirty-eight years of successful labour, has terminated his earthly course. We give below an account of his last days, from the missionary magazine of our American brethren.

Dr. Judson was the son of a pious minister of the Congregational communion in Plymouth, Massachusetts. His collegiate days were spent at Brown University, but he acquired a knowledge of theology at Andover Seminary. In addition to the full course of study pursued at these institutions, he fitted himself for his future sphere of labour by two years' additional investigation into the great themes of redemption, enlarging at the same time the scholarship which bore such ripe fruit in the translations and linguistic works he has left behind him. He became the subject of divine grace while at college, and shortly thereafter was called to the ministry of the word. At Andover he met with Hall, Newell, and Luther Rice, on whom rested the missionary spirit, and from whose consecration to the work of saving the heathen, arose the American Board of Commissioners for Foreign Missions. Dr. Judson married Ann Haseltine, and in company this band of Christ's servants embarked for India on the 19th February, 1812.

During the voyage the question of baptism occupied the attention of the missionary brethren. On arriving at Calcutta, Dr. JUDSON addressed a letter to Dr. CAREY and his companions, announcing that his "serious and prayerful examination" of the subject had "issued in the entire conviction, that the immersion of professing believers is the only Christian baptism." Mrs. JUDSON likewise came to the same conclusion, and on the 6th September they were both baptized in Calcutta by Mr. Ward.

This step of course separated them from the support and sympathies of the Congregational churches of America; but the news awakened the Baptist churches to their duty, and a convention was immediately formed to sustain the operations of Dr. JUDSON, and to send others into the harvest field.

Refused a place of abode in India by the East India Company, he at last

turned his steps, under the good providence of God, to Burmah. There he planted the banner of the cross. Amid persecution, suffering, and many perils, he persisted in his work, and was permitted not only to be the first to preach the gospel in the language of Burmah, but to baptize the first convert, to form the first native church, and to crown his labours with the translation of the entire bible and many Christian books into the Burmese tongue. His last great work was a Burman-English Dictionary.

He is dead; but "blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The mournful, but not wholly unexpected intelligence has reached us, that the Rev. Adoniram Judson, D.D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Captain Lawford, commandant of artillery, a palanquin and bearers took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as a military transport, the vessel was not subject to the commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented), and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favourable change, but on Friday he was not so well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose; Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits speech had been almost denied him, and when they parted the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half-past three o'clock, P.M., the pilot, with the two assistants above named, and Moung Shway Moung, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. Judson his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned,

and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder storm came on, followed by a calm. For a short time, Dr. Judson suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh, that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. Ranney, "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die, to make me submissive to his will." The captain (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment—who die so hard!" During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood;—drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney, will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock, P.M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements, that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed.

Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fulness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius, June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Meeting of the Association was held in the Library, Oct. 8, 1850. The chair was occupied by JAMES LOW, Esq., and various interesting and most effective addresses, to a very large audience of young men, were delivered by the Revs. Dr. COX, J. ALDIS, J. ANGUS, H. J. BETTS, S. GREEN, J. BRANCH, W. COLLINGS, and Messrs. J. J. HERIOT, J. FRANCIS, and B. W. CARR. The meeting was opened and closed with singing and prayer.

The Report of the Committee of the Association referred with gratitude to the important and admirable lectures given by several gentlemen during the previous winter; also stating that forty-eight lectures had been delivered to the young by members of the Association, on missionary subjects, in different parts of London, the net proceeds of which, amounting to more than £60, had been paid into the funds of the parent Society. The following brief extracts from the Report give further detail of the operations of the Association.

Devotional meetings of young men have been held at the Mission House, on the fourth Wednesday evenings in the month. The general attendance has not been such as could be desired; this doubtless has arisen from the numerous claims which young men have made upon them of a more local character.

The January meeting was one of peculiar interest. The trying circumstances of our mission seemed to have awakened a desire in many, to meet and supplicate the God of missions to stay his afflicting hand upon the band of devoted men and women labouring in Africa and in other parts. The meeting was attended by about eighty young men, and presided over by our beloved friend, the Rev. William Brock, who gave an address on "The present condition of the Baptist Foreign Mission." The meeting was one of a most impressive character, and will not be soon forgotten by those who attended.

On Thursday evening, April 25th, a sermon in connexion with the Association, was preached to young men, in the Poultry Chapel, by the Rev. William Brock, upon "The Heathen's appeal to the Christian's humanity," from Isaiah xlvi. 7, 8. The chapel was filled with young men, who listened with deep attention to the eloquent and earnest appeals of the preacher.

Other sermons upon "The Claims of Christian Missions upon Young Persons," have, at the request of the committee, been preached by several ministers. To them the committee would render their tribute of thanks; and it is their wish to have special sermons for the same object, in the Baptist chapels in London, during the ensuing winter.

LETTERS TO MISSIONARIES. During the year the committee have conducted a most pleasing and profitable correspondence with the missionaries of the Society. In addition to the statistics afforded as to educational operations, much valuable information has been gained as to the peculiarities of the various fields of mission labour, with the distinctive trials and wants of the brethren, the fervent piety and Christian devotedness evinced by whom is most cheering.

MISSION SCHOOLS. In the last report it was stated, that certain information had been written for, preparatory to the making of an effort to obtain support for the educational department of the mission. Your committee had hoped, ere this, to have been able to submit a tabular statement of such operations, but they, finding the returns incomplete, deem it best to withhold the publishing of the statement for a short period. In the meantime, they are endeavouring to place before the minds of the young, the claims of this important department of mission labour; and with pleasure they report that five foreign schools have been allotted to Juvenile Auxiliaries in London for support, while others are at present under negotiation.

NATIVE PREACHERS. The committee desire to call the special attention of the mem-

bers to this valuable and important agency connected with the mission. The expenses of such labourers are small, the work done by them is great, and the success attending their labours is most encouraging; and there can be no doubt of the desirableness of increasing such agency. Impressed with this fact, your committee have had pleasure in advising with the Secretaries of the Parent Society, and can now state that the juvenile offering at Christmas next, will be for "Native Preachers," instead of the "Dove," which is no longer the property of the Society.

Thirty seven juvenile meetings have been held in connexion with the London Sunday schools, which were addressed by deputations from the Association. The annual juvenile meetings were held on Tuesday evening, June 25th, at Bloomsbury, York Street, Bishopsgate, and New Park Street chapels; about 4000 sabbath school children and young persons were present. At each meeting a report detailing the labours of the Society, as to education, was read, suitable hymns sung, and addresses delivered by Christian brethren. May it not be hoped from such seminaries, that the vacant, as well as new stations of the Society, will be occupied by missionaries possessed of the same holy zeal, fervent piety, and Christian devotedness, as the lamented Knibb and Williams, whose first consecration to Christ, and love for the heathen world, was when in the Sunday school.

During the year several prayer meetings have been held in sabbath schools, and after much consideration the Committee feel justified in recommending the setting apart of one hour on a sabbath afternoon, every three months, to the holding of a prayer meeting for Christian missions, at which the scholars should be invited to attend.

The Committee being desirous to encourage the young in their efforts for the missionary cause, had much pleasure on the first Sunday in January last, of distributing among the children of seventy-six Sunday schools, 10,000 copies of a book called "The Heathen World," written for the Association by Mr. G. E. Sargent of Eythorne. The copyright has been disposed of to Mr. Benjamin L. Green, who has published the book, and we hope its circulation in our country schools will be so extensive, as greatly to prepare the way for more direct effort on behalf of the missionary cause.

During the year deputations from the Association have visited the schools at Bristol, Birmingham, Canterbury, Folkestone, High Wycombe, Kingston, Luton, Reading, St. Ives, and Wolverhampton, at most of which juvenile auxiliaries have been formed, meetings held, and the recommendations of the Association, as to the working of juvenile auxiliaries, adopted.

In conclusion, your Committee would remind the members and friends of the Association, that its work has only begun; every step has hitherto been progressive. The work undertaken by the Association is of God; it has been, and still must be done, from love to the cause of Christ alone; and your Committee would entreat the believing prayers of all Christians, that a blessing may attend the work of the Association, and that the missionary spirit may be so evident in the character and doings of our young men, that the churches at home will be blessed by their increased devotedness to their interests; and the time be hastened when "All nations shall call the Redeemer blessed."

The vacancy occasioned by the retirement of Mr. J. E. TRESIDDER from the office of Secretary, has been filled up by the choice of Mr. T. J. COLE.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 2.
ASIA	AGRA	Falkland, T. H.	July 18.
		Williams, R.	July 15.
	BENARES	Small, G.	August 1.
	CALCUTTA	Thomas, J.	August 6.
	CHITOURA	Smith, J.	August 10.
	COLOMBO	Allen, J.	August 14.
	INTALLY	Pearce, G.	August 2.
	MADRAS	Page, T. C.	August 13.
	MEERUT	Lawrence, J.	July —.
	SAUGOR	Phillips, T.	August 16.

BAHAMAS	NASSAU	Capern, H.	August 23, Sept. 13.
		Littlewood, W.	August 22.
BRITTANY	MORLAIX	Jenkins, J.	October 11.
GERMANY	LEIPSIC	Tauchnitz, C. C.	October 14.
HAITI	JACMEL	Webley, W. H.	September 20.
JAMAICA		Henderson, J. E., & ors.	August 9.
	BROWN'S TOWN	Clark, J.	Aug. 23, Sept. 10.
	CALABAR	Tinson, J.	Aug. 23, Sept. 10 & 25.
	FALMOUTH	Gay, R.	August 5.
	JERICHO	Cornford, P. H.	August 16.
	MONTEGO BAY	Hands, T.	September 5.
	MOUNT OLIVE	Watson, R. E.	July 24.
	STEWART TOWN	Dexter, B. B.	September 19.
TRINIDAD		Cowen, G.	September 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Luton, for two boxes of clothing, for *Rev. A. Saker, Africa;*
The Religious Tract Society, for a copy of the Jubilee Memorial;
Friends at Maidstone, for a box of clothing, for *Africa;*
Mrs. Cozens, for a parcel of clothing, for *Africa;*
A friend, by Rev. S. Green, for a quantity of magazines;
Ladies at New Road, Oxford, for a case of clothing, for *Rev. T. Hands, Jamaica;* and a parcel of clothing and copy books, for *Rev. A. Saker, Africa;*
Friends at Rochdale, for a package of clothing, for *Rev. A. Saker, Africa;*
Miss Cadby, Hammersmith, for a box of magazines;
Mr. Gilbert Blight, for a parcel of periodical accounts, reports, &c.;
Mrs. Rogers, Eynsford, for a box of clothing, for *Rev. A. Saker, Africa;*
Mrs. Marshall, Halifax, for two parcels of magazines;
Friends at Kingston on Thames, for a box of clothing, for *Rev. A. Saker, Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1850.

	£	s.	d.
ANNUAL JUVENILE COLLECTIONS IN LONDON.			
Bishopsgate Street	1	18	6
Bloomsbury	4	9	6
New Park Street	2	0	0
York Street	5	4	1
Annual Subscriptions.			
Hoby, Rev. Dr.	5	5	0
Hoby, Miss	1	1	0
Thornton, Miss S.	1	1	0

	£	s.	d.
Donations.			
Bible Translation Society, for *Translations*	300	0	0
Gurney, W. B., Esq., for *Haïti Chapel*	10	0	0
Thank offering for deliverance from imminent peril, for *Debt*	5	0	0
Trotter, Mr. George, Trustees of	12	0	0

	£	s.	
LONDON AUXILIARY.			
Cromer Street, Sunday School	1	1	0
BEDFORDSHIRE.			
Shefford—			
Contributions	4	2	7
CORNWALL.			
Penzance, on account	10	0	0
Scilly—			
Weymouth, Mr. H.	1		

	£	s.	d.
Essex.			
Loughton	5	4	8
Gloucestershire.			
A thank offering for success in business from one who by degrees has risen to build a house and pay for it	20	0	0
Avening—			
Collection, &c.	2	17	6
Sunday School	0	12	0
Eastcombe—			
Collection	1	14	6
Eastington—			
Collection, &c.	1	16	3
Sunday School	3	12	6
Hampton—			
Collection	1	12	0
Kingstanley—			
Collection	9	10	0
Contributions	13	6	2
Do., Sunday School	3	7	7
Shortwood—			
Collection	13	15	8
Contributions	24	17	3
Do., Sunday School, Bible and Infant Classes	9	4	1
Tetbury—			
Collection	3	0	0
Uley—			
Collection	1	13	6
Hampshire.			
Beaulieu—			
Burt, Rev. J. B., A.S.	1	1	0
Do., donation	20	0	0
Hertfordshire.			
Markyate Street—			
Collection	2	2	9
Contributions	2	19	7
Do., Sunday School, for *African School*	5	18	3
Watford, on account	15	0	0
Lancashire.			
Bury—			
Collection	2	10	5
Contribution	1	0	0
Liverpool—			
Bond Street	0	15	8
Great Crosshall Street—			
Collections	7	5	5
Contributions	7	11	7
Stanhope Street—			
Collection	3	2	1
Contributions	2	1	3
Rochdale—			
Collections	68	9	9
Contributions	176	2	0
Sabden—			
Contributions, for *Haiti Chapel*	2	17	3
Sabden, &c.—			
Proceeds of Lectures by Rev. C. Kirtland, balance	1	3	4
Leicestershire.			
Leicestershire, on account, by Mr. James Bedells	141	1	10
Somersetshire.			
Bourton	3	4	0
Watchet and Williton—			
Collection, Watchet	2	0	0
Do., Williton	1	19	0
Contributions	2	16	0
Worcestershire.			
Kidderminster—			
Collection	4	13	0
Contributions	9	7	10
Do., for *Africa*	1	14	0
Do., Sunday School	0	13	3
Pershore—			
Collections	14	4	10
Contributions	39	13	11
Do., Juvenile	0	13	9
Worcester—			
Collections	23	12	7
Contributions	27	6	9
Do., Juvenile	16	5	10
Do., Sunday School	1	7	0
Yorkshire.			
Bedale—			
Collections, &c.	2	18	8
Atty, Mr.	1	0	0
Masham—			
Collections	2	13	6
Contributions	6	6	6
Sheffield and Rotherham, on account, by Mr. Samuel Chapman	55	0	0
York—			
Contributions, by Rev. Dr. Hoby	2	11	0
SOUTH WALES.			
Brecknockshire—			
Hay—			
Collections, &c.	2	2	6
Carmarthenshire—			
Carmarthen, Penuel—			
Collection	1	18	1
Contributions	1	12	6
Llangynog, Ebenezer—			
Collection	1	14	9
Contributions	0	13	0
Llanstephan—			
Collection	0	10	0
Glamorganshire—			
Aberavon—			
Collection	1	8	1
Contributions	0	4	3
Do., Sunday School	2	4	10
Bridgend—			
Hope Chapel—			
Collection	1	5	0
Contributions	7	18	10
Do., Sun. School	0	8	0
Ruhamah Chapel—			
Collection	1	0	0
Contributions	0	17	4
Cardiff—			
Bethany, on account	25	0	0
Tabernacle—			
Collection	4	11	3
Contributions	6	4	7
Do., Sun. School, for *Dove*	0	14	8
Swansea—			
Collections—			
Public Meeting	4	14	5
Mount Pleasant	5	2	11
York Place	5	10	1
Contributions	18	2	0
Monmouthshire—			
Monmouth—			
Collection, additional	0	7	6
Radnorshire—			
Presteign—			
Collection	0	16	6
Contributions	2	5	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE SYNOD AT THURLES.

"LOOK HERE UPON THIS PICTURE, AND ON THIS."

On the 15th of August, 1850, a few men met in the vestry of Lower Abbey Street Chapel, Dublin, for the purpose of mutual conference and prayer. There was nothing very remarkable or imposing in their dress and appearance. They were of various ages and attainments, and though a small band, were as different from each other as any score of men assembled for any purpose could well be. There were Irish veterans there; men who had laboured long and with no slight success in the missionary field. There were brave and stern northerns there; Ulster in every look and tone. Nor were there wanting representatives of Saxon interest in Ireland's condition, and Saxon desire for Ireland's conversion. In that small room, too, Celts from Cambria expressed their hearts' desire and prayer that the souls' health of Celtic Hibernia might prosper. These few men were the ministers of the churches composing the Baptist Union of Ireland. A small and feeble band, yet they have the same gospel which Paul preached, and hold and proclaim the truth as it is in Jesus.

With this picture of feebleness with the gospel, contrast another, a picture of strength and magnificence united to another gospel. In the town of Thurles on the 22nd of August, were gathered together the chief priests of the Roman Catholic church. Not alone for conference, but for show. A synod for the bishops, and a spectacle for the people. The day was most auspicious for a theatrical display. The sun poured forth his golden beams in lavish profusion, as if to honour the pride, pomp, and circumstance of pontifical display. The performances commenced at ten o'clock by a grand procession, to which (as any Londoner would confess) Lord Mayor's show is not worthy to be compared. But, lest we should be deemed triflers in thus writing, we will permit the Catholics to speak for themselves. Young Ireland (who has returned to his allegiance to the priesthood), in the pages of the "Nation," thus paints the picture:—

"The crucifix marched in the van, bearing aloft the cross of St. Albert of Cashel, the patron saint of the diocese. He was followed by the ecclesiastical students of the college, in simple surplice, and the clergy of various orders and dioceses who were present, to the number of about two hundred. They were habited in soutane and surplice; parish priests with the stole. The secretaries of the synod, the vicars and deans of dioceses, and a sub-deacon and acolytes with the triple cross of St. Patrick followed next. And then came the members of the synod.

"The procurators of the three dioceses of Kilmacduagh, Kerry, and Achrony, passed first. By form of the synod they are permitted to appear in episcopal costume, and are attended each by a theologian and deacon. Immediately after come the provincials of the various orders, habited in monastic costume, half concealed by the rich purple cope, which, in common with the other members of the synod, they all wore. The Franciscan cincture robe of brown serge, and gown of flannel, the Carmelite cowl and girdle, the Dominican white serge robe and cowl, the Jesuit's black soutane, form a strange contrast with the glittering splendour of the synodal robes; and harmonize more strictly with the ascetic and mortified aspect of the regular prelates. With stayed steps and downcast eyes they pass on; and next come the deacon and sub-deacon of the mass of the synod. They are robed in chasubles of pink tissue, worn over alb, cincture, and soutane.

"Next in the procession walks the mitred abbot of Mount Melleray, the Right Reverend Dr. Fitzpatrick. The abbot wears a mitre of plain linen, and a crimson cope over the white soutane, tight up to the neck, of his order. As he moves along, erect, and looking silence in every lineament of his grave young face, he seems the actual ideal of a trappist. Immediately afterwards the bishops walk, one by one, attended by their deacons, the junior bishop leading this part of the procession. Then the archbishops of Dublin, Tuam, and Cashel, attended by their vergers. And then Paul, by the grace of God *Combharba* of St. Patrick, and Primate of all Ireland, immediately before him, borne by his crucifix, the crozier of Armagh.

"Mitres spangling with gold and precious stones—the wide cope of embroidered crimson—the soutane of purple—the pastoral cross of gold, and all the effulgent grandeur of episcopal ornament, attract every eye to the father of the synod. But more than blazing gold, or sacred symbol do these venerable faces, on which the tempered justice of the true governor of God's church sits supreme, impress and edify the observer."

Such was the exquisite tom-foolery (for does it deserve a better name?) which opened the proceedings of this famous synod. Who that reads the closing reference to Paul, "by the grace of God," &c. is not instantly and powerfully reminded of another Paul, "by the grace of God," what he was; who testified concerning the man of sin, "who opposeth and exalteth himself above all that is called god, or that is worshipped; so that he, as god, sitteth in the temple of God, showing himself that he is God." This synod commenced on the 22nd of August, and closed on the 10th of September. What were the results of its secret deliberations can only be guessed at present. There are not wanting, however, in the Catholic organs, significant intimations of the following things. It is said, that the "godless" colleges have been condemned by a majority of one. That a great "Catholic university" is to be erected; Dr. Cantwell heading the subscription list by £11,000, and every Roman Catholic ecclesiastic is to pay an annual tax of two per cent. on his income towards its completion. That all the sacraments are in future to be administered *in* the church, except in a case of absolute necessity. The first and second resolutions show an invincible determination to withdraw the Catholic youth from all spheres where their conversion might possibly take place. Even secular knowledge is to be received only as it is filtered through priestly brains, and flows from priestly tongues. The third shows a resolve to restore the church to its former condition, and to regain for it its ancient discipline.

We have often heard of the unchangeable character of the Papal system. Our fathers have told us of its evil works in their days and in the old times before them. It is fashionable in these times to sneer at such representatives, and to assert that the spirit of the age has corrected the theology and liberalized the spirit of popery. We deny this. "Can the Ethiopian change his skin, or the leopard his spots?" We therefore give a specimen from the sermon of Dr. Blake, at the opening of the synod. The text is 1 Cor. iv. 1. One quotation is a part of the peroration. "Pray for us all, ye holy patrons of this diocese, and of the several dioceses to which we respectively belong. You glorify God during your earthly sojourn; you carefully watched over the sacred deposit which was committed to your trust; you inviolably held the form of sound words which you had received; you fought the good fight against the vices of corrupt human nature, against the bad example of the world, and against the temptations of the invisible enemy; you finished your course while faithfully discharging your duties; and you now enjoy that crown of justice which the Lord, the just Judge, has laid up for those who sincerely love and earnestly pray for his coming; pray for us, that we may follow your example. All ye angels and saints of heaven, who behold your God face to face, your prayers are always acceptable to him, vouchsafe to offer them for us. But thou, *above all, glorious queen of heaven, spotless mother of mercy, the delight of angels, and the assured refuge of all who heartily invoke thy protection, oh! pray for us, for whom thy Son, the eternal God* in that flesh which he received from from thee, expired on a cross. *Holy Mary, mother of God, pray for us.* Amen."

Take another short and sweet specimen from the sermon of Dr. McHale, delivered on the 2nd public day, the 29th of August. Speaking of the authority

of the Pope, John of Tuam says, "On all the duties of man, from the throne to the cottage, was the authority of the Pope recognized and revered, *since there is not a solitary duty or obligation of any class or person, from the humblest to the most elevated in society, placed beyond the sphere of his all-comprehensive jurisdiction.*"

This is the system, among the developments of which your agents are labouring. Is there not need to strengthen their hands and augment their numbers? Who will come to the help of the Lord, to the help of the Lord, against the mighty? There is a weapon which the feeblest can employ, and which has only to be employed by the universal church, to secure the blessed result—the liberation of our beloved Roman Catholic friends from their worse than Egyptian bondage. It is that of effectual fervent prayer. Be assured few things cheer the hearts of your missionaries more than the thought, "They are praying for us in England." Should we not take a lesson from the closing scene of the synod. "Before the bishops left the cathedral, the Rev. Dr. Cooper ascended the altar, and announced by direction of his Grace the Primate, an indulgence of forty days to all the faithful who had assisted at the ceremonial of the synod, *and offered their prayers to the Almighty to invoke a blessing on its councils.*" Did not Baal's priests call upon their god from morning even until noon, and when mid-day was past, until the time of the offering of the evening sacrifice? And shall they be wiser in their generation than the children of light?

THE JUBILEE FOR THE HOLY YEAR, 1850.

"His Holiness Pius the IX., having once more opened for Christians the spiritual treasures of the church, has extended to Ireland the favours of a Jubilee." The Jubilee was opened on the 29th of September, and terminates on the 29th of December, and all Catholics who within these periods perform the four specified conditions shall receive the plenary indulgence of the Jubilee. The second of these conditions is—"To visit three times some one of the parish chapels, and recite at each visit the Lord's prayer seven times; the *Hail! Mary*, seven times; the Creed once, and to pray for the intention of his Holiness."

In addition to this, there are other blessings promised to the people of Ireland, upon condition of saying one *Hail! Mary*, for the purpose specified in the following resolution, which was passed in the late synod at Thurles.

"We hereby ordain that the priests of our diocese will carefully observe this ordinance, *the object of which is to implore, by the powerful intercession of the Immaculate Virgin*, Almighty God to mitigate the sufferings and to assuage the miseries of the Irish people. We avail ourselves of the present opportunity to inform you that his Holiness Pope Pius the IX. has granted *an indulgence of three hundred days* to every person truly contrite for his sins, *as often as he shall say one Hail! Mary, for the conversion of the English nation.*"

Well might a bi-weekly journalist remark:—"Only imagine the degradation of intellect—the utter blindness of heart to which a people must be reduced who can be made to believe that the repetition of the Lord's prayer and the Angelic salutation twenty-one times in one day, and of the Creed thrice, will entitle them to some special indulgence as sinners, that together with confession and approaching the eucharist it will propitiate their offended Maker." And yet the great mass of Irish Catholics do believe this. Absurd as it may seem—this and none other is their religion.

From Mr. Eccles, of Belfast, we have received an interesting letter, of which the following is an extract:—

In the neighbourhood of the Mourne mountains there are several inquirers respecting the baptism of the New Testament. A few weeks ago they deputed one of their number to come all the way to Belfast to ask me to visit them. This, of course, I felt it a duty to do. I preached by public announcement twice, on the evenings of Wednesday and Thursday, in two different localities. I did not take up the baptismal question directly, that I had reason to believe was not the principal thing that was needed; I dwelt rather upon its connexion with the gospel system. I pointed out, and proved from the scriptures, the nature of scriptural Christianity; that it is personal, and consequently the infant cannot be considered a Christian on account of its parent; that it is

voluntary, and accordingly cannot belong to the unconscious; that it is supernatural, the effect of a new-creating power, and therefore does not pass by descent from father to son. I also dwelt upon the nature of the Christian covenant, Heb. viii. 10—12, proving from the characteristics of its subjects, as detailed in these verses, that it embraces none but such as "know the Lord," and are "transformed in the renewing of their mind;" and that accordingly it does not embrace infants. I insisted also upon the nature of a Christian church as consisting of "the saints and faithful brethren in Christ," 1 Cor. i. 2; and, consequently, by its very constitution, excluding infants. I concluded by enforcing the obligation of a believer's professing for himself, or "putting on Christ," as in primitive times, in baptism. I endeavoured to show that infant baptism was not a scriptural profession of the Lord any more than infant communion; a practice just as old, and once as widely followed as the other. The service in Tolnasoo, owing to the numbers present, was in the open air. After the benediction, one who was present, thinking in all probability to damage the impression that was evidently produced, began to ask me some questions. Instead of answering these questions to him as an individual, I took the opportunity from them to enter more fully before the crowd, into points I wished them to understand, but which I could not bring otherwise directly before them. When the party found that his effort was only damaging his own cause, he referred to the lateness of the evening, but would be glad to meet me in debate some other evening.

Mr. Eccles, after some further interesting remarks, concludes by saying:—

Many are searching the scriptures daily, whether these things are so. The door is evidently opening—the light is penetrating the darkness. Intelligent inquiry in the masses shall speedily upheave and destroy the systems, however popular at present, for which traditional authority alone can be pleaded. Hasten it, O Most High!!

We have received the following from Mr. Berry:—

The few days of the present month that have elapsed have been days of great joy and much prosperity. On the first Lord's day of the month, I baptized a respectable and most intelligent Roman catholic. His knowledge of the scripture is clear and his piety undoubted. Being a classical scholar and very intelligent, he will, I trust, be a useful fellow helper; even already he has introduced two candidates for baptism from the Romish communion, whom he had convinced from the scriptures previous to his own baptism. So that now I have five candidates, all Roman catholics. This is to me highly encouraging. Three others of my members went off yesterday to Bradford, and six are, next month, to go to America. Yet still there is hope, inasmuch as others are coming to supply their place. And it is still more encouraging to get the fresh supply from the church of Rome. For in proportion as one strength is increased, that corrupt and gigantic fabric must become more powerless. This weakness may be imperceptible events themselves, but surely Rome must fall before the standard of the free salvation of the cross.

Yesterday was a day worth living to see. Brother Wilson, of Kilcooley Hills, held in Kilcooley yesterday a discussion in the presence of a large assembly, on the subject of baptism, with the Dean of Callow, at which I was present. The very Rev. Dean certainly conducted himself as a gentleman and a Christian. His speech was long, able, and discriminating. He quoted largely from the fathers and the Talmud, and from the word of God. Truly his was the best oral vindication of infant baptism I have ever heard. Brother Wilson replied in a calm, dignified, searching, thrilling discourse, equally long and equally gentle. He brought every passage in the New Testament referring to the subject, commenting as he went on. I could see from the first that his arguments told on the assembly, and at the conclusion several declared they were convinced. As the discussion commenced so it ended, in harmony and love. Not an acrimonious word was uttered on either side, and whilst each of the speakers vindicated in strongest and most forcible language what he conceived to be truth, without flattery or compromise, it was truly delightful to see the spirit in which it was uttered and the manner expressed. I thanked God in my heart to have seen such a day, and I have come home proud of Brother Wilson, grateful to the Lord, and filled with hope for the result.

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, Joseph Tritton, Esq., Lombard Street; by the Secretary, Mr. William P. Williams, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

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DECEMBER, 1850.

MEMOIR OF THE LATE MR. THOMAS STEVENS OF RAMSGATE.

BY THE REV. FRANCIS WILLS.

THE subject of the following sketch was born in Edinburgh on the 8th of September, 1760, and expired at Ramsgate on the 29th of September, 1850. During the ninety years that intervened, he became well known in Christian circles in London, Margate, and Ramsgate, and was much esteemed and respected. A brief account of the vicissitudes through which he passed will illustrate both the goodness of divine Providence towards one who in his infancy was left a dependent orphan, and the riches of divine grace, by which he was delivered from the power of darkness, and made meet to be a partaker of the inheritance of the saints in light.

His father who had been bound to a shipwright, married soon after the expiration of his apprenticeship; but not liking to follow that line of business, engaged himself to a captain of a merchant ship to go to sea. The vessel in which he took his first voyage was bound for London: where intelligence reached him of the birth of his son. To the request which accompanied it that he would give the babe a name, he replied that his name should be Thomas, and that he anticipated the pleasure of shortly seeing both his wife and child.

The captain, being detained in London on some maritime business, entrusted the command of the vessel, on its return to Edinburgh, to Mr. Stevens: the ship was lost, and he, and all on board, with one exception, perished. Thus the subject of this narrative became an orphan at six weeks old. This was a severe shock to his mother, who was very delicate, and whose health gradually declined, so that she never fully recovered. In consequence of her state, when he was about five years of age he was removed to a village near to Edinburgh, where his mother's sister and brother resided. His mother shortly after this expired. The child being

thus deprived of both parents, and no means having been left for his support, his uncle and aunt with whom he had been placed soon became tired of their charge; not knowing what to do with him, they absconded, and went abroad, leaving the orphan in the world without any earthly friend or protector. But He who hath said, "Leave thy fatherless children, I will preserve them alive," provided a home for him. Inquiries were made respecting his father's sister who was married, and whose husband had a small farm near Peterhead. Application being made to them on behalf of the child, they consented to take charge of him: here he received his education, and worked on the farm till he was fourteen or fifteen years of age, when he was apprenticed to a baker in Peterhead. During his apprenticeship he attended the Scotch kirk. He was piously inclined and strictly upright, but not savingly converted.

In the year 1783, having finished the term of his apprenticeship, he subsequently went to London. Here he obtained employment as a journeyman baker, and became acquainted with several young men who like himself were religiously disposed.

He now attended the ministry of the late Rev. Matthew Wilks at the Tabernacle, Tottenham Court Road, where he gained much spiritual instruction and knowledge of the way of salvation. Previously to this his mind was leaning to a self-righteous dependence, as partly a ground of his justification before God. About the year 1789 or 1790 he heard three sermons preached by the above-named venerable minister from the following texts of scripture:—First. "Which shall know every man the plague of his own heart." Second. "His plague is in his head." Third. "It seemeth to me there is as it were a plague in the house." These sermons were the means (under God) of leading him seriously and prayerfully to consider his true state and condition; he felt and discovered more of sin within himself in a few days than he had ever experienced before. "He felt," to use his own words, "as though he had been seized with some leprous disease, and the plague was truly in his heart, in his head, and in his house,—'from the sole of his foot, even unto the head, there was no soundness, but wounds, bruises, and putrefying sores.'" He was for some time under deep conviction and distress of mind respecting his state. He now really felt he was a sinner, and cried out under a sense of sin and guilt, "What shall I do?" when the following passages of scripture were applied to his mind by the Holy Spirit with so much power and unction that his mourning was turned into joy, and his grief into gladness of heart,—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." From that time he enjoyed peace and communion with God through the Lord Jesus Christ, and for sixty years, even until his decease, those precious truths were a source of real comfort to him.

At this period of his life some half dozen of his companions in the same line of business used to meet together as often as they could for prayer, reading the scriptures, and spiritual conversation. The writer of this has been informed by the only surviving *one* of those friends, that Mr. Stevens "had a very excellent gift in prayer: there was so much unction, fervency, and power in his prayers, that they always requested him to close their meetings, reserving," as he said, "the best wine till the last."

To mention all the gracious interpositions of divine Providence respecting him would fill a volume; but one or two occurrences connected with his settling in life may with propriety be recorded. Some of his religious friends were desirous of helping him to establish a business on his own account: they heard of one to be disposed of in Bunhill Row. Inquiries being made, he was about to engage in it, when he was informed, that the person to whom it belonged and his son having quarrelled, the son had determined to build an oven and open the house next door, to oppose any one who should purchase his father's business; here his plans were frustrated. In a short time another shop in the same line was heard of in the Seven Dials. This appeared to be favourable; all the preliminary arrangements were made, and the time for completion appointed, when a flaw was discovered in the lease which could not be remedied; in consequence of this he declined to complete the purchase. No sooner had this affair closed, than he was applied to by a friend requesting him to undertake the management of a business in the same line, in Red Lion Street, Holborn, for a young man who at the time was very ill: he acceded to the request, and entered on his duties; when before the first week had terminated the young man expired at the early age of twenty-five years. The business and house was now offered to our friend, who accepted it, the Lord raising up friends to assist him.

He now attended the ministry of the Rev. Abraham Austin in Fetter Lane, and his soul was enriched with truth, though his bodily health was feeble; his companions would sometimes say (in the language of the loving disciple John), "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." His business increased, and God blessed him. It was under the ministry of Mr. Austin that his mind became enlightened respecting believers' baptism; he read the New Testament prayerfully on the subject, and was convinced of the scriptural order of baptism, that it should be administered to individuals upon a profession of faith in the Lord Jesus Christ. An obstacle at first presented itself in the way, which for a time delayed his obedience. He had become acquainted with Miss Mary Ann Elliott, who regularly attended the Tabernacle, and was strongly prejudiced against immersion; they were about to be married, and frequently they accompanied each other,—sometimes to the Tabernacle, at other times to Fetter Lane.

After they were married, his wife attended with him at Fetter Lane on one occasion when the ordinance of baptism was about to be administered. The text was taken from Luke vi. 46, "And why call ye me Lord, Lord, and do not the things which I say?" She listened and heard prayerfully. She now read the scriptures with an unbiassed mind, being desirous of knowing the mind and will of the Lord upon this matter. Having conversed freely with her husband, and sought by prayer at a throne of grace to know the will of the Lord, the following portion of scripture was brought to her recollection, "Arise, and be baptized." She communicated this to her husband, and they were both immersed on a profession of faith in the Lord Jesus Christ, and were united in church fellowship in the year 1795 or 1796 at Fetter Lane. Here our friend was active and useful in the church, and experienced much comfort under the means of grace; his business likewise increasing, though his health was often impaired, and illness prevented him from fulfilling all the desires of his heart.

At length his health and constitution

so far gave way that his friends feared a speedy dissolution, and prevailed on him to give up his business and retire into the country, to try a change of air and scene. This he did in 1807. He went to Margate, and for a long time was so infirm that he was obliged to be drawn in a chair to the house of God. The change, however, was beneficial, and he partially recovered. He and his wife received an honourable dismission from the church in Fetter Lane to the baptist church at Margate, then under the pastorate of the Rev. George Atkinson; and they continued to adorn the doctrine of God their Saviour in all things: contributing as their means would allow to all religious and benevolent institutions. They remained at Margate until 1818, when they removed to Ramsgate for further change of air. As there was no baptist church here at that time, they worshipped at the independent chapel, until 1833, when a baptist church was formed, comprising our friend, his wife, and ten others who had been previously immersed. Mr. Stevens was an active and useful member of the newly formed church, unremitting in all the duties devolving on him, and a liberal supporter of the cause.

In 1835, his beloved companion with whom he had been united for forty years was called home. She "died in faith." The minute in the church book recording her decease is thus written: "On Saturday, October 31st, 1835, death made the first breach among the members of this church: sister Mary Ann Stevens having then closed her Christian career on earth, in the faith and hope of the gospel." This was a trying affliction for Mr. Stevens; but the Lord sustained him under the bereaving dispensation. The means of grace were highly prized by him at this time, and reading the scriptures, meditation, and prayer, were his constant employment. Being now chosen a deacon of the church, he was active and devoted to all its interests. He was regular in his attendance in the house of God: he had no "itching ears." Being rooted and grounded in the principles of divine grace and the grand doctrines of the cross, he was not easily moved from his foundation—for "he knew whom he believed." Nothing but illness ever kept him from filling up his place even till within a fortnight of his decease. On Lord's day, September 15th, after he had completed his 90th year, he was present twice in his place in the chapel, listening with profound attention to the discourses. The writer has often been refreshed and greatly encouraged when visiting him, by his rich experience and the holy savour of his spiritual conversation. It was a privilege to spend half an hour with him; and this was experienced by many who constantly visited him, more to obtain than to impart spiritual edification. He conversed with the writer freely and cheerfully, and gave him this outline of his pilgrimage, and much more of the Lord's providential dealing with him, up to the last few days of his sojourn on earth. Our departed friend was a true believer in Jesus, he lived in the enjoyment of his presence, and in the anticipation of the fulness of the vision of his uncreated glory hereafter. He was permitted to retain the use of all his faculties till the last. A few hours before he expired the writer paid him his last visit, and said to him, "What a privilege it is to have Jesus present in a dying hour!" He gave his assent. He then asked him, "Are you perfectly happy in your mind? do you still feel Jesus to be precious? are you fixed upon the Rock of ages?" He whispered, "*Yes, all is well.*" And with a heavenly smile lighting up his peaceful countenance he put out his hand, and with a firm grasp held the writer's hand in his. The fulness of joy he

appeared to feel was too much for him. He closed his eyes, and for a few moments seemed lost in grandeur of the mental vision. A few hours after he breathed out his spirit into the hands of his divine Redeemer.

In conformity with his request, his earthly remains were carried to their resting place by eight of the members of the church. His pastor, the Rev. Francis Wills, and likewise the Rev. H. J. Bevis, independent minister, by whom he was much esteemed, both assisted in the service.

The event was further improved in a discourse delivered in Cavendish chapel by his pastor on Lord's day evening, October 6, 1850, founded on the two texts which had been so much comfort to his own mind sixty years ago, and in compliance with his own request, viz., Isaiah i. 18 and xliii. 25, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Ramsgate, Oct. 7th, 1850.

THE STATE OF THE DISEMBODIED JUST.

BY THE REV. J. W. TODD.

"I would not have you to be ignorant, brethren, concerning them which are asleep . . that sleep in Jesus."—1 THESS. iv. 13, 14.

THE words recorded as the motto of this paper introduce us to the fellowship of a vast theme—"The state of the disembodied just"—a theme which confessedly carries great and numerous difficulties upon its very surface, and which increase and magnify in proportion as we penetrate and explore it. But notwithstanding the difficulties which beset it—originating, as these do, partly in the existent limitation and feebleness of our powers of investigation, but mainly in the comparative dimness of those discoveries which pertain to it—it is a topic replete with intense and thrilling interest. It is so not merely to minds of a poetic or a philosophic cast, and as involving points of great nicety and opening up vast fields for intellectual inquiry and ideal creation; but it is fraught with the most powerful attractions to minds of the simplest mould and humblest grade, to *every mind wakened* up to a consciousness of its own interminable duration—and that because it promises to shed important light upon our next step, and reveal to us in more definite outline the after-stages of an unlimited intellectual and moral progression. This adapts it to certain inherent cravings within us after the future, the spiritual, the boundless! and imparts to it an immediate and imperishable attractiveness. Prompted by the intuitive pantings of our nature, we would fain grasp, in a single effort, the entire state of "them which are asleep in Jesus;" we would fain strip it of its obscurities and mysteries, and reduce it to the position of a perfect description. But when we enter upon an analysis of the evidence, and minutely examine the question as 'tis here set forth, we can scarce refrain our murmurings—we are deeply dissatisfied with the pages of sacred truth. Our expectations are excited by the apostle's utterance, "I

would not have you to be ignorant, brethren;" but when we search for the communications which after this we naturally expect to find, "concerning them which sleep in Jesus," we are disappointed, and mourn that so little is discovered of the much that might have been revealed. Still, and while we feel disposed to murmur that so much has been "so completely veiled from our serious inquisitiveness," we really cannot speak, with John Foster, of the state of them that are "fallen on sleep" as "a profound darkness," "an absolute unknown," and crave "*some* revelation of that next stage of our existence," as if none did exist. We cannot do this. For although it is quite true that vain are all our efforts to pass beyond the limits of the *visible present* into the *unseen future*, yet by the discoveries here made we can hold fellowship with the realities of an eternal world. "Life and immortality are brought to light," and we are summoned by a voice from heaven to "look upon the things which are not seen." It is quite true that when we attempt to push our inquiries onward in advance of the disclosures God has made to us, "the mind again and again falls back for want of some defined forms of reality to seize, occupy, and permanently retain it;" still all that lies beyond the frontier of "the life that now is," is not mantled in "the blackness of darkness." The future has its mists, into which our present powers of vision cannot penetrate, but we are not wholly "left to the faint, dubious resources of analogy, imagination, and conjecture" —we are not absolutely "ignorant concerning them which are asleep," but are favoured with some truly sunny revelations respecting them—revelations which gleam radiant and warm from the fountain of light, and which chase away the dense and chill clouds with which infidelity would enwrap the tomb. For the comfort of such as weep by the grave of "lover and friend"—that they be not "swallowed up of overmuch sorrow," and that the minds of all may be won from this scene of mortality and change to the contemplation of something worthier and vaster far, we may fix our thoughts on "the state of the disembodied just," gather up and focalize, and pour in full tide the scattered rays of light which are shed upon this theme by the discoveries of human science and the incidental and express utterances of divine revelation. One word in passing explanatory of the similitude employed in our motto, and which is of frequent occurrence in the inspired page. To *sleep* is a graceful expression signifying to die—to lie down in the dust—to await a resurrection. And when this figure is used, as it most commonly is, with reference to the departure of the saint, it suggests a crowd of peculiarly calm and peaceful associations. To human sight the just fall asleep, whether rocked to slumber by the storms of violence, or hushed by the voice of endeared affection—and as regards this state—its trials, and anxieties, and pains, death is to them a delightsome repose—"they *rest from their labours*." But advancing to more definite observations, and a fuller development of our subject, we remark,

I. That the mode of existence possessed by the departed just is *essentially incorporate—absolutely spiritual*. And as such it is removed beyond the limited range of our existent powers of conception. In the present economy of our being we are so largely—almost entirely—dependent upon the media of our physical organization, and so accustomed to receive through our senses the elements of information upon all subjects, that we are somewhat disinclined to the thought and incapable of conceiving, that our incorporeal part

can exist in an absolutely disembodied state. And upon the purely baseless supposition that angelic intelligences are robed in some ethereal fabric, light as air, so refined as to completely elude all contact with our senses—upon the supposition that absolute spirituality, "utterly separate from matter in any possible state, is the exclusive attribute of Deity," philosophy has instituted the theory of "a fine celestial nature in which the soul immediately resides and operates," and to which "this mortal body is but an accession," an outward covering. And theologians have caught at this ingenious and "fine" speculation, and have sought to sustain it by analogies gathered from the structure of the Hebrew tabernacle in the wilderness, the external covering of which was of coarse skins, while the interior was of "fine twined linen." And the apostle's language (2 Cor. v. 1—4) has been brought in to build up the same theory—that the soul, separated from "our earthly house of this tabernacle," from this gross body, has "a building of God," another and more refined vehicle, "a spiritual body," in which to live and move. But we submit that whilst the similitude will be found to hold good between "the outer covering" of the Hebrew tent and "this earthly house of our tabernacle," and between "the inner curtains" of that structure and this supposed "elementary body, intermediate between the soul and gross body," here it must stop; and there is wanting in us something answering to "the finer veil," and to that "pure and luminous cloud" which were *within* the "fine twined linen" curtains, and *within which again* there existed "a spiritual and living presence." An analogy, to be of any use, must be exact. In this instance it proves too much, and therefore it proves nothing in evidence of an intermediate covering between our immaterial spirits and these gross bodies, and which the spirit is to carry with her into the regions out of sight. And as to the apostle's language just referred to, and which is highly figurative, we think it will be found to have all its beauty and its force in the contrast which it institutes between a *tent* and a *house*, as an illustration of that which obtains between "our mortal body" and our resurrection body. *This* is earthly, cumbrous, subject to decay and death; *that* will be heavenly, spiritual, an aid to the soul, and deathless in its duration—"mortality shall be swallowed up of life." *This* is in all respects a "tabernacle"—a place of temporary shelter. That is to be "*a building* of God," "a *house* not made with hands," "*eternal* in the heavens." And by a slight change of metaphor, one which involves no confusion, it is presented to our minds as a vestment with which the naked spirit is to be "clothed upon" at the awakening of our sleeping dust. And in this stirring passage there appears to be but an incidental and passing reference to an intermediate state. Whilst he pens it the eye of the apostle is manifestly resting on "the time of the restitution of all things," when "the dead shall be raised incorruptible, and we shall be changed." But even this passing allusion to the condition of the departed just aids in attesting their essentially incorporate state; they are "unclothed" and "naked," terms which could not be employed unless to embody the idea that they are actually and absolutely devoid of all corporeity. Moreover, they are elsewhere said to be "absent from the body," to be "spirits," obviously unclothed and uncompounded. When the body returns to the earth as it was, "the spirit," clearly the disembodied spirit, goes unto God who gave it. Stephen's prayer is, "Lord Jesus, receive *my spirit*." Of one restored to life again it is affirmed, "His *spirit*

came again into him." John beheld in vision "the *souls* of them that had been slain for the testimony of Jesus." And in still more obvious parts of sacred writ, the spirits of the departed just are represented as "waiting for their adoption, to wit, the *redemption of their body*." Grouping, then, these varied utterances in connexion with others of like meaning, and receiving their *obvious import*, together with *the entire silence of scripture* as to any "celestial," "ethereal," "intermediate fabric," we are bound to regard the state of "them that sleep in Jesus" as one *essentially spiritual*," absolutely devoid of corporeity. But we observe,

II. That their state is one *immediately in advance* of this. It is the next step—the second stage of an illimitable progression. In the parable, the *instant* "the beggar died," he "was carried by angels into Abraham's bosom." The moment the saint is stripped of his earthly wrappings and coverings, he finds himself in heaven. "To depart," *is* "to be with Christ." "Absent from the body," *is* "*present* with the Lord." "Verily, I say unto thee," is the dying language of Jesus to the penitent thief, "*To-day* shalt thou be with me in paradise." Earnest and repeated efforts have been made to nullify the strong testimony of this assurance by altering its punctuation But let the passage be accepted in its received sense—and it is the only sense harmonious with truth and the obvious design of its utterance—and it affirms the susceptibility of the soul's existing in absolute independence of the body, and the *instant* entrance of the soul at death upon that state for which it has here been educated and trained. The bible knows nothing, and affords no intimation of the existence of aught like purgatorial fires, or any other expiatory process for purifying the spirit *after death*: and the bible's God knows nothing of it save as an organized delusion, designed and adapted to awe the ignorant, to enchain the superstitious, and to yield influence and support to a corrupt and covetous priesthood. The only process of moral cleansing recognized of God is that which himself has instituted, that of the truth, and Spirit, and blood of Christ—one through which each must pass now, or remain polluted for ever. Note,

III. That "the state of the disembodied just" is one *of perfect consciousness*, of *full wakefulness*. This is evidenced by the repeated and express assurances of inspiration, and stands confirmed by the established principles of mental science, together with the facts of observation and experience.

1. *Scripture* affirms the perfect consciousness of "them that sleep in Jesus."

(*a*) The very terms and phrases employed to reveal all that we know of their state are expressive of this. They are "blessed," "in heaven," "in paradise," "in Abraham's bosom." They "sit down together with Abraham, and Isaac, and Jacob in the kingdom of God." "The spirits of just men made perfect" are with angels, with Jesus the Mediator of the covenant, with God the Judge of all. "They are without fault before the throne" of God, and "*serve* him day and night." They are "with Christ," and "see him as he is," "which is *far better*" "than to abide in the flesh." Could a state of utter dormancy — of unconscious torpor — be honestly thus spoken of as one of community, exalted fellowship, and unmingled bliss? Surely not. It were extravagant, untrue, to affirm it.

(*b*) But the Sadducean sentiment of "an eternal sleep"—that man, body and soul, becomes defunct at death—stands confuted and reproved by the

teachings of Christ. Spirits are summoned from both compartments of an invisible word to evidence the sentient condition of those that are passed into the land of shadows. Christ "would have us to read this doctrine by the lurid glare of infernal flames, and by the radiance of a celestial vision." He taught it also in the light which flashed on the divine declaration, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "Jehovah," he adds, "is not the God of the dead, but of the living." And what is this but another mode of affirming that the patriarchs, the *representatives of all the faithful dead*, still live, exist in a perfect state of consciousness; behold in fuller vision and in higher glory the perfections of Deity; and receive from Jehovah transcendant impressions of his character, special communications of his nature?

(*c*) To the same issue tends the parable of our Lord upon this point. The rich man and Lazarus are both exhibited as fully conscious of their respective destinies, as perfectly sentient.

(*d*) And in perfect harmony with this view of the subject will be found the visions of John. At the opening of the fifth seal, he affirms, "I saw under the altar *the souls* of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell upon the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren, that should be killed, as they were, should be fulfilled." Such is a sample of scripture testimony in evidence of the perfectly conscious and sentient state of the unclothed righteous.

2. And it will be found that the discoveries of mental science are adequate to confirm this view of the subject. All sound philosophic dicta will ever be found in strictest harmony with the obvious deductions and express declarations of divine truth. Intellectual science was not always corroborative of Christian principles. When but half understood as it now is, it placed itself in direct antagonism to some portions of Christianity, and left many passages of scripture in clear contradiction of each other. But a juster view of the phenomena and laws of the human mind attests to a demonstration that we are not dependent upon our bodily organization for all our knowledge and enjoyment; but that our minds are susceptible of "internal affections," capable of acting upon themselves apart from the intervention of agency. By our powers of reflection, aided by the grand laws of suggestion, we can bring back past thoughts; and, mixing them with present conceptions, can force our way to new conclusions, and thus waken up for ourselves the corresponding emotions of pleasure or pain. This the mind of each daily effects of itself, wholly independent of any physical media. Now, if the mind can thus withdraw itself from external things, even whilst these are saluting it through the medium of the senses; if it can do this, and display its independence of the body, even whilst it remains encased within it and subject to its interruptions, how much more freely and fully may it do so when disencumbered of "this mortal coil."

3. And that which *scripture affirms* and *science attests* with reference to the sentient state of "them that sleep in Jesus," experience and observation amply illustrate and confirm. Instances abound of persons suddenly deprived of *sight*, *smell*, *hearing*, &c., and yet able to call back the beauties of the variegated landscape, the fragrance of the flowery

mead, and all the exquisite melodies of song. Such instances are surely proof the most demonstrative of the soul's absolute independence of all bodily organization, of its susceptibility of action and emotion after every sense is sealed in death. And the phenomena of dreams furnish still more striking evidence and illustration of this. In natural sleep there is the entire suspension of all the exercise and agency of our physical powers: they are locked in slumber, and we lie in the image of death. And yet there are abundant facts in evidence that the mind is ever active and reposes not; that it operates with consecutive order and greater facility then, than in our wakeful hours, and that our present body is a burden and a hindrance rather than a help to our spirits in their efforts towards expansion and development. In intellectual effort our existent physical economy is a weight, an impediment to advances, and in point of spiritual experience, "we that are in this tabernacle do groan, being burdened; earnestly desiring to be clothed upon with our house which is from heaven," to find ourselves resident in our "spiritual bodies." Upon these points, then, we rest our conviction that the state of the disembodied just is one of *perfect consciousness*, of *full wakefulness*. It is a *sleep*, a condition where the soul is separate from the body, as in a sense it may be said to be in ordinary repose, but where it is active, conscious, sentient! Mark,

IV. That the state of "them that sleep in Jesus" is one of *inconceivable mental elevation*.

1. We submit there is evidence of this in the rapidity of thought and volition, as well as in "the intellectual inventiveness and power frequently exerted"—*known* to be exerted—"in dreams." And in harmony with the chosen similitude of scripture we regard the state of the mind in sleep as furnishing an exact analogy of the condition of departed spirits. We think, moreover, that in his work "On Dreams" Sheppard has proved by facts and the inductions of philosophy, that the mind is ever active during our bodily repose—that in *proportion to the depth* of our slumbers is the rapidity of our thoughts and our oblivion, on awaking, of what then engaged our minds — that the seeming confusion which marks our remembrance of what then occupied our thoughts is owing to their multitude and speed, and the consequent inability of memory in her wakeful hours to recall them in the order in which they then occurred—and that problems have been solved, principles of nature discovered, and general intellectual efforts put forth in deep sleep which could not be attained in wakeful moments. The facts adduced in evidence of these positions are too many and humorous to be here repeated, but they may safely be received on credit. Admitting, then, that "during sleep the torpor of the visible and tangible organs permits a freer agency" to the mind — that the rapidity and power of intellectual effort are augmented just "in proportion as the interference of the senses, that is, the influence of the body, is withdrawn"—and that in an absolutely unclothed state, this influence will be entirely annihilated, — admitting these principles, proved by the evidence of facts, what must be the altitudes of thought, volition, and emotion, to which they are exalted who have departed and are with Christ? If in sleep and while yet linked to this material frame the mind can rise to conceptions, and attain to a rapidity of thought which astonish our wakeful hours—and if, as facts attest, "men oftentimes upon the hour of their *departure* do speak and reason above

themselves"—if the soul, then *partly liberated* from its prison-house, begins to reason like herself and to discourse in a strain above mortality, what must be the radiant heights to which she soars when once "the silver cord" is severed and the fettered spirit freed?

> "O what enlargement!—who can tell
> The o'erwhelming glory given,
> When once the soul has burst her cell,
> And finds herself in heaven!"

2. And as the capacities of the disembodied are ennobled and enlarged, as their susceptibilities are intensified and deepened, even so must their opportunities and means of acquiring indefinite knowledge be increased immeasurably. They must have spread out before them the wherewith to gratify their augmented capacities and increased cravings for expansion. From the lofty summits and amid the supernal light in which dwell "the spirits of the just made perfect," they must penetrate with piercing vision into all the works and movements and attributes of the Godhead.

(*a.*) To them must be unveiled the measureless universe in all its ramifications, and mysteries, and seeming infinitude. And we may reasonably regard them as comprehending in a glance all those vast questions in intellectual and physical science which have abashed and driven back in despair the most penetrating and daring spirits of every age. For if the child of a few years may, in this advanced era of our world, know more of true science than the whole conclave of ancient philosophers, and if mankind have reached this stage of progress by dint of plodding industry and amid all the impediments incident to our state here, to what degrees of elevation must they attain, and with what rapidity must they rise to them, who are absolutely free from all existent hinderings, and are exalted immeasurably in all their aptitudes and energies, and have fully opened to them "all the treasures of wisdom and knowledge."

(*b.*) The mysteries of that providence by which Jehovah sees fit to evolve his purposes towards mankind and to discipline his people in an implicit faith—the contradictions and seeming cruelties of heaven's arrangements towards the evil and the good—all that in the procedure of God here pained and perplexed them, is now unravelled and made plain to them. And they now see, have demonstrated to their comprehension, that which here severely tested their faith, that "all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

(*c.*) And to all this we must superadd the fresh discoveries of the divine character which are there unfolded to their view. God hath here imprinted the attributes of his nature and the outlines of his perfections upon the heavens above and the external universe around us; he has given us more express revelations of himself by his servants the prophets, and concentrated the whole in the person and work of his Son Jesus. Still there are strange hieroglyphics in every aspect of nature and providence, and in "the volume of the book" "there are things hard to be understood," the full import of which is "past finding out." We come back from every attempt to fathom their depths, and scale their heights, and measure their vast significance with a spirit baffled and oppressed. "Such knowledge is too wonderful for us, we cannot attain unto it." Nor can those who have passed from the sphere of the life that now is and find themselves amid all the freshness of new light and glory, *they* cannot rise to the *full* comprehension of Deity. Ever and anon are they rendered sensible that there remain in the character of Godhead depths unexplored; in His counsels,

scenes never brought to view; and that the utmost that ever can be known will be but "parts of his ways." "For who by searching can found out God, who can find out the Almighty unto perfection?" Nevertheless, to them who are with Christ 'tis given to—

> "See, and hear, and know
> All they desired or wished below."

On them the Eternal outpours in perennial freshness full accessions of light—to them he unfolds "new views of his character, discloses new parts of his perfections, opens new mansions in himself," and thus ever satisfies them out of his "own fulness in glory." The state, then, of the disembodied saint must be one of unmeasured intellectual elevation and adequate enjoyment. Note—

V. That the condition of "them that sleep in Jesus" is one of *unsullied moral purity*. "They are *without fault* before the throne of God." The spirits of just men "are perfected." They are "present with the Lord," in that sphere, wherever it may be, into which there can in no way enter aught that defileth, "neither whatsoever worketh abomination or maketh a lie, but they whose names are written in the Lamb's book of life." Ever is their condition spoken of in contrast and comparison with the ills incident to this life, rather than as the perfection of the resurrection state. And viewed thus they may well be regarded as "made perfect." For whilst in this economy, how marked soever their consistency, or deep-toned their piety, or seraphic their devotion and love, they were here, as others are now, defective in the exercise of their powers, and defiled in the fountain of their moral sympathies. The inherent grossness of their tendencies, the half-developed nature of their energies, their incessant inhalations of an atmosphere largely charged with the elements of pollution and of moral death, combined to cripple their progress, to stultify their spiritual growth, to press down their spirits, and to give their enemy the advantage over them. And in consequence their highest attainments in likeness to God were but so many degrees of meetness for that richly glorious inheritance—"the inheritance of the saints in light." But now they are in a state "which is far better." They are "made partakers of the divine nature," and are "clean escaped the pollutions which are in this world through lust." The last elements of evil are expunged from their nature, God himself hath made them clean, and they are clean indeed. Purity is their "vital breath," the primary element of their "native air." "White robes are given unto them," they are mantled in the uncreated splendours of the upper sanctuary. "They are as the angels of God," for ever removed beyond the reach of hostile influences or the possibility of a fall.

VI. That the state of "them that sleep in Jesus" is one of *unmingled blessedness*. "Write," said the heavenly intelligencer in vision to John, "*Blessed* are the dead which die in the Lord." And in every allusion made to their state, as well as in every similitude employed to represent it, we detect the attributes of an absolute felicity.

1. When their condition comes before us as a *sleep*, we have powerfully presented to us the idea of exemption from toil and conflict, and the enjoyment of all that is tranquillizing and refreshing. And such as "die in the Lord," thus "*rest* from their labours." In its humblest aspect theirs is a state of absolute and entire annihilation of all that is afflictive and evil. For whatever intercourse we may imagine them to sustain with this sphere, it must be

of such a character as cannot mar their peace or disturb their joy. And the request of Dives, the prayer of the martyred spirits under the throne, the sainted dead compassing us about, and the assurance that "we are come unto," brought into contact with "the spirits of just men made perfect," would seem to sustain the grateful and natural conviction, that those of the departed just with whom we were wont to mingle our sympathies and share our toils, are even now in their exalted state observant of our lot here. And the sight of our conflicts, however it may otherwise affect them, cannot but fill them with joy and gladness while they reflect that "the days of *their mourning* are ended." For, utter exemption from human malice and envy, from the uprisings of inherent depravity, from the enticements of the world, and the seductive suggestions of Satan, though only a partial and negative view of their glory, constitute no mean amount of bliss to such as have wrestled not only against "flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high exercises." And such is the lowest ingredient of their blessedness who "sleep in Jesus." "They rest from their labours," no bereaving providences, no bodily afflictions, no spiritual conflicts or fears can find their entrance where they are. Their bliss is subject to no deductions.

2. And when their state is set forth in bold metaphor it is such as instantly suggests the idea of exalted joy. The *sphere* of their existence is designated *Paradise* — a name fraught with the highest impressions of all that is rich, and glorious, and blessed. And they have a right to "the tree of life which is in the midst of the paradise of God." "Neither shall they hunger any more, nor thirst any more; nor shall the sun light on them by day, nor any heat; for the Lamb, who is in the midst of the throne, shall feed them and shall lead them unto living fountains of water." It is again spoken of as a *mighty city*, the metropolis of the spiritual universe, whose walls are jasper and every precious stone, her gates pearl, and her streets pure gold. There every dwelling is a palace, and every inhabitant a prince. And there is found "the blessed and only Potentate, the King of kings, and Lord of lords." It appears also under the striking similitude of a splendid temple, "whose pillared aisles and lofty dome ever ring with the choral swell of archangelic adoration," and in which the redeemed of the Lord from all nations ceaselessly chant in mellifluent strains the glories of the Lamb. In a word, the sublimities of the universe are ransacked for imagery to exhibit, in a manner adapted to our feebleness, the joys and glories that attend the spirits of the just when unclothed and perfected; but the whole falls measurelessly short of the sublime reality. Tax language, and metaphor, and thought to the very uttermost, and the loftiest representations will convey but dim and vague impressions of that *august sphere* where live, and are beatified, and glorified, the spirits of "them that sleep in Jesus." For what efforts and what imagery can adequately portray "the home and the dwelling-place of God—that place which the utmost power of the Almighty is exerted to beautify, and which all his benignity is called forth to gladden and to bless? If nature herself present, as she often does, such prospects of surpassing loveliness—if even this bleak world, blighted as it is by the desolating effects of sin, can still exhibit such scenes of enchantment, when the sunshine floods her mountains, and the verdure of spring covers her vales, when 'the time of the singing of birds is come, and the voice of the turtle is heard in

the land;' how loftier and yet loftier far must be the aspect of that 'land of light,' where no cloud ever darkens the sky, and no chilling blast ever desolates the soil? And if human life sometimes witnesses such glimpses of joy—if, like the night of northern climes, such bursts of intense gladness shine out for a moment from the midst of its gloom, oh, how unspeakable must be the rapture that is felt in that region of pure and unsuspecting love, where free from the fears of change, from the possibility of decline, mingling with kindred spirits and a countless retinue of more exalted intelligences, and basking in the full sunlight and glory of the eternal Presence, the joys of the glorified flow on like a mighty river, full, deep, exhaustless, evermore!" But the vast theme oppresses us; our powers are abashed in the effort to rise to its magnitude; and if, like the apostle, we were "caught up to the third heavens," we should hear only things which no man could utter; and we could leave no higher testimony than he has put on record, "Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love him."

> "Thus much—and this is all—we know
> They are supremely blest;
> Have done with sin, and care, and woe,
> And with their Saviour rest."

Such, in naked outline, is our estimate and impression of the state of the disembodied just—as *one essentially spiritual and immediately in advance of this*—as one of *perfect consciousness, measureless intellectual elevation, and proportionate intelligence and enjoyment*—and as one of *unsullied moral purity*, and of *unmingled blessedness*. We have not, we are conscious, cleared this question—nor can any one clear it—of all the mists which gather round and obscure it. And on the other hand we fain hope we have not enwrapt it in a denser covering than that which necessarily pertains to it. We have studiously avoided entering upon vain speculations, and have adhered to the plain testimony of God in its obvious significance, confirming it, when in our power to do so, by the corroborations of philosophy and facts. A practical deduction or two will close our observations.

And first. If such is the state of the disembodied just, why should those whose friends "sleep in Jesus," sorrow "as those who have no hope?" Have we not a "blessed hope" concerning them—a hope which closes, and binds up, and mollifies as with ointment, the wound inflicted by their death—a hope that helps us, whilst we water with our tears the willow and the flowers which grow o'er their grave, to mantle with radiance their very sepulchres, and to regard them as "not lost but gone before?" And though nature will bleed beneath the stroke that has severed from us "lover and friend," yet when we think "they are without fault before the throne," let us dry up our tears; and, instead of wishing that they might return to us, let us nerve ourselves with resolution to follow in their footsteps, until God shall call us to be with him where they are that we may partake their glory and their bliss.

And secondly. If such is the state of the disembodied just, shall we who have in ourselves the well-evidenced persuasion that we are "in Christ Jesus," be all our lifetime through fear of death subject to bondage? Being persuaded in ourselves that in heaven we have a better, even an enduring substance, shall we not hold with a loose hand all that pertains to the life that now is. And whilst with Paul we may shrink from the process of being unclothed and desire to be clothed upon with our house which is from heaven,

that so mortality might be swallowed up of life; yet knowing with him that "to be absent from the body is to be present with the Lord," shall we not desire earnestly "to depart and to be with Christ which is far better?"

And lastly. If such is the state of the disembodied just, does it not constitute a powerful incentive to holiness? This it will effect in the case of the Christian. "Having this hope"—the hope of a state so exalted and full of glory—"he will labour to purify himself even as God is pure." And the subject tends to the same result when contemplated by the unrenewed mind. Seen in its own light earth's glories diminish and die away. And all the personal sacrifices and sufferings incident to a life of godliness appear "unworthy to be compared with the glory which shall be revealed in us."

Salisbury, Sept. 5, 1850.

MR. MORELL'S VIEWS OF THE STANDARD OF TRUTH EXAMINED.

BY THE REV. CHARLES SPURDEN.

Mr. Morell's discussion of the question of certitude in spiritual things is an attempt to depose the bible as an authoritative standard of divine truth, and to substitute another in its stead. The following is his own language:—

"An ardent lover of truth, who is sufficiently instructed, and sufficiently free from educational prejudice to look calmly and thoughtfully round him upon the religious phenomena, and the theological science of the whole church on earth, will be deeply moved to the inquiry,—Where is *the truth* to be found, and how is it to be realized in its full objective validity? Each eager partisan of some particular system claims with like tenacity to have the fulness of truth on his own side; is there not, therefore, some *higher* process, lying *beyond* the traditionary system of separate communities, by which we can come to a more *uniform* and *intelligent* kind of certitude,—a certitude upon which the most morally earnest and yet critically reflective minds may repose with satisfaction and peace,—a certitude which shall not be merely adapted to a party, but shall necessarily carry with it the suffrages of all upright and clear-sighted thinkers? Such is the question which now claims to be discussed with all freedom of thought, but with all earnestness of purpose." *

Mr. Morell then proceeds to dispose of theories, already, as he affirms, practically acknowledged. The first is that which makes "Christianity simply a question of *facts*; that these facts are such as to be palpable to the senses, and that we have now simply to receive them upon the ground of historical testimony."

The second theory is that which bases religious certitude upon the *intellect*.

The theory which makes religious certitude rest upon *tradition* comes thirdly under review.

The fourth is stated to be, "the theory of religious certitude, which is based upon the *letter* of the bible." This mode of stating the subject does not correctly represent the theory of religious certitude as held by thoughtful,

* The Philosophy of Religion. By J. D. Morell, A.M. Page 265. The edition to which the references are made is one published at New York by Messrs. Appleton and Co., the writer being president of the Baptist Educational Institution at Fredericton, New Brunswick.—Ed.

spiritual men, when they appeal to scripture as the ultimate arbiter in deciding questions of divine truth: they do not rely upon the *letter* of the bible, but upon the spirit of the letter, if the expression may be allowed; upon the all-pervading spirit which breathes through the word, and which the renovated soul imbibes; but nevertheless a spirit which, without the letter, could not be apprehended by the mind; and which by no means renders unnecessary, nay rather necessitates, a careful searching of the letter; we know not what language to select more appropriate for the conveyance of our meaning than that of Him whose name is above every name, "the words that I speak unto you they are spirit and they are life."

The various difficulties of interpretation, &c., which Mr. Morell mentions as though they were peculiar to the bible are in fact incidental to any common standard of appeal; if they are fatal to the one universal canon of scripture they are equally so to any other that may be substituted for it, nor does the one proposed avoid them as will appear in the sequel.

But what is the standard which Mr. Morell recommends for general adoption in lieu of the bible?

The plan proposed is to make "our appeal to other minds circumstanced in the same manner, or perhaps still more favourably than ourselves." If our intuitions of spiritual things are but partially experienced, and not readily "grasped, approved and appropriated by men earnest for the truth," there is good reason for us to believe that they are imperfect. "On the contrary, in proportion as different minds placed under different circumstances bear a concurring testimony to the distinct realization of any great conception, and fully agree in the mode of its expression—in that proportion we feel the chance of distortion and imperfection in our own vision to be diminished, and a basis of certitude to be laid in the very fact of such a universal consent."* Such conceptions having the stamp of clearness, uniformity, and, in a certain sense, universality, may claim to be regarded as "*sure* and *certain*."

This modern touchstone of truth differs from the celebrated antique one of Vincentius, "quod semper, quod ubique, quod ab omnibus," only by the omission of "quod semper;" for the assumed progress, or to use a word worn almost to shreds, "devolopment" of Christian truth, has left the attainments of past ages far in the rear, and it is only requisite to compare our conceptions with those of earnest-hearted searchers after truth in the present day: but with this deduction from the rule laid down by the monk of Lerina, the practical application of the above test must throw upon an independent mind, anxious to "prove all things," a degree of toil which may well appal the stoutest heart; yet would a lover of truth address himself to the work, if certainty could be thus ensured; but over how many minds would a paralyzing sense of the inadequacy of the rule insensibly steal! How many would be driven, in utter despair of accomplishing their task, to authority on the one hand or scepticism on the other! We have indeed the comfortable assurance that "to require absolute universality, as a test of certitude, is manifestly absurd." It may appear frigid after this to ask whether "universality in a certain sense" is to embrace some out of every country where Christian truth can number its intelligent adherents, and some out of the various sections of spiritual men that may exist in each country; but the question is a momentous one, and no satisfaction can be

* Page 293.

given to an honest mind by wrapping it in vague and misty generalities. Are we to direct the inquirer after truth to the earnest writers of England and Germany, Scotland and France, Holland and America, and tell them that what they concur in thinking and expressing is "sure and certain?" How the vast mass of mankind are to lay claim to the least shadow of certitude does not appear, those who have little leisure or slender abilities must of necessity fall back upon authority; while those most favoured by nature and fortune must, one would think, be perpetually haunted by the reflection that there may be works in the German, French, or even Italian language, which would materially modify their views; nay, the American press may be contributing its share to the formation of the standard of truth, and they perhaps ignorant of the fact, and as ignorance often magnifies the unknown, they may think this portion of literature more extensive than it really is; which must painfully add to their perplexity, and render this criterion of truth no criterion to them. Something analagous to the formation of the scripture canon must therefore be attempted; and as every writer is esteemed, both by himself and his admirers, "an earnest-minded searcher after truth," some principles must be laid down according to which the selection of standard authors must be made, otherwise every one must be left to follow his own fancy.

But let us suppose this difficulty surmounted, and that the student is satisfied with the universality of his search, difficulties of interpretation bear with their full weight upon the proposed plan; the bible is not the only book in the world that contains things which need an interpreter; the thoughtful reader of every book interprets as he proceeds, he is compelled either by himself or by deputy to enact the critic, he must compare one part of his author's work with another, nay, he ought to secure the latest edition lest haply he should receive for truth what the author's more mature judgment had discarded, he must often strip off a mass of irrelevant verbiage to arrive at the thought, and not only so but oftentimes he must translate language which to his mind conveys no sense, with the painful feeling of having totally mistaken the writer's meaning, if indeed he ever had any clear meaning at all. Surely there is nothing worse than this even in the critical study of the scriptures, and we maintain that criticism is not required to discern the broad truths that are stamped upon the bible.

But let us imagine that the student has, by dint of exertion, surmounted the difficulties of interpretation involved in Mr. Morell's proposed test of truth. What man is there of any degree of mental independence that does not try his author's opinions as much by his own views, as submit his own sentiments to be corrected by the writer? We admit that this is often done when the bible is taken as the standard; but it is done unconsciously and not professedly: whereas when any other writings are under review, it is professedly and designedly done. Now it seems difficult to construct a standard of certainty out of materials which every independent thinker deliberately and purposely judges, and either approves or condemns out of his own consciousness. Indeed, so forcible does this objection appear, that those who really appeal to such a standard cannot, we think, maintain their position, but must fall back either upon "inward light" or "outward authority," according to the degree of strength or feebleness which may mark their understandings.

But let us suppose the generality of men duly to submit their opinions to

the decision of a few choice spirits who are in advance of their age; where are these latter to find a standard of certitude? By what compass are the advance ships to sail with any degree of assurance, and lead the way for smaller craft to follow in their wake? Or, to change the metaphor, by what test are the deepest delving miners to determine whether the vein they have struck is rich with gold or baser metal? If we read Mr. Morell aright, the reply is—a shadow! You look incredulous, gentle reader, then glance your eye over the following extract, and judge whether we are guilty of misinterpretation.

"Amongst all the conceptions which have sprung up in the Christian world, *those* bear the undoubted marks of certitude which live on through every era,—which, instead of appearing for a little and then dying away, develop themselves in one steady course through the march of the ages,—and which always, by their depth, intensity, and inherent splendour, cast their shadows before them, and point out the religious course of the future." *

A company of builders doomed to rear a temple, without level or plumb-line, one building on the labour of his predecessor, and each striving to unite his work with that of his neighbour, uncertain whether the frosts of winter and summer heats may not cause the disjointed mass to crumble away, or the equinoctial storms batter it to the ground, would afford a fitting representation of the inquiring spirits of the age allotted the discouraging task of evolving truth from the thinking of past generations and the conceptions of the present, with no other test of their correctness than their progressive tendency and general concurrence.

We have attempted to show that the standard of certitude proposed by Mr. Morell is liable to all the objections that can be urged against the bible as a test of divine truth, while it contains some insuperable ones peculiar to itself. It only remains to adduce the admissions made by Mr. Morell, which go far to substantiate the claims of scripture, notwithstanding all that he has said to the contrary.

For example, speaking of the writings which the first disciples left behind them, he says, "Out of these writings, the most important and indubitably authentic were selected by the church as being the clearest manifestation of apostolical Christianity in its spirit and doctrine; for rightly did the Christians of the second century *consider* that the utterances of those who lived so near to Christ, and had such vivid intuitions granted to them of divine realities, possessed, and ever must possess, to the church a canonical authority, breathing as they did a spirit after which we have ever to aspire." *

Surely utterances which possess these marks of superiority ought not to be set aside as criteria of truth, to make way for utterances which can claim no such canonical authority.

Again he affirms, "that the best mode of correcting the indistinctness or the distortions of our own religious conceptions is, to compare them with the religious experience of the greatest number of earnest minds to which we can have access, that we may thus find in what we most deviate from the *general law* of man's religious development." †

Then why not make use of the writings of John, and Paul, and Peter, and the words of Him who came to show us the Father, for this purpose? Why is the appeal to be made to the greatest number of earnest minds to which we can have access, and yet the apostles

* Page 294.

* Page 295. † Page 297.

are to be excluded? Unless, indeed, an apprehension prevails that if such "earnest minds" were admitted, they would, like Aaron's rod, swallow up the rest.

Once more, "Every partial system contains a greater or less amount of mere human *individuality*; it is that element which runs through all systems alike, which all are seeking to realize, all striving more fully to express, which we must look upon as the divine teaching of Christ himself, drawn forth from holy scripture by the perpetual operations of Providence in human history, and the perpetual outpouring of his Spirit upon the church." *

If we have hit the meaning of this passage, it certainly conveys to our mind the concession, that holy scripture is the source whence is to be drawn that universal element of divine truth which all human systems are striving to realize and express.

* Page 298.

Mr. Morell's aim is to set aside the scriptures altogether as a body of divine enactments and disclosures to which the appeal must be made on all disputed questions of a religious nature, and in its stead to elevate the concurring opinions of uninspired men, gathered from their writings or discourses.

No earnest minded searcher after truth can long be satisfied with a criterion of truth which differs only in vagueness from that on which the church of Rome bids her sons repose. The platform thus elaborately thrown out to span the abyss of infidelity is formed of earthy materials, and is not strong enough to bear the weight of that celestial treasure which the pilgrim to heaven carries with him.

The adventurous spirit who delights to abide upon this insecure resting-place will find it crumble beneath his feet, and precipitate him into the depths of infidelity.

THE MORALITY OF THE OLD TESTAMENT A PROOF OF ITS DIVINE ORIGIN.

Viewed in a twofold aspect morality contains or is contained under theology. As our duty to our God involves the performance of all duties to ourselves or others, and thus all obligation is summed up in the fear of the Lord and the keeping of his commands; so, on the other hand, obedience to God is but one of the many obligations which the moral nature of man imposes on him. In this sense, then, we include under morality all that pertains to the nature and worship of the Most High.

In endeavouring to form an estimate of the moral teaching of the Old Testament, we must beware of measuring it by the standard with which we, at this higher stage of divine discovery, are favoured. Compared with us the men of old—even those possessing to some extent supernatural illumination—dwelt but in a land of shadows. The light which they had was dim and distant. They were addressed by pictures and symbols. Truth was to them like an object seen on a dark night by means of a strong light behind, showing only an outline; whilst with us the light shines upon it in front—exhibiting distinctly its features. We must, therefore, contrast such a revelation rather with the gross darkness with which the world was then enshrouded, than the knowledge *we* possess, communicated by that Light which was made flesh and dwelt amongst us.

Dividing our duties, in accordance

with the usual custom, into those which relate to God, to others, and to ourselves, we shall see that in each class the divine origin of the Hebrew writings is alike manifest.

It is impossible to avoid being struck with the vast difference between the representations of Deity contained in the noblest of heathen productions, and the sublime revelations of the nature of Jehovah in the Jewish scriptures. Under the debasing influence of the one, we lose all regard to the pretended divinity of beings greater in power, but sunk beneath the foulest of their worshippers in the enormity of their crimes: — whereas under the other, prostrate at the very verge of that mountain which might not be touched, and trembling at the sound of the trumpet and the voice of words, we almost realize the presence of the self-existent Jehovah—glorious in holiness—fearful even in his praises—doing wonders.

Foremost in importance, and most obviously in contrast with all the then prevailing religious systems, is the declaration of the *unity* of God. Surrounded on every hand by those who worshipped "gods many and lords many," — but just emancipated from bondage in Egypt, the multitude of whose gods provoked the ridicule of those who yet had deities almost beyond reckoning,— on either side pressed upon by the devotees of Moloch, and Baal, and Ashtaroth—how sublime a spectacle is presented when Moses stands forth and says, "Hear, O Israel, Jehovah thy God is one God"—"and there is no God besides him." Whence had this man this wisdom, unless it were communicated by him whose honour was involved in the perpetuation of this truth among mankind.

The *spirituality* of the divine nature was scarcely less distinctly enounced, though this, if possible, to a greater extent than the other, had been lost sight of in the world. It is true that there are references to human attributes, which may afford a pretext for the charge of anthropomorphic ideas of God being contained in the bible; but besides that these are represented distinctly as being but manifestations of that which could not otherwise be beheld—attributes are declared to belong to Jehovah which the weakest intellect must see to be inconsistent with a material existence. The Shekinah—the permanent manifestation of his excellency—dwelling between the cherubims—was no "likeness of that which is in heaven above, or in the earth beneath, or in the waters under the earth,"—'twas the bright beaming of his glory, filling with light "the place where his honour dwelt." The nations believed the Most High to be altogether such an one as themselves, but the Israelites worshipped a Being who was surrounded with "light inaccessible" from its very brilliancy. It was no hyperbole with which Elijah in such biting sarcasm taunted the priests of Baal—"Cry aloud, *for* he is a god." Contrast the Jupiter of Homer, absent nine days from heaven, with Him whom the Psalmist addresses in that composition which perhaps surpasses in sublimity all other poetry—"Whither shall I go from thy spirit, or whither shall I flee from thy presence,"—and then say what resemblance is there between the immortal man of the one and the unchanging Jehovah of the other.

Our last instance shall be that of the *holiness* of God. We spoke above of the monstrous crimes of the deities which the Gentiles worshipped. A far greater miracle would it have been that unassisted from above Moses should have drawn so august a picture of Deity, than that God himself should deign to reveal his true character to man. The laws which he promulged and

the punishments which he denounced, alike manifest this his divine perfection. The worship which was prescribed, whilst making evident that there was required the utmost purity in his worshippers, showed him to be one who could permit the approach of transgressors, only when making confession of their guilt and offering atonement for their crimes. The lustrations they underwent spoke of the purity of Him in whose presence they were, the sacrifices that were presented declared the immutable holiness of his nature, and the circumcision in the flesh was but symbolical of the excision from the heart of all that there defiled the image of God. Distinctly were the worshippers of Jehovah told that it was in vain that they approached him with their lips if their hearts were far from him. "And now, Israel," said Moses in one of many such passages, "what doth Jehovah thy God require of thee, but to fear Jehovah thy God—to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, and to keep the commandments of Jehovah and his statutes which I command thee this day for thy good?" And in so marked a manner does the Most High manifest his regard to spiritual worship only, that he says, "I spake not to your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices, but this thing I said unto them, Obey my voice, and I will be your God, and you shall be my people." Such is the revelation concerning the nature of God, such the mode in which he was to be worshipped.

No less evidently do the precepts in regard to our duties to others manifest the surpassing excellence of the Jewish code. It has been objected that the treatment of their enemies on the part of the Jews was inhuman, but remembering the vast difference in the prevailing spirit of those and the present times, there is by far a greater ground for admiration in the many commands against cruelty and oppression;—commands, indeed, inculcating beneficence towards the stranger that was within their gates. The exclusive, unsocial character of their institutions was for the purpose of preserving them from contamination with their idolatrous neighbours; and nothing is more marked than the contrast between their injunctions with regard to the purity of sexual intercourse, and the grossly licentious practices, fitting for, and even actually constituting, the worship of the deities of the surrounding countries. Oppression and injustice, whether in respect to their brethren or to strangers, were stigmatized and forbidden, and humanity to the brute was encouraged by explicit injunctions. The sacredness of life was in a twofold manner proclaimed by the peculiar institution of the cities of refuge; whilst the law of God entered into the secret recesses of the soul, and there denounced covetousness, impurity, and hate.

The commands in reference to man's duties to himself were, in like manner, in an eminent degree promotive of his highest good. The many and onerous laws in reference to corporeal uncleanness, though perhaps principally intended to symbolize the holiness of God and the purity that was required in his people, were likewise designed to encourage that cleanliness, which is no less a moral duty than some which have arrogated to themselves almost an exclusive right to be so considered. Temperance, as opposed not only to gluttony and drunkenness, but to all other vices which call for the exercise of self-restraint, was also distinctly enjoined; in addition to which,

meekness and humility were inculcated in opposition to the pride and revenge not merely practised by other nations, but even approved and enjoined by them.

In considering such an outline of the morality of the Old Testament, and in estimating the weight that is to be attached to the argument from this in favour of the divine origin of such a system, let it ever be remembered who the people were in whose midst this law was found. They were people in all the arts of civilization far behind the majority of the neighbouring nations—carrying on little, if any, trade or commerce—essentially an agricultural race—and who, at the time these laws were promulged, had been but just delivered from the grinding yoke of Egyptian slavery; and yet in spite of this they are found in possession of a code of religion and morality as immensely superior to everything else upon the earth as they, by their insignificance and ignorance, were inferior to almost all other nations. If then, in spite of all external evidence, and the direct testimony we have to its very ancient existence, the divine origin which it claims is to be denied, —let there be produced some nation equally secluded which has framed as admirable a system, — let us be shown some scheme of morality at all approaching it, even among the enlightened sages of antiquity,—or, at all events, let its opponents be in some measure successful in accounting for the possession in such circumstances by such a people of such unrivalled laws.

PHILOS.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. IX.—BLASPHEMY.

RESPECTING this word, Dr. George Campbell says, in his ninth Preliminary Dissertation, "βλασφημια (BLASPHEMIA) properly denotes *calumny, detraction, reproachful* or *abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned being, in every case, sufficient for conveying the sense. Here, as in other instances, we have, with other moderns, implicitly followed the Latins, who had in this no more occasion than we for a phraseology not originally of their own growth. To have uniformly translated and not transferred the words βλασφημια and βλασφημειν, would have both contributed to perspicuity and tended to detect the abuse of the terms when wrested from their proper meaning. That βλασφημια and its conjugates are in the New Testament very often applied to reproaches not aimed against God, is evident from the passages referred to in the margin; in the much greater part of which the English translators, sensible that they could admit of no such application, have not used the words *blaspheme* or *blasphemy*, but *rail, revile, speak evil*, &c. In one of the passages quoted, a reproachful charge brought even against the devil is called κρισις βλασφημιας, and rendered by them *railing accusation*. That the word in some other places ought to have been rendered in the same general terms, I shall afterwards show. But with respect to the principal point, that the word comprehends all verbal abuse, against whomsoever uttered,

God, angel, man, or devil, as it is universally admitted by the learned, it would be losing time to attempt to prove. The passages referred to will be more than sufficient to all who can read them in the original Greek."

The instances in which the word occurs in the New Testament are these :—

Matt. xii. 31 .....Sin and *blasphemy* shall be forgiven.
Blasphemy against the Holy.
xv. 19 .....False witness, *blasphemies.*
xxvi. 65 ...Have heard his *blasphemy.*
Mark ii. 7 .....Thus speak *blasphemies.*
iii. 28 .....*Blasphemies* wherewith so-
vii. 22 .....An evil eye, *blasphemy*, pride.
xiv. 64 .....Ye have heard the *blasphemy.*
Luke v. 21 .....Speaketh *blasphemies.*
John x. 33 .....For *blasphemy*, and because.
Eph. iv. 31 .....Clamour and *evil speaking.*
Col. iii. 8 .....Wrath, malice, *blasphemy.*
1 Tim. vi. 4 .....Envy, strife, *railings.*
Jude 9.....Against him a *railing.*
Rev. ii. 9.....The *blasphemy* of them.
xiii. 1.....The name of *blasphemy.*
5.....Great things and *blasphemies.*
6.....His mouth in *blasphemy.*
xvii. 3.....Names of *blasphemy.*

The corresponding verb βλασφημέω, BLASPHEMEO, is translated more variously in the common version than the noun, especially in some of the epistles :—

Matt. ix. 3.....This man *blasphemeth.*
xxvi. 65 ...He hath spoken *blasphemy.*
xxvii. 30...Passed by *reviled* him.
Mark iii. 28 .....They shall *blaspheme.*
29 .....He shall *blaspheme* against.
xv. 29 .....Passed by *railed on* him.
Luke xii 10 .....Unto him that *blasphemeth.*
xxii. 65. ....*Blasphemously* spake they.
xxiii. 39 ...Which were hanged *railed on.*
John x. 36 .....Thou *blasphemest.*
Acts xiii. 45 .....Contradicting and *blaspheming.*
xviii. 6 .....Opposed themselves and *blasphemed.*
xix. 37 .....*Blasphemers* of your goddess.
xxvi. 11.....Compelled to *blaspheme.*
Rom. ii. 24.....Name of God is *blasphemed.*
iii. 8.....Be *slanderously reported.*
xiv. 16 .....Your good be *evil spoken of.*
1 Cor. iv. 13 .....Being *defamed* we intreat.
x. 30 .....Why am I *evil spoken of.*
1 Tim. i. 20 .....Learn not to *blaspheme.*
vi. 1 .....Doctrine be not *blasphemed.*
Tit. ii. 5.....Be not *blasphemed.*
iii. 2 .....To *speak evil* of no man.
Jas. ii. 7 .....*Blaspheme* that worthyname.
1 Pet. iv. 4.....*Speaking evil* of you.
14 .....He is *evil spoken of.*
2 Pet. ii. 2 .....Truth shall be *evil spoken of.*
10 .....To *speak evil of* dignities.
12 .....*Speak evil of* the things.
Jude 8.....*Speak evil of* dignities.
10 .....*Speak evil of* those things.
Rev. xiii. 6.....To *blaspheme* his name.
xvi. 9.....*Blasphemed* the name of God.
11 .....*Blasphemed* the God of.
21 .....Men *blasphemed* God.

The corresponding adjective, βλάσφημος (BLASPHEMOS) is translated in only one instance :—

Acts vi. 11 .....Speak *blasphemous* words.
13 .....To speak *blasphemous.*
1 Tim. i. 13 .....Was before a *blasphemer.*
2 Tim. iii. 2 .....Boasters, proud, *blasphemers.*
2 Pet. ii. 11 .....Bring not *railing* accusation.

The observations of Dr. George Campbell on this word occupy sixteen pages, and, like all the writings of that eminent man, display great sagacity and soundness of judgment.

A WORD OF ENCOURAGEMENT FROM ONE CHRISTIAN MINISTER TO ANOTHER.

MY DEAR BROTHER,—You say you are *depressed;* and as I have often been depressed myself, I feel moved to offer a few thoughts of sympathy and counsel to a brother in trouble.

Just now my path is a little more

sunny than it has been at some other times; but I have often cried out with David, "O my God, my soul is cast down within me!" But these seasons have driven me to a throne of grace, and greatly endeared the precious promises of the word of God; for as stars shine brightest in the darkest night, so it has been found, that in the night of trouble these luminaries in the firmament of revelation have shone upon our path with purer radiance.

Sometimes I have wondered what purpose could be answered by such personal, domestic, or ministerial trials, and have wanted to see the end from the beginning, till I have read, "They that *sow* in tears shall reap in joy," and then I have seen, as there is a long season between the seed-time and the harvest, that I must wait patiently as the husbandman doth, for the early and latter rain, and have been cheered also by the thought, that as the one grain of seed produces thirty, sixty, or a hundredfold—so for every tear there may be many a song, and that "the harvest will by far exceed what we have sown in hope."

Sometimes my way has seemed hemmed in on every side, as was the prophet's when he said, "He hath hedged me about that I cannot get out," Lam. iii. 7; and again in the 9th verse, "He hath inclosed my way as with hewn stone." Even so our troubles often increase, and the clouds become darker and darker. A little light gleamed through the "*hedge*;" But Oh, the dungeon of "*hewn stone*," through which not one beam of the Sun of righteousness could penetrate! In this dungeon I have been preserved from plunging about, and "disquieting myself in vain," by that kind voice, "Stand still, and see the salvation of the Lord;" and he has always been as good as his word, the prison door has at length been opened, and the poor emancipated captive has been heard to sing, "The Lord is my portion, saith my soul, therefore will I hope in him."

Then, again, in church troubles, when surrounded by hostile and unreasonable spirits, so as to induce the complaint of the Psalmist, "Many there be that rise up against me," the greatest difficulty I have found was to control my own feelings; yet the voice of the best Friend whispered, "Hold thy peace, and I will fight for thee." And when enabled to rest there, and wait prayerfully for God's interposition, his word has never failed. He has shown that the hearts of all men, like the elements of nature, are subject to his control, and he has spoken the storm into a calm. One promise I commend especially to your believing regard, for times without number it has been as "an anchor to the soul," and I have said of it as David said of the sword of Goliah, "Give me it, there is none like it:" it is this, "No weapon formed against thee shall prosper; and every tongue that riseth against thee in judgment thou shalt condemn," &c. Isaiah liv. 17. Keep this sword bright, my dear brother, it is of heavenly temperament, and will never break in the day of battle.

At other times I have been like the runaway prophet in my heart, and have tried to go down to Tarshish, to get out of the pastoral work and so escape pastoral troubles; perhaps you have never been so rebellious; if ever you should, *remember Jonah!* We had better have trouble in the way than out of it; besides, we should expect tribulation, our Lord has told us no less. For a part of our office is to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," 2 Cor. i. 4. Yet strange as it may seem, Satan has taken occasion to suggest, "If you were a child of God, you would not be thus tried and thus perplexed." But then, we need to be

reminded that because we are his children, our heavenly Father will correct us, and that though the rod is in his hand there is love in his heart. It is because we are branches of the true vine, that he will prune us. Because we are more precious in his estimation than gold, he will put us in the furnace to purify us.

Then there are times when there is neither peace nor prosperity in Zion. "Our house (the church) is not as we desire." Divine influence appears to be suspended. It seems winter all the year round, and we fear the time of the "singing of birds" will never come again! And then even the few that are seen at our prayer-meetings, how cold they are! and their prayers or rather lamentations, have sometimes cut me to the quick. I knew it was true enough, that there were few or no signs of conversion in the congregation, and sad lukewarmness in the church. Yet it grieved me, and perhaps mortified my pride to hear the people's acknowledgment of it, and to see them thus hanging their harps on the willows. If your depression at all resembles this, take encouragement; God's delays are not denials. It may be true you have been long waiting for the fulfilment of the promises you have pleaded, but your having wrongly dated his promissory notes will not invalidate them. We do not understand God's chronology, and must not attempt to set his sun by our dial, but should regulate our dial by his sun. He will do all things well.

It is worthy also of being recorded for the encouragement of brethren who have not been so long in the work, that it has often been subsequently revealed, that at the very time when we were mourning that our labour was in vain in the Lord, the seed was being sown in many hearts, and though unseen like the grain beneath the clod, was germinating there, and preparing to spring up as we have afterwards beheld it, "first the blade, then the ear, and then the full corn in the ear." Then we have been ashamed of our unbelief, and thought we should never doubt again, but, alas, this sad unbelief is so indigenous to the soil of the human heart that it will rise; nevertheless, lengthened experience in the ministerial and pastoral work, have abundantly confirmed the faithfulness of God.

Therefore, dear brother, let us seek by private devotion to fan into a holy flame the little spark of heavenly love which is smouldering in our own hearts — lay ourselves out more for the Saviour's glory—cherish an increasing conviction of our own nothingness—rely more prayerfully and believingly on the promised aid of the Holy Spirit —"delight ourselves in the Lord, that he may give us the desire of our hearts." And we shall again take down our harps and sing of the grace, the faithfulness, and love of the Master we serve. So prays a brother and companion in the work and tribulation of the gospel ministry.

ENCOURAGEMENT TO PRAYING MOTHERS.

To pious parents (especially mothers) it is often a source of deep regret, that their children do not "choose the fear of the Lord." Efforts to instil into their minds the great principles of truth, and earnest prayers for their conversion seeming to be equally fruitless, faith fails and despondency ensues. To

encourage mothers to pray without ceasing in such circumstances is the object of this paper.

William —— was the son of parents who had to earn their bread by hard labour, and encounter the difficulties which are common amongst the sons of toil; but his mother was one that served the Lord, and in the days of his youth, watering her efforts with prayer, she endeavoured to obey the scriptural injunction, "Train up a child in the way he should go." Very early in life, however, he began to show an aversion to everything good, and thus grieved the heart of his pious parent. Every year the prospect became darker and darker; but she remembered that "the fervent effectual prayer of the righteous availeth much," and applied herself more and more assiduously to prayer on his behalf till her decease, which took place some years ago.

Having at the time of his mother's death formed connexions with the most depraved, he soon became as bad if not worse than any of his associates. All restraints of religion were thrown aside, the house of God was neglected, and the convictions of conscience were stifled whilst he drank in his fill of sin. Being naturally fond of poaching, and deriving from it great part of his support, it was his custom to be much in the pursuit of game, and for this transgression of the laws he was imprisoned upwards of twenty times. He was then transported for theft, of which it was afterwards thought he was innocent, but previous to the expiration of his term he was liberated for good conduct. On returning to his native town people were anxious to see what effect had been produced by a separation from his old companions. Amidst hopes and fears it was thought that a reformation had taken place. He was to be seen in the sanctuary on the sabbath and at week-day services; these however soon came to be neglected, and from that period till a few weeks before his death he went on from bad to worse. Once more linked in with his former associates, there was no hope unless God interposed by his almighty power. But God employed extraordinary means to bring this prodigal to himself. During the spring of the present year he was with two others in pursuit of game, and owing to the darkness of the night he had a fall, which so far injured him that he only survived it a few weeks.

Being requested by a relative to visit him, the writer did so, and was much pleased with the remarks he made and the answers he gave. Feeling his sinfulness, he groaned heavily and thought his sins too many and great to be forgiven. Whilst conversing with him of the readiness of God to pardon every returning penitent, his hopes appeared to brighten, and with great emphasis he exclaimed, "Oh, what a merciful God, that he has borne with me for thirty-four years, when I sinned and rebelled against him! What mercy that he did not cut me off in my sins, that he did not take my breath from me at the time of the accident! As soon as I was able to raise myself I did so, and cried for mercy, and I continue to plead for pardon through the blood of Jesus Christ."

During this and subsequent visits, I was particularly struck with his readiness in quoting scripture. Being asked, "How is it that you have so much scripture stored in your memory?" he replied, "My mother taught me when a boy." Through the instruction given by Christian friends he gained confidence in God, to use his own word. His mind felt calm, resting on Jesus Christ, and the fear of death was quite removed.

After several weeks of severe suffer-

ing he expressed a desire to leave this world, and to be with Christ. It was answered, "You must wait the Lord's will," he replied, "Yes, he waited long for me, and I must now wait for him; he often called to me when I was in my sins, I heard his voice but did not obey it, till at length by grace he put a stop to my evil ways."

Of his conversion there can be little doubt. It was delightful to visit him, as he always wished to be talking of those things which pertain to salvation. To hear him speak of the love of God and the efficacy of Christ's blood to save sinners, and his hope of heaven through the finished work of Christ, did one's heart good. His desire for things divine and his experience of their excellency appeared to increase, till his spirit was taken from this world to live for ever, it is hoped, in glory, with that mother who often prayed for him.

Ye praying mothers! is there not encouragement in this instance for you to continue your supplications on behalf of your children, and to store their memories with the treasures of God's word?

The mother of this young man before her death fifteen years since, clearly saw that he was determined to do evil, but she prayed the more for his salvation. You may have a son residing under your roof, whose heart to all appearance is proof against all your admonitions, cautions, and warnings, and you may think your efforts vain. Do not give them up in despair. Your son has a heart which may be affected by his mother's prayers. They will cause disquiet and uneasiness in his mind. Only let him know that you pray much for him, and rest assured that it will not be without effect. Have you a son who has left the parental abode, and since his launching into the world has, from surrounding influences, become indifferent or quite averse to the name of religion? Though he may laugh at Christianity and look on all its followers as fanatics—though he may sit in the seat of the scorner, and even blaspheme the name of his Maker, the grace of God can change his heart. Let such a one know that his mother prays for him, and he will tremble in retirement. You may not live to see the result; but continue in the exercise, watering all your instructions with real, heartfelt, agonizing prayer, then you may hope to have the pleasure of meeting your hitherto prodigal son or thoughtless daughter in the realms of bliss. Then with rapture will you be able to say, "Here am I, and the children which thou hast given me."

H. H. B.

TO THE MEMBERS OF THE BAPTIST DENOMINATION.

Dear Brethren,—Will you permit me to address you on the subject of our Magazine, in the circulation of which I feel deeply interested, partly on account of the widows of our ministers among whom the profits are distributed, but more especially on account of the beneficial influence which it exerts?

On the first point it is sufficient to call your attention to the facts that the number of our ministers is greatly on the increase, and that many when they die leave widows, who have been honoured as their helpmeets, in circumstances in which even the small amount they receive out of the profits is the means of relieving them and their families, in some instances from deep distress. I would

that our female friends could see the letters received from these Christian women, many of whom might have been in circumstances of comfort if their husbands had devoted their talents to some secular employment, instead of to the labours of the ministry with its attendant privations. I cannot help thinking that the perusal of these letters would move the hearts of many to the taking measures to increase the circulation of the Magazine among their friends, and so enable the proprietors to relieve a larger number of applicants.

But it is on the other ground more particularly I would urge the importance of an increased circulation. Each denomination has its periodical. It is felt that it confers a power which ought to be employed for the promotion of that which is considered to be truth, and having had an opportunity of seeing the periodicals of the other denominations, I have no hesitation in saying that there is no one containing a greater variety of interesting information or more sound evangelical truth, or displaying the exercise of greater discrimination and judgment than ours. And surely if there is any denomination on which the support of its periodical is imperative it is that to which we belong.

We all deeply lament that the beautiful and expressive ordinance of Christian baptism has been so awfully perverted, and that thus the references to its mode in various parts of scripture have been altogether obscured, and especially we lament that not only the mode but the character of the ordinance has been changed, and unconscious babes considered the subjects of that which the holy scriptures represent as applicable only to those who profess their faith in Christ. Surely if there ever was a time when it was a duty to combat this soul-destroying error it is the present, when we cannot look around us without perceiving its direful effects, this error having been the parent of others, alas, almost innumerable.

We rejoice in knowing that the doctrine of believers' baptism is not only extending in our own churches, but that very many who still remain in communion with the established church, and with other denominations, no longer subject their children to this unmeaning ceremony; but still the large majority of Christians hold this error, and there are many writers, some of the grave and others of the flippant order, who oppose our views of divine truth. Under these circumstances it is not the least among our privileges that we have an editor of mature judgment, well versed in the subject in all its bearings, and able to unravel the sophistry of the one and expose the ribaldry of the other; who performs his duty temperately, who never strikes unless when it is merited, and who has elicited the testimony of a highly esteemed writer whose work on The Sacraments was reviewed a short time since, who, though he did not feel the justice of the criticism (which was perhaps hardly to be expected), stated that he was not insensible to the kindly and generous spirit in which the review was written.*

The appending to the Magazine the Missionary Herald and the Quarterly Papers of the Home Missionary Society and the Irish Society, gives it an increased value to all who feel interested in the promotion of the Redeemer's cause, in fact to all whom I address, for we are Christians only as the extension of His kingdom lies near our hearts.

While I rejoice in the prosperity of every section of the Christian church, and have pleasure in communing with all who love the Saviour, I feel at the same time that it is the duty of every Christian to promote the circulation of

* The Rev. Dr. Halley. Bap. Mag. for 1845, p. 21.

that periodical which expresses his own views of divine truth; and feeling very strongly the importance of our own Magazine to the cause of truth, I regret to find that so many in different parts of the country are not possessed of it, and that even in some of our larger congregations there are many who can well afford it, who do not purchase it, some taking the periodical of another denomination, to which of course there can be no objection if they purchase their own also.

I cannot help thinking that our ministers might very much increase the circulation if they would avail themselves of the means within their power of making the work known, and if they would occasionally send interesting communications, consisting sometimes of the leading thoughts of those sermons which they had found to be most useful to their hearers, (by which they would in a measure relieve our excellent friend the editor,) all those who felt it to be a privilege to sit under their ministry would be sure to become purchasers of the Magazine. It is wonderful what an effect it has when the minister drops in an under tone, "I write in it myself." If each of us does what he can I see no reason why the present circulation should not be very soon doubled.

We are called upon at the present time to oppose popery with all its errors. Let us be consistent; let us oppose error wherever we find it. Let us avail ourselves of the means our periodical affords of showing that religion is personal and spiritual, and thus strike at the root of that error without which neither the Roman catholic establishment nor any national establishment could exist. Let us be faithful to the truth and God will bless our efforts.

Permit me to subscribe myself,
Your fellow servant for
Christ's sake,
W. B. GURNEY.

Denmark Hill, 12 *November*, 1850.

TO THE READERS OF THE BAPTIST MAGAZINE.

DEAR BRETHREN,—You are aware from a notice in a former number that among those of whose society and services we have this year been deprived, is the esteemed treasurer of this Magazine. The office which he so long filled—and the interests of which he had much at heart—having been placed by the proprietors at my disposal, I have thought it right to accede to their wishes on the subject, in the hope of further usefulness in the denomination to which I have the honour to belong. And in entering upon the duties involved I shall not, I trust, be considered as overstepping the bounds of official propriety, if I venture to suggest to you, through the medium of its pages, renewed efforts for an extended circulation of the Magazine, and a consequent increase of its resources.

The several grounds on which such extension may be advocated have more than once been set before you, but at the termination of another year, whose close is accompanied by unmistakeable tokens of the increasing necessity of Christian watchfulness and zeal, it may be well briefly to review them, under the solemn convictions of religious duty to the cause with which we stand identified.

The following may be selected as reasons for greater interest in the sale of the recognised organ of our body.

1. The purpose to which the profits realized are devoted.

Lonely indeed is the lot of the survivors of many of our brethren, who, having "borne the heat and burden of the day," "fought the good fight," and preached with all fidelity and earnestness the gospel of their Master's grace, have been called to rest. Not only is there, in the homes and hearts of the bereaved that sense of desolation which follows hopes crushed and affections smitten, but in instances, alas, how numerous! it is found that the trifling income ceased with the prostrate energies, and the stroke that took away the object of desire, took away also the means of support. For the benevolence of the living there comes a summons from the tomb of the dead. "He being dead yet speaketh," and with the eloquence of a life spent in his Redeemer's service appeals for the partner of his bygone pilgrimage. Who amongst us is not familiar with the frequent circular, or the more private entreaty on behalf of the widow of the minister of God? Who amongst us but could name cases heart-rending to contemplate, and from their very nature difficult effectually to relieve! To meet such, the funds accruing from the sale of our periodical are at once available. And an application for relief in this quarter is unattended by those distressing feelings which are associated with other appeals. There are often noble spirits who are wrung with bitterness at the thought of invoking charity, yet experience no loss of self-respect in accepting the boon which the proprietors are enabled to offer. It is the expression of the same sympathy, but it flows through another channel, and meets the eye in an altogether different and more welcome form. The hand that dispenses is recognised, but the recipient remains unknown. Private inquiries having satisfied the administrators, a harmless initial, coupled with the sum bestowed, is the only open record. Thus are the tender feelings of widowhood respected, and no drawback depreciates the value of the gift. By the grants of the past year has many a burdened heart been made to rejoice, and knowing, from a wide range of observation, something of the sorrows of those to whom I have referred, you will not be surprised, dear brethren, if I am anxious that a wider circulation may furnish us with larger means to relieve the necessities we all so much deplore.

2. Its subject-matter deserves the wide perusal and attentive consideration of the members of our churches.

Those of us who have but little leisure for perusing religious journals, and the very limited space allotted us both in them and in the publications of other bodies, have no other source of information as to events connected with our own than these pages supply. The removal or settlement of pastors, the meetings and proceedings of associations, the drawing out, by means of free correspondence, of various opinions on points relating to our societies, statistics, modes or uses of worship, and many further topics of interest; for these as well as for a concise view of more general matters bearing on the welfare of the church at large, or any of its numerous sections, we are accustomed here to look, as to a trusty and well-informed guide. That must, it strikes us, be a strangely constituted mind, which can realise neither pleasure nor profit from at least some branch of the articles that have monthly their allotted niche. The memoirs of the good who are gone to join "the cloud of witnesses," and the relation of whose spiritual experience should stimulate survivors in the walk of faith; the discourses of departed genius, fresh with the deep and earnest theology of other,

may I say of better days? the extract from home or transatlantic records of truths needing to be pressed, or triumphs grateful to relate; the strains which, with pure and lofty aim, would lead the affections upward to that world where they sing "a new song" to the praise of our enthroned and glorious Lord; the notice, ever and anon, of death still busy amongst us, translating to "the general assembly" those that are made meet for its services and joys; are not these replete with subject-matter to which the mind of the denomination should be directed to as wide an extent, and with as pointed an influence as is possible? The pages we have before us are not written for time alone. The contributors, stated or occasional, have eternity, we doubt not, in view. They are labourers in the cause of God, and would that many more were co-workers with them in this form of Christian enterprise! We have able scribes among us, but how is it that they so seldom come to the help of their brethren? Do they deem the Magazine to be behind the age? Then it were both kindness and wisdom to impart to it somewhat of their own freshness of thought and diction, and make it more adapted to the days on which our lot is cast. Or does the want of visible result for mental expenditure deter their efforts? Then might many a godly minister cease to "lift up his voice and cry aloud." Then might scripture itself remain unheeded —"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper." Those who endeavour from time to time to aid the editor, are content to hope that the further their thoughts penetrate the more seals shall, with their Master's blessing, attend this form of their ministry; and coveting an enlarged field of action they join me in soliciting it at your hands.

3. Its literary merits.

I allude here to that department which is under the more immediate care of the editor himself, and for the excellence of which his name alone would be a sufficient guarantee. All who have the pleasure of his acquaintance are familiar with the soundness of judgment, the accuracy of thought, the keenness of discrimination, and the courtesy of expression by which he is distinguished. And these we invariably recognize whether in his more brief or more elaborate reviews. His labours, however, speak for themselves; and while a source of gratification to those whose sentiments in the main coincide with his own, none, whose works may be subjected to an adverse criticism, can ever feel aggrieved at discourteous treatment, or an insufficient hearing. The notorious partiality that disfigures some editorial pages has no place in these; and the manly independence displayed is to be the more appreciated at a time when the opposite quality is far too much in the ascendant. Good service has been rendered to the cause of truth by the editor's able exposure of latent sophisms, or more glaring errors; by his faithfulness of rebuke, tempered by cordial expressions of brotherly goodwill; and by the earnestness of his zeal for principle against the ever-shifting, unsatisfactory pleas of a time-serving expediency. Still "apt to teach" he is prepared to prosecute his high vocation, and we would, brethren, that his heart should be cheered by a growing interest in his work on the part of those for whose edification and instruction that work is pursued. It is difficult to conjecture how many members of our churches read the publications of other bodies but not that of their own. There are however believed to be numbers who thus act—a proceeding certainly neither complimentary nor cheering to one who, with intelli-

gence and ability, is striving to advance the interests of his denomination, nor to be justified, we think, to the claims which those with whom we are associated have upon us. If indeed our denominationalism be a mere alliance of party, this remark has no weight; but if it embody deep and cherished convictions, and represent what in reality its choice has in many cases proved to be, a taking up of the cross, then we submit that this is worthy of our own consideration, and to be by us impressed upon others.

4. The great importance of a well-conducted and well-sustained representative of our peculiar views at this particular juncture.

It were folly to expect a perfect agreement in all the sentiments, implied or advanced, in these pages. Nor will it lessen the force of this appeal if I say, that some of the views advocated herein are not in accordance with those which I myself hold. But the question is, Could we have an organ representing more generally the opinions of the body, especially in those distinctive features to which not a few inquiring minds are, we believe, turning? Could the truth, as professed amongst us, be set forth more luminously or correctly? Or could we wish a denominational publication to reflect more clearly or in a kindlier spirit what the members of that denomination believe to be, in no unimportant particular, "the faith once delivered to the saints?" In the spiritual conflict gathering around us nothing will stand but that which rests singly and simply on the word of God. Tradition can meet tradition, but it quails before the majesty of living truth. And we do expect—and surely if we have faith in our principles it is no presumptuous expectation—that those principles, scorned as they have been, will yet be embraced widely and heartily, when driven "to the law and to the testimony" alone, believers shall seek weapons from the armoury of God to stay the progress of the enemy of souls. In prospect of that struggle we look to the pulpit, and pray that the watchmen of Zion may "set the trumpet to their mouths," and stand forth jealous for the honour of their Lord. We look to the prayer meeting—may "the Spirit of grace and of supplications" rest on those who frequent it! "Not by might nor by power, but by my Spirit, saith the Lord." Ill will it go in the field, if prayer be not made in the camp; but in vain will Amalek sweep the valley while Moses, with outstretched hand, abides on the mount. We look to the school,—and trust that, trained in the principles of the word of the Lord, "instead of the fathers will come up the children," to contend right earnestly for their chosen faith. And we look to the press,—worked with power, and in the spirit of Christ—an advocate whose voice *will* be heard, and whose influence *will* be felt. Conscious of its strength for good or evil, and believing that the influence of this Magazine is entirely for good, we are anxious to know that *its* sphere is far less limited, and to learn that it penetrates where hitherto it has had no access.

I am,
Dear brethren,
Yours faithfully,
J. TRITTON.

London, 16*th Nov.*, 1850.

CHRONOLOGICAL PAGE FOR DECEMBER, 1850.

SUN	RISES & SETS.		FAMILY BIBLE READING.	MEMORANDA.
1	Ld	7 45	Psalms.	Sunday School Union Lessons,
		3 53	Psalms.	Acts xvii., 2 Chron. xxxiv.
2	M	7 46	Ezra vi.	Jupiter a morning star.
		3 52	John xix. 19—42.	1804, Napoleon Buonaparte crowned.
3	Tu	7 48	Esther i.	New Moon, 16 min. past 5, afternoon
		3 52	John xx. 1—18.	Baptist Irish Committee.
4	W	7 49	Esther ii.	Moon rises, 11 min. past 8, morning.
		3 51	John xx. 19—31.	Saturn every clear evening.
5	Th	7 51	Esther iii., iv.	1837, Dr. Marshman died, aged 70.
		3 51	John xxi.	Moon sets, 35 min. past 5, evening.
6	F	7 52	Esther v., vi.	Moon rises, 1 min. past 10, morning.
		3 50	1 John i.	Moon sets, 26 min. past 6, evening.
7	S	7 53	Esther vii., viii. 1, 2.	Day decreased 8 hours 37 min.
		3 50	1 John ii. 1—17.	Moon sets, 20 min. past 7, evening.
8	Ld	7 54	Psalms.	Sunday School Union Lessons,
		3 50	Psalms.	Acts xx. 17—38, Ezek. xxxiii. 1—20.
9	M	7 55	Esther viii. 3—17.	1799, George Washington died.
		3 49	1 John ii. 18—29, iii. 1—6.	Moon sets, 24 min. past 9, evening.
10	Tu	7 56	Esther ix. 1—19.	Length of day, 7 hours 53 min.
		3 49	1 John iii. 7—24.	Moon sets, 28 min. past 10, night.
11	W	7 58	Esther ix. 20—32, x.	1688, James II. ceased to reign.
		3 49	1 John iv.	Moon's first quarter, 37 min. past 8, night.
12	Th	7 59	Ezra vii.	1832, J. Shoveller (Jamaica) died.
		3 49	1 John v.	1842, Robert Haldane died.
13	F	8 0	Ezra viii. 15—36.	1545, Council of Trent opened.
		3 49	2 John.	Saturn near moon, in evening.
14	S	8 0	Ezra ix.	Moon rises, 43 min. past 1, afternoon.
		3 49	3 John.	Moon sets, 45 min. past 1, morning.
15	Ld	8 1	Psalms.	Sunday School Union Lessons,
		3 49	Psalms.	Acts xxi. 17—40, Genesis l.
16	M	8 2	Ezra x. 1—17.	Moon sets, 12 min. past 4, morning.
		3 49	Rev. i.	Moon rises, 30 min. past 2, afternoon.
17	Tu	8 3	Neh. i., ii.	1836, Dr. Rippon died, æt. 86.
		3 49	Rev. ii. 1—7.	Baptist Home Mission Committee.
18	W	8 4	Neh. iv.	Moon sets, 40 min. past 6, morning.
		3 49	Rev. ii. 8—17.	Moon rises, 47 min. past 3, afternoon.
19	Th	8 5	Neh. v.	Full Moon, 3 min. past 5, morning.
		3 50	Rev. ii. 18—29.	Moon rises, 38 min. past 4, afternoon.
20	F	8 5	Neh. vi.	Moon sets, 54 min. past 8, morning.
		3 50	Rev. iii. 1—12.	Moon rises, 39 min. past 5, afternoon.
21	S	8 6	Neh. viii.	1812, Archibald McLean died, aged 80.
		3 50	Rev. iii. 13—22.	Moon rises, 56 min. past 6, evening.
22	Ld	8 6	Psalms.	Sunday School Union Lessons,
		3 51	Psalms.	Acts xxvi., Jeremiah xxvi.
23	M	8 7	Neh. ix.	1838, J. Williamson (North Shields) d. æt 48.
		3 51	Rev. iv.	Moon rises, 26 min. past 9, night.
24	Tu	8 7	Neh. x. 28—39.	Clock after sun 11 seconds.
		3 52	Rev. v.	Stepney Committee.
25	W	8 8	Neh. xii. 22—47.	Moon's last quarter, 24 min. past 9, night.
		3 52	Rev. vi.	Moon sets at noon.
26	Th	8 8	Neh. xiii.	Moon rises at midnight.
		3 53	Rev. vii.	1825, Accession of Nicholas to throne of Russia
27	F	8 8	Malachi i.	Moon rises, 16 min. past 1, morning.
		3 54	Rev. xix.	Jupiter near the moon in the morning.
28	S	8 8	Malachi ii.	Moon rises, 29 min. past 2, morning.
		3 55	Rev. xx. 11—15, xxi. 1—8.	Moon sets, 20 min. past 1, afternoon.
29	Ld	8 9	Psalms.	Sunday School Union Lessons,
		3 55	Psalms.	Acts xxvii., Psalm cvii.
30	M	8 9	Malachi iii.	Moon rises, 52 min. past 4, morning.
		3 56	Rev. xxi. 9—27.	Moon sets, 11 min. past 2, afternoon.
31	Tu	8 9	Malachi iv.	1831, Isaac Mann (Maze Pond) died, æt. 47
		3 57	Rev. xxii.	Quarterly Meeting of Baptist Board.

REVIEWS.

An Historico-Critical Introduction to the Pentateuch. By H. A. Ch. Havernich, *Doctor and Professor of Theology in the University of Konigsberg. Translated by Alexander Thompson, A.M.* Edinburgh: T. and T. Clark. 1850. 8vo., pp. 450.

We regret that our notice of this work has been so long deferred. Our apology must be in terms of reference to Lord Bacon's classification of books, some of which are "to be tasted, others to be swallowed, and some few to be chewed and digested;" and this is one of those that require the longer process. There are books which might be said to melt in the mouth, but not so this. The subject also is one of the gravest interest, and we think we see a cloud rising in the horizon which augurs its becoming increasingly so. Infidels have been in all ages, but it is a peculiarity of our own time to have to register the appearance of a class of men professing a regard for Christianity itself, whilst denying to it any genuine historical basis. A species of inquiry which first under Wolf and Heyne assailed the antiquity and genuineness of the Homeric writings, and which in its application to profane literature has obtained in Germany itself the very appropriate title of "The Destructive Criticism," has now for many years past, as all our readers know, been fearlessly brought to bear upon the oracles of God. The results are such as these. Simple prophecy is impossible; everything in scripture of this kind is therefore *post eventum*. The history of the ark cannot be true, says De Wette, because Noah could not have foreseen the deluge. Such passages as Isaiah ix. 6, "Unto us a Son is born," &c., or such as the entire 53rd of Isaiah, which orthodox Christians have no hesitation in referring to the Redeemer's sufferings and triumph, are to be assigned, the former to Hezekiah, the latter to the experiences of the Jewish people at large, or specially of the series of their prophets. The tenth commandment could not have been given by Moses, says Vatke, "for that the criminal desire after the property of others should have been forbidden appears to us improbable; the place of this commandment might more probably have been occupied by a prohibition against eating raw flesh." The 45th Psalm, says Lengerke, is an epithalamium on the marriage of Ahab and Jezebel. No wonder that in the view of such interpreters the Pentateuch was not written by Moses. It is true that the work itself testifies to Moses as the writer; that without any such internal attestation we accept Cæsar's Commentaries as written by him on the faith of uniform tradition; that if we ever place confidence in united invariable consent throughout a nation's literature respecting the authorship of its first production, we have it here alike from prophets and profane historians. It was recognized as the work of Moses by all the New Testament writers and by our Lord himself; but then *His aims were not critical*. At one time there was external reason alleged also why it could not have been written by Moses. Some in the van more venturesome than the rest came forward to say the art of writing was not then in use. But this is acknowledged to be an error. Even Ewald himself, a chief captain in this army of Diabolian doubters

which has made such fearful havoc in the Mansoul of Germany, interposes now to say, "So much is beyond mistake, that the art of writing was a privilege enjoyed by the Shemitish nations a long time before Moses made his appearance in history." And Lengerke, already mentioned, referring to the name of Kirjath Sepher (town of books), says, "It seems historically to follow from this ancient name that the use of writing among the inhabitants of the land took its rise in very ancient times before the exodus of the Israelites from Egypt." The denial falls back again, therefore, on the purely internal grounds.

But if Moses was not the author, when did it originate and where? Here there is some discord among the assailants, who can better agree to destroy than to build. But the prevailing theory is of this kind. In 2 Chron. xxxiv. we read that Hilkiah the priest, in the time of Josiah's reformation, found in the temple the book of the law of the Lord given by Moses: therefore no doubt that was when the pretended books of Moses were forged. It is of no avail to reply that this is not exactly what the history says, or that the very same record from which we learn this equally affirms the existence of the Pentateuch at a period three hundred years earlier, viz., in the 17th chapter, where we read that Jehoshaphat sent priests, and they taught in Judah, and had the book of the law of the Lord with them. But it is so incredible, say these men, that if such a book had existed it should ever become lost! To this the answer is, that so far from being an impossible occurrence we have only to read the religious history of France during the latter part of the last century to find its counterpart under conditions far more extraordinary. "In less than an eighth part of the time," says Stuart, "in which idolatry prevailed under Manasseh and Amon, France had succeeded so entirely in obliterating all traces of the scriptures in and about Paris, numerous as bibles were in that city before, that for many weeks the Committee of the Bible Society could not find a single copy from which to print a new edition." In this case on the contrary we have to do with a book which confessedly was never circulated and might easily pass into oblivion when synagogues were not yet in existence—a book which was only required to be read once in seven years at seasons when the entire nation was to go up to Jerusalem to hear it, in an age of equally lax morals, and incomparably denser ignorance and less inquiry; and so far from any concerted plan or mutual understanding between the king and the chief priest for its surreptitious introduction, or what has been hypocritically termed a "justifiable artifice," to account for the appearance of a book hitherto unknown, we find the pious and youthful monarch rending his clothes because of the wrath of the Lord and the denunciations against idolatry therein contained, and with all around him, priests and people, indicating in every way that they were aware of the existence of the venerable volume but had never seen it before.

There have not lacked some signal warnings of the danger of determining the age of literary monuments on simply internal grounds. If any one could be reckoned upon as skilful in the detective criticism of ancient border poetry it was Sir Walter Scott, and yet how completely he was deceived in the case of Mr. Surtees, so as not merely to insert part of his imitative ballad in the text of Marmion, but to describe its antiquarian character in the notes, is sufficiently well known. A still more amusing illustration has been furnished in Germany, where Reinhold, in the publication of his Amber Witch as a

tale of the olden time, has so completely imposed upon these very illuminati — the Tübinger reviewers themselves—who, unsuspicious of the hoax, and credulous enough when there are no claims of God or of holiness to be urged upon them, gravely apply their critical rule and compasses, and then proceed to announce to the world what a marvellous relic they have found. It is superfluous to detail how Gesenius was repeatedly victimized in the face of all Europe; first, in the case of the pretended Phœnician inscription, and then of Sanchaniathon, through the same exclusive reliance on such internal evidences. On the other hand, internal evidence of a different character there is, which such critics are totally incapable of appreciating. It would be in vain to suggest to them that the spirit of the Pentateuch is its own voucher. In its sublime isolation, far above all surrounding heathenism, not in moral purity alone or chiefly, but in the whole conception of Jehovah and of the glory due to his holy name, which, we are bold to say, will ever be felt not the less but the more we come fresh from the contact of that heathenism and the deeper the draught we have taken of it; to us it comes bearing its own credentials, more commanding than if an angel were to hand it down from the sky. Whoever does not feel that the spirit of the Pentateuch is itself the greatest of miracles is utterly disqualified by that one fact for any right judgment on the matter.

"The work of which the present volume is a translation," we are told in the preface, "is a portion of a larger work, entitled 'Handbuch der Historisch-Kritischen Einleitung in das Alte Testament,' a Manual of Historico-Critical Introduction to the Old Testament;" and forms the first part of the special introduction. It is the publisher's intention to bring out in the latter part of this year a translation of that division of the above work which relates to the General Introduction to the Old Testament, including in one volume the discussion of such topics as the formation of the canon of the Old Testament, the history of the Hebrew language, the ancient versions, &c.

Whoever is acquainted with other of Hävernich's writings will be prepared to expect in this the same rare union of searching analysis with serious, earnest piety. Not proposing so wide and discursive a range as Hengstenberg, but addressing himself almost entirely to the internal condition and character of the Pentateuch, he sends a more sifting, penetrating glance through the mutual relations of parts, and lays bare those finer threads of connective thought which are apt to escape a broader survey. Having discussed some needful preliminary matter, and remarked that "whilst elsewhere we discover only an undefined seeking of man after God, here God seeks after man," he lays down as the principle upon which alone the inquiry can be brought to a righteous issue, the clear comprehension of the idea of the theocracy; pointing out also the remarkable peculiarity of this history, that "the times when it becomes silent or defective, are invariably just when the theocratic idea recedes into the background." Having further investigated both the fragment and the document — hypothesis — to prove the inadequacy of our criteria for separating the supposed originals, he commences from the 90th page a more regular scrutiny, and patiently following up the objectors step by step, from the beginning of Genesis to the end of Deuteronomy, he beautifully brings out into clearest manifestation the internal unity of the whole. We had marked down several passages for citation but our limits forbid, and instead of this will content ourselves with briefly indicating

a few of the more prominent points in the path through Genesis which may give a general notion of his cast of thought.

First, on the creation. He points out clearly the historical originality of the idea of creation as distinct from the eternity of matter and from the pantheistic fancy of emanation, one or other of which doctrines has lain at the root of all the heathen cosmogonies. "To the idea of a creation out of nothing no ancient cosmogony has ever risen." The appropriation of foreign myths by the Greeks into their mythology is a widely different thing, by virtue of the internal unity of heathenism with itself, from the transference of such myths into the theocratic system, the fundamental idea of which is in direct opposition to it.

On Melchisedec. After quoting the striking observations of Creutzer, "None of those forms of the old world are to be found more grandly and purely preserved. The Greek fictions are far inferior to him. Simple, calm, and great does the priestly king of the divine history come before us and depart,"—he proceeds to remark how unlikely the fiction of such a portrait; "Could a later theocrat represent an object in such a way from his own invention? That combination of priestly and kingly dignity was something not at all given or founded in theocratic relations; hence the later Psalmist when wishing to represent in prediction such a combination, is obliged to go back to that extra-theocratic historical circumstance, Psalm cx. 4." How unlikely his being depicted as receiving the homage of Abraham, who should be the hero of the work if it were the forgery of Jews of after-times desirous of magnifying themselves through their fathers.

On Abraham. He sets forth the mutual relations of confidence and love on which "Jehovah associates with him as one friend with another, as the most tender father with his dearest child; contrasting this with the subsequent standing-point of the Jews defined by the words, "Draw not nigh hither;" so illustrating the parenthetical character of the whole legal dispensation referred to in Gal. ii. 19, &c. The angels condescending to be entertained by him as guests, and to partake of food, and refusing in the time of Manoah, is explained as an illustration of the same principle.

Joseph's history is shown to be remarkable for the intimate acquaintance of the writer with Egyptian manners and institutions, which oozes out, evidently without the intention of the writer, in many instances.

Finally, the prophetic benedictions of the 48th chapter are in a style of poetry quite different from that of David's age, belong to a less cultivated form, and "cannot for a moment be placed in the same category with such compositions as Exodus xv. and Judges v., which are subject to more formal rules, and are adapted to liturgical objects." This composition also forms the basis on which the Mosaic benedictions are founded. The sections on Genesis conclude by noticing the exactness of the picture of Egyptian manners in Jacob's embalming and funeral. We are very far from having given in these brief notices any map of the country through which our author travels, but only profess to have indicated some four or five stations on the route; nor have we selected Genesis as being the most interesting; on the contrary, as the history advances onwards, to use his own expression, the region of analysis becomes more extensive; and if the attacks are more zealous, yet criticism gains more certain positions.

The last part of the volume is devoted to the history of the Pentateuch, and to testimonies from Moses' time down-

wards through the series of the prophets, and concluding with those of the New Testament writers.

There is nothing more difficult than steadily to encounter this kind of desultory and irregular warfare on the part of antagonists who occupy no assignable position, nor are anxious for the maintenance of any self-consistent theory: often assigning, indeed, for their determined unbelief the most opposite and inconsistent reasons, as when De Wette objects to Jacob's dream of the ladder, that it is too "beautifully ingenious," "clever," and "philosophical for that early time," whilst Hartmann, on the contrary, denounces the whole conception as "utterly unworthy." The late Königsberg professor had to contend with adversaries who betrayed too obviously to be mistaken, in all their shifts and turns that the real source of their opposition arose, not from fair critical inquiry, but from a theological bias for which scarce any absurdity was too flagrant, or blasphemy too awful, and he has addressed himself thoughtfully and seriously to his work. The objection so often taken against the theological writings of our German neighbours, that they give no satisfaction, but merely build up huge piles of oscillating and unsettled argument, which like the rocking-stones of our own country may serve for monuments of prodigious power on the part of their authors, but the practical utility of which would be hard to divine, has no bearing on Hävernick. Intensely in earnest, as one who believes that the highest interests are imperilled, it is with him no mere mental exercise nor feat of arms. Those who wish only for a general acquaintance with the merits of the question, or have but little leisure at command, may find perhaps what is more appropriate to their requirements in Stuart's Critical History of the Canon; but such as are disposed to investigate more thoroughly, and trace beneath the surface the "joints and bands" of internal organic unity through the five books of Moses, will find themselves amply repaid both in instruction and in pleasure.

The State and Prospects of Jamaica: with appended Remarks on its Advantages for the Cure of Pulmonary Diseases, and Suggestions to Invalids and others going to that Colony. By the Rev. DAVID KING, LL.D., *Glasgow.* London: Johnstone and Hunter. 1850. 16mo., pp. 235.

The Wesleyan-Methodist Missions, in Jamaica and Honduras, Delineated: containing a Description of the Principal Stations, &c. By the Rev. PETER SAMUEL, *Twelve Years a Missionary in Jamaica.* London: Partridge and Oakey. 1850. 8vo., pp. 320.

WE are much indebted to Dr. King for the lucid statement of his observations, made during a recent visit to Jamaica for the recovery of his health, presented in the small and unpretending volume before us. It is a timely publication, and with an exception presently to be noted, well adapted to answer the anxious inquiries of those Christian bodies which have so long been interested in the welfare, both spiritual and temporal, of Jamaica.

Emancipation was the right of the enslaved negro. It was sought on the high grounds of principle and morality. Whatever its result, it would still have been a just claim on his part, and the duty of the British legislature to grant it. But the results of freedom were not anticipated without anxiety. No one could expect that the character of the enfranchised slave would undergo no change. Bondage and freedom are soils too different in quality for their products not to be dissimilar. It could not however be foreseen how long the mischievous habits engendered by

centuries of oppression might continue to flourish, or how far they would endanger the success of emancipation. Men having the largest faith in human nature could not but feel some misgivings, lest freedom should suffer in the estimation of mankind, and be made to bear the stigma of a failure that might justly lie at the door of its dark and malignant enemies.

Twelve years have now passed away since the day on which "civil, religious, and universal freedom" dawned upon Jamaica. They have been years of trial. The severest tests have been applied, and the results of freedom worked out amid every disadvantage. The hostility of the planter to the free labourers was early and unequivocally shown; oppressive laws were imposed; unrighteous exactions were attempted; competition against free labour was brought into play by the importation of coolies; and finally the island has been thrown into the gloomy depths of commercial distress by the legislation of the English parliament. Yet, the result has justified the act of emancipation, and dispelled every fear. We affirm it deliberately and thoughtfully, that that righteous deed has been and is triumphantly vindicated by the present state of the negro population. Although there is much to grieve, and to incite to philanthropic effort, in the existence of many deplorable evils, yet, as a measure of justice to a grossly injured people, the negroes of Jamaica have proved themselves worthy and fit to enjoy the liberty that had been unrighteously withheld.

It was necessarily incident to so great a change as that from slavery to freedom, that a change corresponding more or less in extent should take place in the negro character. Some habits would vanish, others would be formed, while some would be intensified. It is, however, pleasant to find that a peaceable and acquiescent disposition still favourably marks the character of the negro. The constabulary and military force of the island is very small. Deeds of violence are exceedingly rare. Said one of negro blood at a great meeting held lately in Kingston:—"We are willing to be loyal and good subjects; but while we are so, we feel that the parent government has its duties also. We have never been a rebellious, but a loyal people: and our records establish the fact." Through all the trying period which followed emancipation, while the wages of labour were unsettled, and the local legislature was inflicting enormous fiscal wrongs upon the people, they never sought redress otherwise than by legal and constitutional means, or advanced claims that were not their right and their due.

Favourable testimony is also borne by Dr. King to their habits of industry. The indolence natural to tropical climes seldom, he says, degenerates into absolute idleness. Few negroes refuse to work and prefer to beg rather than dig. *Not one instance occurred to the doctor of a negro approaching him as a mendicant*, or asking alms: while the coolies run about in great numbers asking charity.

It is further evident that there is no disparity of intellectual power between the negro children and the white. Indeed we have it on the highest authority, that of ministers labouring in the island, that with slavery is departing the low forehead, the flat nose, the thick lip and the animal features which characterized the race in the days of bondage. Their emotions and tender susceptibilities are as active as ever. Civility and courteousness mark their intercourse with each other, and to the stranger they evince the greatest anxiety to oblige. So far is this carried, that on one occasion a negro pulled down a part of his wall, on the instant, to give Dr. King a more easy access to

the place he was desirous to reach.

A very considerable degree of taste too is evident in the building and adornment of their cottages; and in their domestic arrangements there is comfort and care. They display often a most commendable desire to educate their children. Nor must we overlook the fact, that with every drawback, the religious character is sustained by multitudes among them with honour and consistency. More than half the members of churches are connected with temperance societies, and many more act on the principle. Indulgence in intoxicating drinks is not one of the faults of the negroes of Jamaica.

Yet the negro character has its blemishes. Of the seven mentioned by Dr. King, six would appear to be the natural concomitants of slavery: and the remaining one was not so apparent in that condition, because of the singular relation in which the negro stood to the missionary. The blemishes referred to are licentiousness, theft, duplicity, levity, incapacity for rule, indifference to medical aid for the sick, and greed. It is a rare thing, says Dr. King, to hear a white person speak otherwise than in deploring terms of the mass of the community; and his own estimate of the negro character, collectively regarded, is far from being high. Yet in all these respects it does not appear that matters are worse than in the time of slavery. Our own private information would lead us to the directly opposite conclusion. The marriage relation is greatly more respected than it ever was. Licentiousness is as much a characteristic of the white as of the black in Jamaica, and owes by far the greater portion of its existence to the vile concubinage favoured and practised by the former. It revelled in slavery, and is still encouraged by the example of numbers of the white inhabitants.

Theft, says Dr. King, is a general matter of complaint. Yet there are no forcible depredations. Stealing as practised in Great Britain is so seldom known that a stranger is apt to regard the negro population as singularly honest. Luggage may be exposed, doors may be without locks, boxes and bags may be strewed about in the streets and outhouses, no watchman may be at hand to protect, and yet thieving is almost unknown! But it seems the negroes pilfer from provision grounds, lay waste cultivated gardens, and show themselves sharp hands at a bargain.

"The relation of these practices to slavery is not hard to be discovered. When the negro had been himself stolen, when he had been robbed of the rights of a man and a citizen, he naturally considered himself entitled to reparation, and reckoned all that he could take from his oppressors as poorly remunerating him for what he had lost. He did not think that he was stealing from them, but only, in the form of an imperfect equivalent, taking possession of his own.

"That such was the origin of the systematic thieving practised by the negroes, is rendered probable by various circumstances, and especially by the discriminating character of their larceny. Absolute dishonesty would make no such distinctions. A person simply bent on rapine would apply his hands wherever he could fill them. When the rights of property are respected in the case of fellow servants, and violated only on the estates of employers, there must be the perversion of some principle, rather than a destitution of all principle in the minds of the delinquents."—*p.* 53.

Dr. King's explanation we receive as only in part true. These practices were doubtless of frequent occurrence under slavery. Men who were themselves stolen could have very little respect for the property of him who stole or unrighteously held them. Nay, were they not improving their owner's property by fattening themselves on the products of his provision grounds? Thus a feeling has sprung up that the white man is fair game, and certainly the conduct of the planters

since emancipation has been such as to excite the people to acts of fraudful reciprocity. There is, however, prevalent among them the feeling that to the emancipated negro belongs in particular the right of cultivating the soil. Its products should be the fruit of *his* toil, and the white man *ought* as a matter of duty to purchase of him. He pilfers and devastates, not so much for his own personal advantage, as to compel the white inhabitants to purchase the fruits he has raised, and to mark his claim upon the land. The abstinence from all other kinds of pilfering shows that it originates not in a thievish disposition, but from social causes sufficient to account for its existence.

We must confess that we are not much surprised that a degree of "greed" has manifested itself, which the profuse liberality of the negro during the latter years of slavery hardly prepared us to expect. Then the money poured largely and liberally into the missionary's treasury. But the negro had no other use for it. If he laid it out upon himself or family he reaped no benefit. All the advantage was his master's. But the missionary applied it to purposes from which he gathered largely, in the sympathy, encouragement, consolation, and salvation it brought to him. Besides, the gifts to the missionary were working out his emancipation. But freedom gained, personal wants of every kind sprang up which under slavery the master had supplied. Land was to be purchased, houses built, clothes obtained, children educated, and every social and relative want provided for by labour, diligence, and industry. Thus money has become an object of special pursuit, because of the social advantages it confers. That the sacred cause of religion should somewhat suffer thereby was inevitable.

And this leads us without further delay to speak of the state of religion in Jamaica. On this part of Dr. King's book we have experienced something like disappointment. Actuated doubtless by a laudable desire not to offend, and by a yet more commendable motive, that of shrouding under the veil of friendship many painful facts of personal suffering, he has failed to give that distinct impression of the actual state of religion and piety we desire to obtain. General statements are advanced and testimonies produced affirming the spiritual declension of the churches to be such as to awaken the greatest alarm, exciting the saddest reflections and most melancholy forebodings.

Notwithstanding the return to this country of several missionaries, the death of others, and the asserted unwillingness of the people to support their pastors, it appears that there is not any very important lack of religious instruction. From a letter addressed by the Rev. B. Millard of St. Ann's Bay, in July of this year, to the editor of the "St. Ann's Bay Enterprise," with a sight of which we have been kindl favoured, we learn that there are in the island 85 episcopal and 194 nonconformist places of worship, and this be it remembered among a population not exceeding 400,000 souls in number. That, "if every one of the two-thirds of the inhabitants able, were to attend a place of worship, *there would be one preacher to every* 916 *hearers*." He further adds, that "when speaking of the religious agency brought to bear on the people, we surely should not forget the deacons, leaders, and sabbath school teachers, not fewer than *two thousand five hundred*, a great number of whom labour daily and faithfully to warn men to flee from the wrath to come" There is clearly no deficiency in the means of grace; Jamaica is better supplied than even England itself.

Yet undeniably there is cause for complaint and apprehension. Dr. King quotes the following from a speech of our esteemed brother Oughton of Kingston:—

"Another proof of social advancement in a country, is the prosperous condition of its educational and religious institutions; but what a mournful picture, in this respect, does our island now present! Within the present year the Wesleyan Society have been compelled to abandon no fewer than twenty of their schools. The society to which I belong have been reduced to the same sad alternative. And we are not alone; ours have been but types of other religious bodies. Chapels also have been closed, and ministers, ruined and broken-hearted, have been compelled to leave these shores and return to their native land."

It is further said, the negroes are disinclined to make liberal contributions for religious purposes, and to support their pastors; connexion with the church is less valued than it was; discipline is more called for than formerly; professing Christians maintain a friendly intimacy with persons of a dissolute character; devotional meetings are badly attended; relish for reading has diminished, and the pupils in attendance at schools decline in numbers, the parents grudging or positively refusing to pay the smallest fee for the instruction of their offspring.

All this and more is affirmed on the testimony of men of every religious denomination. The grievous picture is not characteristic of one body: and therefore referable to some special circumstances affecting but a small portion of the people, or to the modes of religious instruction adopted by one church in particular. The complaints come from missionaries still supported by societies at home, as well as from those who rely for their support on the gifts of the people.

To what then is this general declension attributable? Dr. King assigns three causes. We will give them in reverse order. 1. To the retirement of missionaries. 2. To the deaths of missionaries. These causes must not be underrated. The effect has been in some cases to break up altogether the churches, and in others to constrain the supply of more congregations than one man is capable of fairly accomplishing; or in other words to the use of pluralities:—in all to remove the people from that close pastoral supervision their novel condition has rendered more requisite than before. These two causes have operated most powerfully on the former stations of the Baptist Missionary Society. The separation of the churches from the society in 1842, alike removed them from pecuniary aid, and the supply of new pastors for those places made vacant by retirement or death. For ourselves we have no misgivings on the propriety of that measure. The unforeseen difficulties of the country, had they occurred earlier, might have delayed but could not long have deferred the step. Jamaica has long ceased to be a missionary field. A country so largely evangelized, as the facts above stated prove Jamaica to be has no longer the claim which it is the duty and object of a missionary society to meet. Other lands await the message of salvation. Myriads on myriads are perishing for lack of knowledge, while these thousands are abundantly fed. The motto of a missionary society is "Onward,"—"Go,"—"Go into all the world." Its work is done when the means of salvation have been put within the reach of all. Other agencies must be called into play to give permanence and stability to the work. The churches did right to ask, the society to give, independence, and we trust there will be no interference with the working out of the churches' privilege and duty.

The third cause of declension given by Dr. King is thus carefully expressed, "As the epoch of emancipation retires

into the past, missionaries, though equally faithful, are not equally influential." This we believe to be the principal reason, the main source of all the mournful plaints that reach our ears. Let us hear Dr. King further on this important point.

"During the time of slavery, a planter or magistrate was usually regarded with suspicion or aversion by the slaves, while they looked to the missionary as their friend and benefactor. When the act of emancipation was passed they gave the credit of it to their teachers, who had so energetically represented their grievances and demanded their rights. The joys of the occasion being thus traced to spiritual instructors were consequently invested with a character of sacredness, and the torrent of grateful emotion appropriately flowed in religious channels. Was not this ardour devout? Was not the eagerness of the people to be enrolled as members of churches, and to frequent prayer-meetings, confirmatory of its devotional character? and might not the missionaries, with confidence and satisfaction extend to such applicants the seals of the covenant? So the most discreet teachers thought, and the reports they sent home were swelled with tidings of conversions and baptisms. But that period has passed away: so have its conventional impulses; and the spiritual-mindedness with which it was believed to have been allied, has proved itself to have been, in too many instances, an ephemeral excitement. The present negroes were not slaves, or they have been so long free that they have grown familiar with emancipation, and are not easily stirred by the consideration of it to any special thankfulness or activity. Their existing condition has become in their eyes to be a thing of course, and a missionary must take them as he finds them, and draw but sparingly on the past in his endeavours to amend them."—*pp.* 100—102.

So far we perfectly agree with our author. But we are not inclined to confine our view of the causes of declension to so narrow a compass. Is it not probable that *some* causes for it may be found in the missionaries themselves? Is it likely that all the fault lies on one side? We think not, and should have been more satisfied with Dr. King's book had it contained his researches in this direction.

Is it not just possible that the missionaries may have presumed too far on the liberality of their people? and may not liabilities have been incurred in the ardour of success and prosperity, which the churches are now disinclined to meet, because of their apparent needlessness and extravagant cost?

May not men, who in the days of the negro's exuberant gratitude were passable as preachers, be now found wanting, in the calm judgment of the free agent, in the most important element of ministerial character—effectiveness? Are such men likely to be sustained, when the only claim they have on their flocks is the value of their instructions, and their fitness for their work?

Are we not at liberty to suppose that certain ecclesiastical practices, very useful in the enslaved condition of the people, have become effete, and even mischievous in the altered position of the parties?

Is it not accordant with experience to imagine that the old relations subsisting between the missionary and his flock, *have not been adjusted* with that facility and promptness the altered circumstances of each required?

On these and other allied topics additional information is desirable. Dr. King's informants appear to have been throughout of the ministerial class. In adverting to this we by no means intend to suggest that they have intentionally or wittingly misled their visitor; but they naturally gave him a representation of the state of things as it appeared *from their own point of view.* We should like to know also how intelligent negroes regard the change, and learn the views they entertain of the state of affairs around them. Might we not perchance from some of these hear a little of the vices of the whites? Would they have nothing to say respecting the conduct and tem-

per of their rulers and guides, both secular and religious? Would they speak as tenderly, as Dr. King does, of episcopalianism?

We confess that we regard with suspicion those startling statements, which have during the last few years, been rife, of a marked deterioration both in the piety and morals of the negroes of Jamaica. They are one sided. In some cases we know them to have proceeded from men who would have failed anywhere, and whose judgments have been sharpened by disappointment. If exaggeration somewhat tinged the accounts of negro converts in former days, and pictured in too glowing colours their preparedness for the enjoyment of the privileges of free and independent citizens, we fear that those who now complain the loudest of shattered hopes and frightful declension from godliness and honesty, rush to an opposite and as unjustifiable extreme. We do not believe that the past manifestations of feeling were delusive to anything like the extent some now affirm. Circumstances of the most trying kind have indeed baffled our calculations and our hopes, uncontrollable events have arisen to cast unexpected obstacles in the upward course of civilization and piety, passions and wants have been awakened which lay dormant in the time of slavery, and motives brought into action to which the negro had been a stranger till freedom dawned upon him, and shall there be no account taken of these things in estimating the present features of his character? Must we throw the entire responsibility of failure, real or supposed, upon the emancipated slave? There is no cause for despair. Civilization and piety will yet spread their benign and downy wings over these once enslaved children of Ham, and Jamaica will remain a monument of England's ardent sympathy for the slave, and of the zeal and affection for souls of the churches of Jesus Christ. The truth and the right are immortal.

Our remarks, chiefly suggested by the work of Dr. King, have extended so far as to preclude any lengthened notice of the production of the Wesleyan missionary. We regret this the less, since it contributes nothing to a better understanding of the questions that have occupied our attention. As a history of the methodist mission in Jamaica, profusely illustrated as it is with drawings of Wesleyan chapels, it has much local and personal interest to members of that communion; but it is singularly devoid of reference to matters of higher, more permanent, and general interest. It is, however, marked by a Christian spirit, and speaks kindly and well of the labours and sufferings of missionaries of other bodies, whenever the author is led to mention them.

Dr. King's work we earnestly recommend to the thoughtful perusal of our readers. In addition to the subjects already indicated, there is a valuable section on the "Distress of Jamaica," in which the political and economical causes of its commercial difficulties are pointed out, and remedies for them proposed. Our space forbids their discussion: but we hope that all interested in Jamaica will make themselves acquainted with our author's remarks and suggestions.

BRIEF NOTICES.

On the Divine Inspiration of the Scriptures. A Lecture delivered at the Chapel of Stepney College, on the Opening of the Session. September 18, 1850. *With Notes. By* JOHN HOWARD HINTON, M.A. London. 18mo., pp. 88. Price One Shilling.

In this lecture, Mr. Hinton exposes very ably, we think, the defective notions of inspiration entertained by Akerman, Morell, and Davidson. He then argues in favour of a theory, differing in some measure from that of any predecessor, or at least, differently expressed. It is briefly this: "No portion of the inspired writings can be regarded as resulting from less than a *communication of divine wisdom*."—"It is only for a part of the bible, however, that the idea of inspiration as consisting in a communication of divine wisdom is sufficient; the *communication of divine knowledge*, or a process of divine revelation, must, to a great extent, have been included."—"There are yet portions of the sacred volume which imply both more than a communication of wisdom, and more than a communication of knowledge; they necessitate the supposition of a process, which I know not how to call by any better name than that of divine indwelling, or possession." They who heard Mr. Hinton's lecture with pleasure will find that he has greatly improved its value by the addition of thirty pages of Notes.

"It is Written:" or, every Word and Expression contained in the Scriptures proved to be from God. From the French of Professor Gaussen. London: S. Bagster and Sons. 12mo., pp. 231.

This, the third, is a cheaper English edition of Professor Gaussen's work than the second, and, it should be carefully observed, is materially abridged. Some parts of the text, and most of the notes, are omitted. Contemporaneously with its reception, we find in Evangelical Christendom a letter from the estimable author, intended to rectify a misconception of his sentiments in this country which have been occasioned by the previous editions. Some persons, he complains, not only attribute to him a certain system concerning divine inspiration, when he does not admit one, but further impute to him, among all the theories hitherto imagined, that to which perhaps he should feel the greatest repugnance, "but which they have been pleased to term 'Dr. Gaussen's system of dictation,' at the same time designating it as a *carnal* or *mechanical* system." After an explanation of considerable length, he concedes that if he published a new edition of his book, he should avoid the employment of the verb to *dictate*, and make some other alterations; and he concludes by saying, "In one word, sir, in these days of trial, I would invite all the friends of the word of God in England firmly to maintain *the great fact* of the plenary inspiration of the scriptures, while abstaining from hypotheses touching its *mode*; to contemplate this work of God in its result, I mean the bible, rather than in the secret impressions of men of God; and to leave to rationalistic doctors vain speculations concerning the mysterious and powerful operation of the Holy Spirit by whom these men of God were inspired to write."

Practical Suggestions, affectionately submitted to the Churches of Christ. London: B. L. Green. 18mo., pp. 37.

In a tour through a part of the west of England, recently made by Mr. Stovel of Prescot Street and Mr. Freeman formerly of Milbank, their minds were impressed with considerations relating to spiritual depression in the churches. In this pamphlet they have given utterance to their thoughts respecting the causes of prevailing evils and the means which should be employed for their removal. They ask, Could not every member of the church, by earnest prayer for divine direction, consider and search out whatever in his own habits may be found hostile to the communications of divine love and the experimental operations of divine power? Might not our treatment of offences be made to conform with more exactness to divine law? Might not a greater use of Christian fellowship and discipline be made for edification, or spiritual improvement? Might not the administration of our Lord's supper be made of greater use to the churches? Might not our interpretation and observance of the Saviour's laws relating to his government and the service of his people admit at the present time of serious revision? They suggest also that the individual and personal nature of faith in Christ, requires a clearer exposition, and a more practical observance in our churches. The whole pamphlet will repay perusal, and some parts of it, we think, will be found very suitable to be read at prayer meetings.

The Romish Hierarchy in England. A Sermon preached at Devonshire Square Chapel, London, on the 3rd November, 1850. *By the Rev.* JOHN HOWARD HINTON, M.A. London. 16mo., pp. 30. Price 3d.

Mr. Hinton has preached and published this discourse under the impression that much more importance is attached by the English public at large, including many dissenters, to the recent measures of the papal court than they deserve. It may be so; and it may be that we are of the number, but we cannot receive his assurances of the trivial character of the movement with ready faith. We agree with him perfectly however in the counsels that he offers, respecting coolness, and careful adherence

to our own principles. It is unquestionably true that "however deeply the spread of Romanism may be to be deplored, the religious activity of Romanists cannot be coerced;"—that "the principle which brings freedom to them is the same which brings freedom to ourselves; and that if we should unhappily lend ourselves to legislation against the religious liberties of Romanists, we should in the next session of parliament deserve to lose our own." It is but just to Mr. Hinton to add that while he interposes these cautions, he speaks unmistakeably respecting Romanism as "the most corrupt and pernicious of all ecclesiastical systems," adding, "Among all the calamities that may be conceived of as happening to our country, I know of none so great as would be constituted by the prevalence of popery."

Sacramental Religion Subversive of Vital Christianity. Two Sermons preached at Bloomsbury Chapel, on Sunday, November 3, 1850. *By the Rev.* WILLIAM BROCK. London: H. K. Lewis, 15, Gower Street, North. 8vo., pp. 51.

The design of these discourses is to show, by citations from the Oxford tracts and other church of England publications, the prevalence of sentiments respecting baptism and the Lord's supper which are destructive in their nature and tendencies. Sacramental religion, Mr. Brock observes, "by whomsoever promulgated, is the chiefest and the choicest weapon of Rome. Let it once get what it aims to get, and you may bid a long adieu to the verities of religion, to the honesties of the body politic, to the purities of the social circle, to the activities of the human intellect, and to the charities of domestic life. The downward process will go on until the nunnery will rob our households of their loveliness, the inquisition will hold our lives at its mercy, the confessional will cut off our intercourse with God."

Discourses on Holy Scripture, with Notes and Illustrations. By JOHN KELLY, *Minister of Crescent Chapel, Everton, Liverpool.* London: Snow. 12mo., pp. 304.

These discourses were delivered in the ordinary course of the author's ministry. The first four embrace the canon of the Old and New Testament, and the important topic of inspiration, while the last four are directed to the manner in which the word of God should be received, and may be made of the greatest benefit to us. They are excellent specimens of the judicious and practical manner in which such subjects may be brought under the notice of our congregations. We doubt not that they will prove acceptable, in their present form, to a much larger class than those to whom they are dedicated.

"Things to Come," practically inquired into. By the Rev. CHRISTOPHER BOWEN, M.A., *Incumbent of St. Mary's, Southwark.* Bath: Binns. London: Nisbet and Co. pp. 57.

This work consists of three lectures on the Kingdom of our Lord Jesus Christ; the Coming of Jesus and the First Resurrection; and, The General Resurrection, and Last Judgment; written for, and delivered to his own congregation, as the author informs us during the "Advent season" of last year. The lecturer writes like a pious and earnest man, but from his views on the *personal reign* of Christ, and on some other topics treated of in this volume we entirely dissent, and are free to confess that we *cannot* "discern in many of the leading historical, typical, and parabolic narratives, the signs and tokens of the future day of Christ," as he expects it; nor in the passages which he cites as confirmatory of his views on these subjects.

Christianity in harmony with Man's Nature Present and Progressive. Seven Lectures preached in Gallowtree-gate Chapel, Leicester, in the Winter months of 1850. *By the Rev.* G. LEGGE, LL.D. London: John Snow. pp. 167.

The design of Dr. Legge in these lectures may, perhaps, be best expressed in his own words. "If Christianity be a divine thing," he says, "not an invention of human genius, but the gift of God, not an evolution of human wisdom, but a revelation of Heaven, then it must be divinely appropriate to our attributes and our condition. Its truths must be such as easily to lay hold on our minds and hearts; such as manifestly to improve our spirits and estate, and this is what I propose to submit to your consideration in a short series of discourses. As man is an intellectual, an imaginational, a moral, a social, a progressive being, I would show you that Christianity is in harmony with our intellect, our imagination, our conscience, our sensibility, and our ambition; it is coextensive with our whole nature, and aims at nothing less than our perfection." These topics are treated in a powerful and eloquent manner. Vigour of thought, energy of diction, and earnestness of application characterize these lectures. We cordially commend to our readers generally, and to intelligent young men especially, the careful perusal of this volume as one well adapted to brace their intellect and improve their heart.

The Mercy Seat: Thoughts suggested by the Lord's Prayer. By GARDINER SPRING, D.D., *Pastor of Brick Presbyterian Church in the City of New York.* Edinburgh. T. and T. Clark. 32mo., pp. 222.

We commend this volume to the notice of our readers. It consists of fifteen essays more or less immediately connected with what is usually called the Lord's Prayer. The style is interesting, the spirit devout and catholic, and the thoughts presented are evangelical, practical, and suggestive.

The Mercy Seat: Thoughts suggested by the Lord's Prayer. By GARDINER SPRING, D.D. *With Illustrations of the Nature and Efficacy of Prayer.* Glasgow: Collins. pp. 312.

This is the same work as the foregoing, but between sixty and seventy pages of anecdotes are

appended, intended to illustrate the value of prayer. They were collected by the Rev. R. Arvine of New York. Many of them are trite, some worthless, but others very interesting.

Memoir of John Britt, the Happy Mute; compiled from the Writings, Letters, &c., of Charlotte Elizabeth. London: Seeleys. 18mo., pp. 138.

Charlotte Elizabeth's intention was to have written a complete memoir of this deaf and dumb boy, but that intention not having been fulfilled, the compiler has collected and put together consecutively all that is said about poor Jack in her various publications and letters. A most touching story is thus presented; which while it shows the kindness and persevering benevolence of Charlotte Elizabeth, strikingly illustrates the goodness and mercy of God to poor Jack, in the development of his mental faculties, the renewal of his heart, his happy life, and peaceful death. It affords strong encouragement to others to sow the good seed beside all waters, in hope of the divine blessing.

Science Simplified; and Philosophy, Natural and Experimental, made easy. By Rev. DAVID WILLIAMS, M.A., *author of "The Preceptor's Assistant, Composition, Literary and Rhetorical, Simplified," &c. &c.* London: W. and T. Piper. 18mo., pp. 150.

This is the first series (a second being already in the press), and contains the following topics:—Animal and Vegetable Physiology—Mechanics—Optics—Astronomy—and Geology. It contains a large quantity of useful and practical knowledge, condensed into a small compass, and presented in a simple and interesting manner; while the plan of question and answer which the author has adopted will tend to increase its utility with the young, for whose use it is especially designed.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. The Cyclopædia of the British Empire. Part IV. Buckland—Carnatic. Part V. Carnew — Cornwall. London: C. Knight. Imp. 8vo.

Our friends who deliver addresses at missionary meetings may impart to them much interest by a judicious use of such information as this publication affords. We may refer for example to the articles on Ceylon, Colombo, Chittagong, Calcutta, and Canada, now before us: that on Canada extends to five and twenty closely printed and large pages.

Outlines of Sunday School Addresses, with Introductory remarks on Composition and Delivery. By JAMES COMPER GRAY. London: B. L. Green. 18mo., pp. 128.

The sixth volume of Mr. Green's excellent Sunday School Library. It will, doubtless, be a very useful help to many teachers, both for exercises in the class and for addresses to the school. The topics are forty-five in number, varied in subject, and simply and judiciously handled.

The Child's Preacher; or, the Gospel taught to Children in very simple language. By the Hon. and Rev. W. BARRINGTON, M.A., *Rector of West Fuderly, Hants.* London: Wertheim and Mackintosh. 16mo., pp. 159.

A very neat attractive volume of a suitable size for children, and convenient for teachers or parents to carry in their pockets. Although the worthy rector inscribes it to the children of West Fuderly, calling them, "The lambs of Christ's flock," there is nothing of tractarianism in the book, and very slight reference to anything connected with the establishment.

The Foundations of Individual Character, a Lecture delivered in the Gardeners' Hall, Rhynie, on the Evening of Tuesday, May 7th, And in the Infant School-room, Lumsden, on Thursday, May 16, 1850. *By* WILLIAM M. COMBIE, *author of Hours of Thought, Moral Agency, &c. Published at the Request of the Rhynie Mutual Instruction Class.* London: Troup and Horn. 16mo., pp. 32. Price 2d.

A valuable addition to the class of works tending to guide our youth to right trains of thought, and conscientious modes of feeling.

Charles Hamilton; or, Better Rub than Rust. By GEORGE SARGENT. London: B. L. Green. pp. 115.

An admirable little work; quite worthy of the series to which it belongs. The narrative is deeply interesting, and the lesson which is mainly inculcated is of great importance. This book is one very suitable to put into the hands of youths of from twelve to fifteen years of age, for whose benefit especially it appears to have been written.

Gregory Krau; or, the Window Shutter. Translated from the German of Dr. BARTH, *by the Rev. Robert Menzies.* Edinburgh: Paton and Ritchie. pp. 104.

A pleasing story, designed to illustrate the doctrine of a particular Providence. It is written in a simple style, and is a tale which the young may peruse with interest and profit.

Florence Arnott; or, Is She Generous? By AUNT KITTY. London: B. L. Green. pp. 121.

An interesting tale well fitted to exhibit to children the workings of selfishness, and to put them on their guard against its indulgence.

For

Additional

BRIEF NOTICES AND

RECENT PUBLICATIONS

Approved,

See the last page of the Supplement.

INTELLIGENCE.

AMERICA.

VALLEY OF THE HUDSON.

A document intended for the use of the churches of the Hudson River North Association contains the following interesting information respecting this immense district:—

This valley, with its hundred thriving villages, growing cities, and overgrown metropolis, is second in importance to no other section of our country. From tide-water on the north to the ocean on the south, including one tier of counties each side the river and Long Island, there is a population of 1,200,000, equal to the joint population of Illinois and Michigan, and also to the united population of Massachusetts and Rhode Island. This valley is increasing in population faster than any other section of our country, and for ages to come no section will contain so many inhabitants on so small a territory.

In this valley (extending as far north as Stillwater) there are one hundred and fifty-one baptist churches and twenty-three thousand communicants, an average membership of one hundred and fifty to a church; an amazingly small membership, considering the large communities from which the churches draw their supplies. Only about two in a hundred of the inhabitants are baptists. Massachusetts and Rhode Island, with an equal population, have nearly twice as many baptists as are found in the valley of the Hudson. Illinois and Michigan report about twenty-three thousand. In these western states there is as large a baptist membership, in proportion to the population, as in the oldest settled portion of the Empire State.

The Hudson River Association North embraces the chief baptist strength in Schenectady, Albany, Greene and Ulster counties on the west, and Columbia and Rensselaer counties on the east side of the river. These counties contain over 300,000 inhabitants, and fifty-three baptist churches and seven thousand members. Michigan, with but a larger population, reports one hundred and sixty churches and more than nine thousand members. Rhode Island, with half as large a population, reports seven thousand baptists. In Monroe county, where the woodman's axe felling primeval forests has hardly ceased its echoes, there are three thousand baptists. The Hudson River Valley, whether considered as a whole, or the northern and southern section separately, compares unfavourably with the fields either east or west. This in the highest sense is missionary ground. There are large villages and even cities without a place of worship belonging to our denomination. This is the case with Shenectady, a city of eight thousand inhabitants, and the seat of one of our largest institutions of learning; and also of Cohoes, a manufacturing village of promise now numbering six thousand, not to mention other places of scarcely less importance.

Comparison of the present with the past.

The following is confined to the Hudson River Association North. This association contained in

1819	3	churches and	569	members.
1829	7	„	844	„
1839	18	„	2,667	„
1843	23	„	4,619	„
1849	29	„	4,590	„
1850	28	„	4,497	„

THE LAND OF LIBERTY.

The first case under the new Fugitive Slave Bill came up in this city last week. James Hamlet, charged with having run away from his owner in Maryland in 1848, was brought before the United States' Commissioner, and the facts being proved to the satisfaction of that officer, he was given up to the claimant, and carried back to slavery.—*New York Recorder, October* 3.

The passage of the Fugitive Slave Bill by Congress has caused great commotion among our coloured population. On Saturday a large number of them left the city for Canada, we believe. Some of our first hotels are left very bare of servants by this sudden movement.—*Pittsburgh Chronicle, 23rd ult.*

ACADIA COLLEGE, NOVA SCOTIA.

Our number for January contained a document of some length relating to this institution, which was inserted at the request of two ministers who had been deputed to visit this country on their behalf. A gratifying degree of success attended their exertions, and since their return to Nova Scotia some arrangements have been made which are adapted to inspire additional confidence. The conductors of the college have now transmitted to us the following extracts from the "Minutes of the Fifth Session of the Baptist Convention of Nova Scotia, New Brunswick, and

Prince Edward's Island, held at Portland, N. B., September 21st, 23rd, and 24th, 1850, with the request of the body that we would give them publicity. We do so readily, and with the greater pleasure, as we have heard that Dr. Cramp of Montreal has been invited to take charge of the college. Their friends in England will be very glad to learn that they have succeeded in obtaining the services of that estimable and very competent theologian.

The Committee on Education then submitted the following report which was adopted:—

"Whereas the Nova Scotia Baptist Education Society at its recent Annual Meeting at Nictaux adopted the following resolutions, viz.:—

"Resolved, 1. That this society gratefully acknowledges the kindness of the baptists of New Brunswick, in voluntarily adopting, in connection with the baptists of Nova Scotia and Prince Edward's island, Acadia College as the collegiate institution of the three provinces, according to certain resolutions, passed at the last session of the convention, and cheerfully concur in the arrangements then made for its future government and support; except as respects that regulation which requires annual change in the governors, it being the opinion of this society, and a condition on which this resolution is passed, that it would be more conducive to the interest of the college that the change should not take place more frequently than every three years, and with the power of re-election.

"Resolved, 2. That for carrying these arrangements into effect, this society does hereby resign to the convention its control and authority over Acadia College, and direct the executive committee to apply to the legislature at its next session, so to alter the Act of Incorporation that the government of the college may be legally transferred from the present governors and committee to such governors and their successors as have been, and as may be agreed upon by the convention, and that the act may be made permanent, and be otherwise amended to suit the altered government of the college. But that due provision be made that the Baptist Education Society continue to retain their title to the real estate and buildings, until the debts and securities for which the executive committee, or any former member thereof, are or may be liable, shall be discharged, or the parties be relieved therefrom—on which event arrangements shall be made for selling the title in a manner suited to promote the interest of both the academy and the college on just principles."

"Therefore resolved, 1. That this convention does hereby confirm the transfer of Acadia College on the terms expressed in these two resolutions.

"Resolved, 2. That the convention do petition the legislature of Nova Scotia to make the necessary alterations in the act incorporating Acadia College, and to give that act permanency, and that Hon. J. W. Johnston, Hon. W. B. Kinnear, and Dr. Simon Fitch, be a committee to prepare and cause to be presented in the name of the convention the petition for that purpose; and if they shall see occasion also, to petition the legislature of New Bruswick for extending to Acadia College and its graduates such privileges as may be reasonable and just.

"Resolved, 3. That the following gentlemen form a board of governors of Acadia College together with the president of the college as an ex-officio member of the same.

"Rev. Ingraham E. Bill, Hon. J. W. Johnston, Rev. William Burton, Hon. W. B. Kinnear, Rev. Samuel Robinson, Simon Fitch, M.D., Rev. Charles Spurden, John W. Barss, Esq., Rev. Edward D. Very, Stewart Freeman, Esq., Rev. Abraham S. Hunt, Professor I. L. Chipman, Caleb R. Bill, Esq., William Stone, Esq., James W. Nutting, Esq., James R. Fitch, M.D., Mr. Nathan S. Demill, Mr. Alexander M'L. Seely.

"Resolved, 4. That at the expiration of every three years six of the governors shall go out of office, subject, however, to re-election, and that an appointment of six be then made to complete the board. But nothing in this resolution shall be held to control or abridge the power of this convention at its pleasure to remove any one or more of the governors and appoint others in their stead, as occasion may make necessary.

"J. W. Johnston, *Chairman.*

"Resolved, That this convention exceedingly regret that men were to be found on this side of the Atlantic, or periodicals in England, to circulate reports with reference to the financial agency appointed by this convention at its late session, impugning the motives of this convention, and of its agents; and we hereby attest that our action was in good faith, hoping to be relieved of the debt, that we might be able, by the voluntary contribution of the friends of Acadia College in the three provinces, to give it an efficient annual support.

"This honest purpose of the convention having been to a great degree frustrated by those who have injuriously interfered to misrepresent us, we acknowledge with devout gratitude the earnest and sincere regard for the college manifested by its numerous friends in the three provinces in making an unusual effort, under many depressing circumstances, to liquidate a large portion of the debt, and to support it by their free contributions in future.

"Resolved, That we highly approve of the prudence and patience of our respected deputation, Rev. I. E. Bill, and Rev. John Francis, in the trying position in which they were placed, and acknowledge our deep indebtedness to them, and also to those friends in England, who, notwithstanding the misrepresentations alluded to, exercised their kindest hospitalities to the deputation, and generously responded to their plea for help, particularly to Rev. Mr. Lister, Rev. Dr. Raffles, John Houghton, and John S. De Wolfe, Esqrs. of Liverpool; also to Rev. Dr. Cox, Rev. Dr. Steane, Rev. Algernon Wells, Rev. J. H. Hinton, A.M., Rev. Dr. Leifchild, Hon. and Rev. Baptist Noel, Rev. J. C. Galloway A.M. Rev. Dr. Morrison, J.

M'Gregor, Esq., M.P., and S. M. Peto, Esq., M.P., and C. D. Archibald, Esq., of London; likewise to H. Kelsall, Esq., of Rochdale, to all of whom the deputation are deeply indebted for highly influential testimonials, or for handsome donations."

ANNUAL MEETING.

BAPTIST BUILDING FUND.

The annual meeting was held in the Mission House, Moorgate Street, October 2, 1850. Joseph Fletcher, Esq., treasurer, in the chair.

The Report stated that two ladies had presented donations to the society during the past year of £100 each, a worthy example for imitation. In addition to the usual contributions from subscribers, the instalments upon the loans had been punctually made, and loans to the amount of £800 had been made to six churches, and two grants of £20 each to other smaller churches.

Appended to the Report is not only the Model Trust Deed, published under the sanction of the society; but a copy of the late act, entitled, "Titles of Religious Congregations' Act," to render more simple and effectual the titles to dissenting chapels and schools, and to provide for the renewal of trusts without expense.

ASSOCIATIONS.

WORCESTERSHIRE.

The following churches constitute this association :—

Alcester	M. Philpin.
Atch Lench	D. Crumpton.
Evesham, Cowl St.	J. Hockin.
,, Mill St.	A. G. Fuller.
Pershore	F. Overbury.
Stratford	
Studleyard	W. Maisey.
Cookhill	W. Maisey.
Upton	A. Pitt.
Westmancote	J. Francis.
Worcester	W. Crowe.

The aunual meeting was held on the 4th and 5th of June, 1850. The Rev. A. G. Fuller presided. Two sermons were preached by Messrs. Overbury and Hull. The Circular Letter prepared by Mr. Francis was read and adopted.

Statistics.

Number of churches making returns		11
Baptized	48	
Received by letter	12	
Restored	1	
		61
Removed by death	11	
Dismissed	18	
Withdrawn	17	
Excluded	16	
		62
Clear increase		1
Number of members		1085
Number of scholars		1460
Village stations		18

The next annual meeting to be held at Alcester, on the Tuesday and Wednesday after the first sabbath in June.

NEW CHAPEL.

YELLING, HUNTINGDONSHIRE.

The old chapel in this village being in a bad situation, too small for the attendance, and in a dilapidated state, it was found necessary to erect a new and more commodious place of worship in a more eligible locality. This has been done, and the new meeting-house which is a very neat, respectable, and substantial building, was opened on Tuesday the 22nd of October. The Rev. J. Broad of Hitchin, preached in the morning; and the Rev. S. Brawn of Loughton, Essex, in the evening. In the afternoon a public meeting was held at which Potter Brown, Esq., presided. During the day the following brethren engaged in devotional exercises, or addressed the public meeting: the Rev. Messrs. Millard of Huntingdon, Bassford of Potton, Lewis of St. Neots, Langston of Godmanchester, Brown of St. Ives, Harcourt of Houghton, Peters of Great Gransden, and Bottle the pastor of the church of Yelling. The attendance was very encouraging, and the friends seemed to enjoy the services and to unite cordially in this effort to promote the extension of the Redeemer's kingdom.

ORDINATIONS.

COVENTRY.

On Tuesday October 29, 1850, recognition services were held in Cow Lane chapel, Coventry, in connection with the settlement of Mr. William Rosevear (a student of the Bristol College) as pastor of the baptist church worshipping in that place. An early prayer-meeting was held at seven o'clock, to seek a blessing on the engagements of the day. At half-past ten a numerous congregation assembled, when the Rev. C. Wilson of Helstone, Cornwall (Mr. Rosevear's early friend and instructor), read the scriptures, gave a short address and prayed. The Rev. W. F. Gotch, M.A., classical tutor of the Bristol College, then delivered a very able address on the nature of the service they were met to engage in, vindicating it from the objections of the two opposite parties, who, on the one side, treat it with disesteem and neglect it altogether, or, on the other, magnify it by a show of authority which finds no warrant either in the writings of the apostles, or in the practice of the churches which they founded. Mr. Rosevear then read a paper embodying a narrative of the steps by which the providence and grace of God had led him to his adopted sphere of labour, and the views of Christian doctrine and practice, which it was his pur-

pose, under divine direction, to make the basis of his ministry. The Rev. F. Franklin, the aged former pastor of the church then offered prayer. After which the Rev. T. S Crisp president of the Bristol College addressed the newly-elected minister with the utmost affection and pathos, taking for his text the last verse of the fourth chapter of the first Epistle to Timothy. The Rev. J. Jerard the now aged successor of the revered George Burder concluded by prayer. In the evening the Rev. Isaac New of Birmingham preached a sermon of great excellence and power to a large congregation, from the words, "See that he may be with you without fear," &c. &c. The whole of the services were deeply interesting, and characterized, it is hoped, by the divine benediction.

RECENT DEATHS.

MR. C. PETFORD.

Died at Sandusky, in America, aged forty-two years, deeply regretted by his beloved family, Mr. Charles Petford. He was born at Alcester Park in Warwickshire, where he will long be remembered by a numerous circle of friends for his amiability of disposition, his deep and earnest piety, and his high intellectual attainments. He joined the baptist church at Astwood, and for several years sustained the office of deacon with great faithfulness and consistency. The deep interest he felt in the eternal welfare of all belonging to the church and congregation, and his earnest and affectionate appeals to them will not soon be forgotten. The villages around, particularly Studley and Cookhill, equally shared his valuable ministrations, especially the Sunday schools, for which his intelligence so eminently qualified him. It was indeed no common loss to part with one so devoted to the cause of his Redeemer, and many tears were shed, and many arguments used to induce him to remain in his native land, but all to no purpose. In the year 1842 he bade an eternal farewell to the home of his youth, and with his beloved wife crossed the broad Atlantic for the distant shores of America. He resided the first five years in Ohio, where he founded a baptist church and preached regularly with great acceptance, but the climate in that part proving unfavourable to his health he removed to Ogden in the state of New York, where he again embraced every opportunity of proclaiming the glad news of salvation to his fellow sinners, and endeared himself to all by the loveliness of his character and consistency of conduct. On the 12th of August he left home in apparent health, and whilst at Sandusky—300 miles from home—was seized with bilious diarrhœa, the disease which had so often threatened his life while residing in Ohio. Finding himself getting worse, on Friday morning, August 23rd, he telegraphed to his beloved wife, who hastened to him with all possible despatch, and reached Sandusky on sabbath morning. Sad indeed was the meeting! for both felt that a very short time would terminate their connexion on earth. Several medical men were in attendance, and all human aid was resorted to, but in vain. Turning to his dear wife he said, "Oh, Harriet, Jesus is all in all to me." He desired his dying love to his friends in England, especially his brother and sister, and tell them, he said, "to love Jesus." On seeing his wife greatly distressed he said, "Harriet, strive to be resigned to the will of God, and pray that you may be enabled to say, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.'" She said, "Oh, I fondly hoped you would have been able to return home with me." He said, "We are all going home, only I am going a little first." He particularly wished to be taken home to be buried, and a funeral sermon preached from 1 Tim. i. 15, "This is a faithful saying," &c. "And be sure," he said, "have the last clause in, for I feel I am chief." He continued till Thursday morning in the same happy and delightful frame, when without a struggle or a groan he sweetly fell asleep in Jesus. When the sad intelligence reached Ogden, all felt they had indeed sustained a loss, and all prepared to pay the last tribute of respect to one so dear to them. His remains were met six miles on the road by nearly all the members of the church, with the minister and deacons, besides members of of other denominations in thirteen carriages, many tears were shed over the grave, and long will his memory be cherished by all the followers of the Redeemer. A funeral sermon was preached at Astwood on Lord's day, October 20th, by his beloved and intimate friend, the Rev. J. M. Stephens of Cirencester, to a crowded and attentive congregation.

REV. JOSEPH DAVIS.

Died August 12, 1850, in his forty-eighth year, the Rev. J. Davis, for twenty-four years the beloved pastor of the baptist church at Whitestone, Herefordshire. He had been an ardent and successful labourer; a meek, kind, and judicious pastor; an affectionate husband, and a warm-hearted friend; was always accessible to the inquiring soul, and at all times ready to visit the house of mourning, or the chamber of affliction. In fact, in the work of the Lord he was indefatigable. Besides his stated labours at Whitestone, he was accustomed during nearly the whole of his pastorate to preach statedly at several of the villages around.

His affliction which continued most distressingly for several months, was embittered

by the affliction and death of his dear wife. She had been the partner of his sorrows, and a helpmate in his labours for twenty-two years. No two Christians ever lived together more happily. Her disease was a painful one (cancer), but her end was peace. The ways of God are often mysterious. Mr. Davis, by reason of his own affliction, and death with him evidently fast approaching, was prevented from witnessing the departure of his beloved wife. Yet with all his affliction and sorrow he was never heard to murmur, though often seen to weep. Amidst the whole trying scene, Christ was evidently his all and in all. When suffering extreme pain, he would say, "But what is this to what my Saviour suffered?"

Though commonly of a quiet turn of mind, yet his ecstacies of joy towards the close of his earthly career were at times truly sublime. "Precious Jesus! precious Jesus!" he would sometimes say: and then—

"Jesus, lover of my soul,
Let me to thy bosom fly."

This, indeed, was with him, as his end approached, a common mode of expression. During the last few days of his life he was scarcely able to speak, so greatly was he worn down by disease. But the same holy calmness, the same faithfulness to Christian friends around him, the same praying spirit, and the same heavenly joy, were apparent to the last. At a little after midnight on the sabbath his happy spirit took its flight from this world of care and sorrow to be glorified for ever with his Lord. So greatly was he respected that above three hundred attended at his funeral. And on Lord's day August 18th, his funeral sermon was preached according to his own direction by the Rev. J. Mellis of Hereford, from John iii. 16, to an overflowing congregation.

MR. J. BONFORD.

On Monday, Septemder 23rd, in the 25th year of his age, Mr. James Bonford fell asleep in Jesus, and entered that rest where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Of feeble constitution, premonitory symptoms of that fatal disease, which had already removed several of his family, gave much anxiety to his friends at an early period of his youth. Happily, however, while in the enjoyment of comparative health he was led by divine grace to seek that union with the blessed Redeemer, which rendered his death not only tranquil but triumphant. Distinguished by intelligence and candour, he examined for himself the claims of religion. He read much, and thoughtfully; but gave himself especially to the word of God and to prayer. Under that heavenly teaching which he so fervently sought, his mind was impressed, enlightened, renewed, and saved. With the simplicity of a child he approached the Saviour, and found in him all that he needed, wisdom, righteousness, sanctification, and redemption. Henceforth he was a new creature, old things were passed away, all things became new. On May 4, 1848, he was baptized, and joined the church of Christ at Pershore. His subsequent career, short as it was, was marked by humble dependence on the Saviour, and ardent love to his person, his people, and his ways. During several months of wasting sickness, he exemplified the meekness of resignation, and the patience of hope, having a desire to depart, and to be with Christ. That desire has, we doubt not, been realized. May those who mourn his loss rejoice in his gain, and at length meet him in the better land. His death was improved by his pastor on the following sabbath from Isaiah xxv. 8, 9.

MRS. ALCOCK.

Died at Parley, Hants, Mrs. Ann Alcock, in the fifty-ninth year of her age, the valuable and affectionate wife of Mr. Alcock baptist minister, on Lord's day the 3rd of November, at two o'clock P.M., after four months' very painful suffering, borne with Christian patience and humble submission to the sovereign will of Him who is too wise to err. In her last moments, as her deeply afflicted husband and three dear children were weeping over her, she said in a slow whisper, "Rejoice in Christ, rejoice in Christ," and with these words on her lips she gently fell asleep in the arms of Him whom she valued as the chief among ten thousand and the altogether lovely. Her death was improved by the Rev. Samuel Bulgin of Poole, on Lord's day morning the 10th inst. from Psalm xxvii. 4, "One thing have I desired of the Lord," &c. A sermon preached from that text twenty-five years ago, by the Rev. William Yates, Stroud, Gloucestershire, was made, by the power and Spirit of the Lord, the means of her sound conversion to God. She ever afterwards felt an ardent attachment to his person and ministry, and was baptized by him, and joined the church under his pastoral care in April 1829.

She was a valuable wife to a poor minister with a small income, and a kind and tender hearted mother. When suffering very severely she looked upon her weeping children and said, "How many times I have brought you in the arms of faith to this very bed-side, and pleaded with God for you."

REV. JAMES SMITH.

A brief notice of the death of the late venerable pastor of the church at Astwood Bank appeared in our number for September.

Since then we have received an account of his last hours, which we shall gratify his many friends by now appending.

For a considerable period it was evident to his friends he would not be much longer with them, and although his feebleness rapidly increased, yet the change happened at a moment when they looked not for it.

For several days he had partially taken to his bed, on the day, however, preceding his death he appeared much revived, this was succeeded by a good night, and in the morning feeling much refreshed he proposed going to another room for a few hours, and when the bed was prepared, walked without assistance, laid down, complained of drowsiness, and fell asleep. In about half an hour his attendant perceiving his countenance somewhat changed, on going nearer found he had ceased to breathe; he slept it is true, but it was the sleep of death.

"He slept in Jesus and was blest."

His friends had long marked an increasing spirituality of mind, he appeared daily more weaned from the world, and more than once expressed a conviction that his time was short, and hoped whenever his change did take place it might be sudden.

His extreme debility prevented his talking much; it is enough to know his confidence was unshaken, his mind tranquil. To a friend, he said, "You see how frail I am, what should I do if I had religion to seek now? but what a mercy that it is only 'Look and live,' 'Look unto me and be ye saved,' the work is finished and I can manage to look." The last utterance relative to his state of mind was, "I want no other Saviour."

It was on the 3rd of July, 1850, that he departed, being in the seventy-ninth year of his age. His remains were interred in the burial ground attached to the chapel; the Rev. John Phillips then of Southwell, Notts, but now his successor in the pastorate, officiating on the occasion, and on the following sabbath, preached his funeral sermon from Matt. xxv. 21. The hundreds attending the funeral and thronging the chapel when the sermon was preached, proved the high estimation in which the deceased was held as "a good man full of the Holy Ghost and of faith."

MISCELLANEA.

THE BAPTIST MAGAZINE.

Several meetings of the proprietors of this work have recently been rendered necessary by providential dispensations which deprived us at the same time of the services of both treasurer and secretary. The decease of the former, which took place on the 9th of June, has already been recorded; and Mr. Wilkin's health fell into a state which compelled him in the beginning of July, to request the acceptance of his resignation. The following resolutions were therefore passed unanimously by the proprietors at their earliest meeting:—

1. That having learned with regret that the treasurer, Mr. John Penny, has been removed from this present world, this meeting desires to acknowledge the important services which he has rendered to the Baptist Magazine, during an official connexion with it of more than twenty years, and the kind interest which he has ever manifested in the welfare of the widows to whose relief its profits have been devoted; and directs that a resolution embodying these sentiments be placed on the minutes, and sent with cordial expressions of sympathy to his bereaved family.

2. That thanks be presented to Mr. Simon Wilkin for the services he has rendered as secretary during the last nine years; and that in accepting his resignation, in compliance with his request, the meeting desires to express its hope that his health may be restored, and that he may be honoured with many years of future usefulness in the church of Christ.

Arrangements were then made for the temporary performance of those duties which required immediate attention.

We have now great pleasure in announcing that, at the request of the proprietors, Joseph Tritton, Esq., of the firm of Barclay, Bevan, Tritton, and Co., 54, Lombard Street, has accepted the office of treasurer, and William Day Hanson, Esq. of Brixton Hill, that of secretary. To the widows of many country ministers who in the early part of this century were accustomed to partake of the hospitalities of Mr. Day of Newgate Street, whenever they visited London with "Cases," the name of his grandson in connexion with our fund will be peculiarly acceptable.

REV. JEREMIAH ASHER.

At the request of this worthy brother who has returned to Philadelphia, after spending some months in this country soliciting contributions towards a place of worship for the coloured church of which he is pastor, we beg to apprise his friends of the success which has attended his exertions. His accompts having been examined minutely and carefully by Samuel Gale, Esq. of 70, Basinghall Street, the following certificate was signed for the satisfaction of his American friends by Dr. Hoby, and Messrs. Trestrail, Angus, and Groser:—"We beg leave to state that the utmost reliance may be placed on the accuracy of Mr. Gale's examination of the foregoing accompts; and further, that in our opinion Mr. Asher's expenses have been surprisingly small; viz. £149 17*s.* 10*d.*; and we rejoice that so large a sum as £525 has

been secured, clear of all expenses, for the object."

The ministers occupying the baptist board, London, at a special meeting convened by requisition, "to consider what measures should be taken with reference to the case of the coloured brethren in Philadelphia represented by the Rev. J. Asher," addressed also the following letter to the ministers in Philadelphia and others by whom his appeal to Christian benevolence in England had been recommended.

"DEAR BRETHREN,—The recommendation annexed by you to the case of the Shiloh baptist church in Philadelphia, brought to this country by the Rev. J. Asher, having been submitted to our notice, we feel it our duty to make upon it a few observations which we trust you will receive in Christian kindness.

"You allege that cases of chapel building are, in your new country, too numerous for you to meet them, and that, in consequence of emigration from our shores, you 'have a sort of claim upon England.'

"We could have understood this language if the case borne by our brother Asher had been that of a white church; but upon inquiry we find that the Shiloh church consists of coloured persons exclusively. It is evident, therefore, that the document which you have signed does not tell all the truth; and there is too much reason to fear that the fact which you have suppressed has a very material relation to the recommendation you have given. It is, it may be apprehended, only because their Christian brethren are persons of colour that the money required for the safety of their chapel cannot be raised for them in Philadelphia; and your appeal to the liberality of England on their behalf has the aspect of being mainly designed to cover the indulgence of an unrighteous and unchristian prejudice.

"This apparent want of simplicity and candour affects us very painfully; but still more painfully are we affected by the prejudice itself which seems to have given occasion to it. We cannot but hold it culpable in itself, and wholly irreconcilable with the law of Christ, adapted to grieve the Holy Spirit, and to entail the chastisement of God, that persons of colour should be so unkindly treated in places of worship as to create for them a necessity, or in them a preference, for separate assemblies; but surely, if professing Christians who happen to be of one colour drive from them professing Christians of another, the least that could be expected would be a degree of pecuniary liberality that should provide them with ample accomodation. To refuse them this is to aggravate the first wrong by a second; and the whole case strikingly illustrates the tendency of every sin to harden the heart, and of one sin to prepare the way for another. How happy will the day be, and how honourable to the gospel we profess, when hearts which have been opened to give a Christian welcome to their brethren of every shade, shall find no difficulty, either in liberality on the one hand, or in integrity on the other.

"In conclusion we wish to state, that brother Asher has commended himself to the cordial esteem of ourselves and of our brethren in this country, throughout which he has been welcomed to every token of Christian fellowship; and that the remarks we have made have arisen, not from any suggestion of his, but exclusively from the impression which the document on which we have animadverted has made upon our minds."

THE POPE'S BULL.

The following document, entitled "Letters Apostolical, Pius P.P. IX.," is of sufficient importance to lead us to think it desirable to give it a place in our pages. The translation is one sold by the Roman catholic booksellers:—

The power of ruling the universal church, committed by our Lord Jesus Christ to the Roman pontiff, in the person of St. Peter, prince of the apostles, hath preserved through every age in the apostolic see, that remarkable solicitude by which it consulteth for the advantage of the catholic religion in all parts of the world, and studiously provideth for its extension. And this correspondeth with the design of its divine Founder, who, when he ordained a head to the church, looked forward, by his excelling wisdom, to the consummation of the world. Amongst other nations, the famous realm of England hath experienced the effects of this solicitude on the part of the supreme pontiff. Its historians testify, that in the earliest age of the church the Christian religion was brought into Britain, and subsequently flourished greatly there; but about the middle of the fifth age, the Angles and Saxons having been invited into the island, the affairs, not only of the nation, but of religion also, suffered great and grievous injury. But we know that our holy predecessor, Gregory the Great, sent first Augustine the Monk, with his companions, who subsequently, with several others, were elevated to the dignity of bishops; and a great company of priests, monks, having been sent to join them, the Anglo-Saxons were brought to embrace the Christian religion; and by their exertions it was brought to pass, that in Britain, which had now come to be called England, the catholic religion was everywhere restored and extended. But to pass on to more recent events, the history of the Anglican schism of the sixteenth age presents no feature more remarkable than the

care unremittingly exercised by our predecessors the Roman pontiffs to lend succour, in its hour of extremest peril, to the catholic religion in that realm, and by every means to afford it support and assistance. Amongst other instances of his care, are the enactments and provisions made by the chief pontiffs, or under their direction and approval, for the unfailing supply of men to take charge of the interests of catholicity in that country; and also for the education of catholic young men of good abilities on the continent, and their careful instruction in all branches of theological learning: so that, when promoted to holy orders, they might return to their native land and labour diligently to benefit their countrymen, by the ministry of the Word and of the sacraments, and by the defence and propagation of the holy faith.

Perhaps even more conspicuous have been the exertions made by our predecessors for the purpose of restoring to the English catholics prelates invested with the episcopal character, when the fierce and cruel storms of persecution had deprived them of the presence and pastoral care of their own bishops. The letters apostolical of Pope Gregory XV., dated March 23, 1623, set forth that the chief pontiff, as soon as he was able, had consecrated William Bishop, Bishop of Chalcedon, and had appointed him, furnished with an ample supply of faculties, and the authority of ordinary, to govern the catholics of England and of Scotland. Subsequently, on the death of the said William Bishop, Pope Urban VIII., by letters apostolical, dated Feb. 4, 1625, to the like effect, and directed to Richard Smith, reconstituted him Bishop of Chalcedon, and conferred on him the same faculties and powers as had been granted to William Bishop. When the king, James II., ascended the English throne, there seemed a prospect of happier times for the catholic religion, Innocent XI. immediately availed himself of this opportunity to ordain, in the year 1685, John Leyburn Bishop of Adrumetum, vicar apostolic of all England. Subsequently, by other letters apostolical, issued January 30, 1688, he associated with Leyburn, as vicars apostolic, three other bishops, with titles taken from churches *in partibus infidelium*; and accordingly, with the assistance of Ferdinand archbishop of Amaria, apostolic nuncio in England, the same pontiff divided England into four districts, namely, the London, the Eastern, the Midland, and the Northern, each of which a vicar apostolic commenced to govern, furnished with all suitable faculties, and with the proper powers of a local ordinary. Benedict XIV., by his constitution, dated May 30, 1753, and the other pontiffs our predecessors, and our congregation of propaganda, both by their own authority and by their most wise and prudent directions, afforded them all guidance and help in the discharge of their important functions. This partition of all England into four apostolic vicariates lasted till the time of Gregory VI., who, by letters apostolical, dated July 3, 1840, having taken into consideration the increase which the catholic religion had received in that kingdom, made a new ecclesiastical division of the counties, doubling the number of the apostolical vicariates, and committing the government of the whole of England in spirituals to the vicars apostolic of the London, the Eastern, the Western, the Central, the Welsh, the Lancaster, the York, and the Northern districts. These facts that we have cursorily touched upon, to omit all mention of others, are a sufficient proof that our predecessors have studiously endeavoured and laboured that, as far as their influence could effect it, the church in England might be re-edified and recovered from the great calamity that had befallen her.

Having, therefore, before our eyes so illustrious an example of our predecessors, and wishing to emulate it, in accordance with the duty of the supreme apostolate, and also giving way to our own feelings of affection towards that beloved part of our Lord's vineyard, we have purposed, from the very first commencement of our pontificate, to prosecute a work so well commenced, and to devote our closer attention to the promotion of the church's advantage in that kingdom. Wherefore, having taken into earnest consideration the present state of catholic affairs in England, and reflecting on the very large and everywhere increasing number of catholics there; considering also that the impediments which principally stood in the way of the spread of catholicity were daily being removed, we judged that the time had arrived when the form of ecclesiastical government in England might be brought back to that model on which it exists freely amongst other nations, where there is no special reason for their being governed by the extraordinary administration of vicars apostolic. We were of opinion that times and circumstances had brought it about, that it was unnecessary for the English catholics to be any longer guided by vicars apostolic; nay more, that the revolution that had taken place in things there was such as to demand the form of ordinary episcopal government. In addition to this, the vicars apostolic of England themselves, had, with united voice, besought this of us; many also, both of the clergy and laity, highly esteemed for their virtue and rank, had made the same petition; and this was also the earnest wish of a very large number of the rest of the catholics of England. Whilst we pondered on these things, we did not omit to implore the aid of Almighty God that, in deliberating on a matter of such weight, we might be enabled both to discern and rightly to accomplish what might be

most conducive to the good of the church.

We also invoked the assistance of Mary the Virgin mother of God, and of those saints who illustrated England by their virtues, that they would vouchsafe to support us by their patronage with God to the happy accomplishment of this affair. In addition, we committed the whole matter to our venerable brethren the cardinals of the holy Roman church of our congregation for the propagation of the faith, to be carefully and gravely considered. Their opinion was entirely agreeable to our own desires, and we freely approved of it, and judged that it be carried into execution. The whole matter, therefore, having been carefully and deliberately consulted upon, of our own motion, on certain knowledge, and of the plenitude of our apostolical power, we constitute and decree, that in the kingdom of England, according to the common rules of the church, there be restored the hierarchy of ordinary bishops, who shall be named from sees, which we constitute in these our letters, in the several districts of the apostolic vicariates. To begin with the London district, there will be in it two sees, that of Westminster, which we elevate to the degree of the metropolitan or archiepiscopal dignity, and that of Southwark, which, as also the others (to be named next), we assign as suffragan to Westminster. The diocese of Westminster will take that part of the above-named district which extends to the north of the river Thames, and includes the counties of Middlesex, Essex, and Hertford; and that of Southwark will contain the remaining part to the south of the river, viz., the counties of Berks, Southampton, Surrey, Sussex, and Kent, with the Islands of Wight, Jersey, Guernsey, and the others adjacent.

In the northern district there will be only one episcopal see, which will receive its name from the city of Hexham. This diocese will be bounded by the same limits as the district hath hitherto been.

The York district will also form one diocese; and the bishop will have his see at the city of Beverley.

In the Lancashire district there will be two bishops, of whom the one will take his title from the see of Liverpool, and will have as his diocese the Isle of Man, the hundreds of Lonsdale, Amounderness, and West Derby. The other will receive the name of his see from the city of Salford and will have for his diocese the hundreds of Salford, Blackburn, and Leyland; the county of Chester, although hitherto belonging to that district, we shall now annex to another diocese.

In the district of Wales there will be two bishoprics, viz., that of Shrewsbury, and that of Minevia (or St. David's), united with Newport. The diocese of Shrewsbury to contain, northwards, the counties of Anglesey, Cærnarvon, Denbigh, Flint, Merioneth, and Montgomery; to which we annex the county of Chester, from the Lancashire district, and the county of Salop, from the central district. We assign to the bishop of St. David's and Newport as his diocese, northwards, the counties of Brecknock, Glamorgan, Pembroke, and Radnor, and the English counties of Monmouth and Hereford.

In the Western district we establish two episcopal sees, that of Clifton and that of Plymouth. To the former of these we assign the counties of Gloucester, Somerset, and Wilts; to the latter those of Devon, Dorset, and Cornwall.

The central district, from which we have already separated off the county of Salop, will have two episcopal sees, that of Nottingham, and that of Birmingham. To the former of these we assign, as a diocese, the counties of Nottingham, Derby, and Leicester, together with those of Lincoln and Rutland, which we hereby separate from the eastern district. To the latter we assign the counties of Stafford, Warwick, Worcester, and Oxford.

Lastly, in the eastern district there will be a single bishop's see, which will take its name from the city of Northampton, and will have its diocese comprehended within the same limits as have hitherto bounded the district, with the exception of the counties of Lincoln and Rutland, which we have already assigned to the aforesaid diocese of Nottingham.

Thus, then, in the most flourishing kingdom of England, there will be established one ecclesiastical province, consisting of one archbishop, or Metropolitan head, and twelve bishops his suffragans; by whose exertions and pastoral cares we trust God will grant to catholicity in that country a fruitful and daily increasing extension. Wherefore, we now reserve to ourselves and our successors, the pontiffs of Rome, the power of again dividing the said province into others, and of increasing the number of dioceses, as occasion shall require; and in general, that, as it shall seem fitting in the Lord, we may freely decree new limits to them.

In the meanwhile, we command the aforesaid archbishop and bishops that they transmit, at due times, to our congregation of Propaganda, accounts of the state of their churches, and that they never omit to keep the said congregation fully informed respecting all matters which they know will conduce to the welfare of their spiritual flocks. For we shall continue to avail ourselves of the instrumentality of the said congregation in all things appertaining to the Anglican churches. But in the sacred government of clergy and laity, and in all other things appertaining unto the pastoral office, the archbishop and bishops of England will henceforward enjoy all the rights and faculties which the other catholic archbishops and bishops of other nations, according to the common ordinances of the sacred canons and apostolic constitutions, use, and may use: and are equally

bound by the obligations which bind the other archbishops and bishops according to the same common discipline of the catholic church. And whatever regulations, either in the ancient system of the Anglican churches or in the subsequent missionary state, may have been in force either by special constitutions or privileges or peculiar customs, will now henceforth carry no right nor obligation: and in order that no doubt may remain on this point, we, by the plenitude of our apostolic authority, repeal and abrogate all power whatsoever of imposing obligation or conferring right in those peculiar constitutions and privileges of whatever kind they may be, and in all customs, by whomsoever, or at whatever more ancient or immemorial time brought in. Hence it will for the future be solely competent for the archbishop and bishops of England to distinguish what things belong to the executions at the common ecclesiastical law, and what according to the common discipline of the church, or entrusted to the authority of the bishops. We certainly will not be wanting to assist them with our apostolic authority, and most willingly will we second all their applications in those things which shall seem to conduce to the glory of God's name and the salvation of souls. Our principal object, indeed, in decreeing, by these our letters apostolic, the restoration of the ordinary hierarchy of bishops, and the observation of the church's common law, has been to pay regard to the well-being and growth of the catholic religion throughout the realm of England; but, at the same time, it was our purpose to gratify the wishes both of our venerable brethren who govern the affairs of religion by a vicarious authority from the apostolic see, and also of very many of our well-beloved children of the catholic clergy and laity, from whom we had received the most urgent entreaties to the like effect. The same prayer had repeatedly been made by their ancestors to our predecessors, who, indeed, had first commenced to send vicars apostolic into England, at a time when it was impossible for any catholic prelate to remain there in possession of a church by right in ordinary; and hence their design in successively augmenting the number of vicariates and vicarial districts was not certainly that catholicity in England should always be under an extraordinary form of government, but rather, looking forward to its extension in process of time, they were paving the way for the ultimate restoration of the ordinary hierarchy there.

And therefore we, to whom, by God's goodness, it hath been granted to complete this great work, do now hereby declare that it is very far from our intention or design that the prelates of England, now possessing the title and rights of bishops in ordinary, should, in any other respect, be deprived of any advantages which they have enjoyed heretofore under the character of vicars apostolic. For it would not be reasonable that the enactments we now make at the instance of the English catholics, for the good of religion in their country, should turn to the detriment of the said vicars apostolic. Moreover, we are most firmly assured that the same, our beloved children in Christ, who have never ceased to contribute by their alms and liberality, under such various circumstances, to the support of catholic religion, and of the vicars apostolic, will henceforward manifest even greater liberality towards bishops, who are now bound by a stronger tie to the Anglican churches, so that these same may never be in want of the temporal means necessary for the expenses of the decent splendour of the churches, and of divine service, and of the support of the clergy, and relief of the poor. In conclusion, lifting up our eyes unto the hills from whence cometh our help, to God Almighty and all-merciful, with all prayer and supplication we humbly beseech him, that he would confirm by the power of his divine assistance all that we have now decreed for the good of the church, and that he would bestow the strength of his grace on those to whom the carrying out of our decrees chiefly belongs, that they may feed the Lord's flock which is amongst them, and that they may each increase in diligent exertion to advance the greater glory of his name, and in order to obtain the more abundant succours of heavenly grace for this purpose.

We again invoke, as our intercessors with God, the most holy Mother of God, the blessed apostles Peter and Paul, with the other heavenly patrons of England; and especially St. Gregory the Great, that, since it is now granted to our so unequal deserts again to restore the episcopal sees in England, which he first effected to the very great advantage of the church, this restoration also which we make of the episcopal dioceses in that kingdom may happily turn to the benefit of the Catholic religion. And we decree that these our letters apostolical shall never at any time be objected against or impugned, on pretence either of omission or of addition, or defect either of our intention, or any other whatsoever; but shall always be valid and in force, and shall take effect in all particulars, and be inviolably observed. All general or special enactments notwithstanding, whether apostolic or issued in synodal, provincial, and universal councils; notwithstanding also, all rights and privileges of the ancient sees of England, and of the missions, and of the apostolic vicariates subsequently there established, and of all churches whatsoever, and pious places, whether established by oath or by apostolic confirmation, or by any other security whatsoever; notwithstanding, lastly, all other things to the contrary whatsoever. For all these things, in as far as they contravene the foregoing enactments, although a

special mention of them may be necessary for their appeal, or some other form, however particular, necessary to be observed, we expressly annul and repeal. Moreover, we decree that if, in any other manner, any other attempt shall be made by any person, or by any authority, knowingly or ignorantly, to set aside these enactments, such attempt shall be null and void. And it is our will and pleasure that copies of these our letters, being printed and subscribed by the hand of a notary public, and sealed with the seal of a person high in ecclesiastical dignity, shall have the same authenticity as would belong to the expression of our will by the production of this original copy.

Given at Rome, at St. Peter's, under the seal of the fisherman, this 29th day of September, 1850, in the fifth year of our pontificate.—*A. Cardinal Lambruschini.*

RESIGNATIONS.

The Rev. D. Pledge, owing to declining health, has resigned the pastorate of the baptist church, Tenterden, and has retired to Margate, the scene of his former labours, with the hope that a season of rest in the midst of old attached friends may tend to the re-establishment of his health. Mr. Pledge, though unequal to the duties of stated labour, is able to preach occasionally for neighbouring churches.

The Rev. B. S. Hall, having resigned the pastorate of the church at Shefford, Beds, wishes his friends to be informed that his present address is Bourton-on-the-Water, near Moreton-in-the-Marsh, Gloucestershire.

The Rev. W. W. Evans, formerly of Calcutta, having been unanimously elected secretary and superintendent to the Birmingham Town Mission, has relinquished his charge at Honiton, and removed to 96, Great Charles Street, Birmingham.

The Rev. John Berg informs us that he has resigned his connexion with the baptist church in Tewksbury, and shall take his final farewell early in the coming year.

CORRESPONDENCE.

ON MR. ROBINSON'S PROPOSALS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have attentively read the excellent letter of Mr. Robinson in your last number, and although I cannot perceive that the proposal has any bearing on the "Constitution of the society," as the writer does not advise the investment of the individuals composing the periodical meetings with authority, the leading suggestion appears to me of great importance.

We do want more widely diffused information on the proceedings of the society, not only in its field of labour abroad, but in its councils at home; nor do I imagine the committees have ever been unwilling to supply such information, but, on the contrary, they have incurred considerable expense in the attempt to disseminate it. It would be perfectly in harmony with the existing usages of the society to supply materials such as your correspondent thinks desirable, and I intrude these lines merely to offer a hint as to the manner in which the only difficulty, anticipated by him, may be overcome.

Difficulty there certainly would be in convening gentlemen from various parts of a county, merely to read missionary intelligence, converse over it, and, if necessary, offer their opinions to the committee, and to the churches respecting it. But why create a new organization for these purposes? Would not existing auxiliaries be sufficient? Might not special meetings of those bodies be called as often as it might be thought expedient to hear confidential communications from the parent society, and to consult on the best modes of rendering it more efficient help?

Since churches, as such, have to a greater extent than they formerly did, undertaken the duty of collecting their own funds, the business of auxiliaries has very much diminished; and while the change has doubtless been in most respects for the better, we are in danger of losing the advantages of a common centre, and of mutual encouragement to good works. The auxiliary, of which I am one of the secretaries, never meets but for the the purpose of preparing for the annual public meetings. Why? Simply because there is nothing else to be done. But if such special correspondence as that alluded to, containing information which did not appear in the public organs, were addressed to these affiliated societies, I believe we should all receive new life, and be awakened to efforts better proportioned to an enterprise.

Yours most truly,

C. M. BIRRELL.

Wavertree, Liverpool, Nov. 18, 1850.

TITLES OF RELIGIOUS CONGREGATION'S ACT.

To the Editor of the Baptist Magazine.

DEAR SIR,—Communications relative to this important statute having already appeared in your Magazine, I am induced to offer you a further contribution, in order to suggest the propriety of an appointment of new trustees being now delayed until there is some duty for them to perform. The Act having dispensed with the necessity of a transfer of the legal estate, and vested the nomination, where the power of appointment has lapsed, in the congregation or society who have acquired the property, no inconvenience will any longer be experienced should all the old trustees die before the appointment is made. The delay will have the following advantages:—

First. The opportunity will be afforded of selecting individuals for the duty who are the most able and willing to perform it, which must be preferable to the chance of finding these qualities in persons already appointed.

Second. Trustees are so seldom required to act, that they will thus be in a great measure dispensed with, and the deed stamp saved.

Third. Sometimes a trusteeship falls into the hands of persons who have gone abroad, or become imbecile, or alienated from the cause they had espoused when appointed, and who possess, under the existing trust deed, the sole power of nominating fresh trustees, which they might not exercise satisfactorily. Your correspondent, Mr. Green, refers to a case of the kind. If the matter is allowed to stand over until there is something for the trustees to *do*, so many of them will probably have died in the interval, as to transfer the nomination to the congregation or society, by the lapse of the original power of appointment. What will constitute such a *lapse* seems to be indicated by the clause which enacts that "every such choice and appointment of a new trustee or trustees, shall be made to appear by some deed under the hand and seal of the chairman, for the time being, of the meeting, at which such choice and appointment shall be made." When the number of trustees becomes so reduced as to be insufficient to carry out this provision of the Act, the lapse, I apprehend, follows.

Allow me to add, in reply to Mr. Green's query, that I think it clear, the old trustees cannot be, in either case, set aside, the Act expressly providing that the original conveyance of the property shall vest it in the parties named therein, and also "in their successors in office for the time being, *and the old continuing trustees, if any*, jointly."

I remain, Dear sir,
Yours truly,
S. B. CLIFT.

Trowbridge, November 9, 1850.

EDITORIAL POSTSCRIPT.

There are a few sentences in two otherwise excellent portions of the present number which it may perhaps be thought the editor ought to have suppressed. The manner in which his services are adverted to by Mr. Gurney and Mr. Tritton certainly surprised him; but it appeared to him on reflection, that it would be greater presumption on his part to modify their language than to print it verbatim leaving the reader to make allowance for the partialities of long cherished friendship. He begs that no one will make it an occasion for calling to remembrance the errors and defects with which the editorship of the last thirteen years is chargeable, as he is quite aware that imperfections have been discernible in almost every number, and that he, like most other writers, needs the constant exercise of the reader's candour. It is proper to say, however, that neither of these gentlemen knows what the other has written, or even, we believe, that he has written at all. Irrespective of the one point to which allusion has been made, the friends of the magazine will unanimously thank them both for their benevolent endeavour to increase its efficiency by enlarging its circulation, and we doubt not that their addresses will be made use of by many in a manner accordant with their design. As to the editor, such expressions of approbation cannot fail to cheer him and stimulate him to further exertion, though he confesses that he feels somewhat dismayed at the thought that he will be expected now to evince constantly all the good qualities that have been so liberally imputed to him.

No fewer than four editions of Barnes's Notes on the New Testament are in course of publication, and some of them are very large. This is gratifying; for they are generally speaking well adapted to promulgate evangelical doctrine and assist in the interpretation of scripture. It should be remembered, however, that Mr. Barnes is a presbyterian, and a very decided pædobaptist. In many of his notes, he combats our views of the ordinance of baptism strenuously, being always ready to embrace an opportunity to give us a thrust. For this we do not blame him: it is his duty to maintain what he believes to be truth, and to refute what he supposes to be error. We cannot, however, regard with complacency the fact that his arguments in favour of what we believe to be error—popular and mischievous error—are being circulated by tens of thousands among the sabbath-school teachers and other young people of our congregations. It cannot be expected that the arguments of such a man as Barnes should have no influence. In proportion as the sound part of his writings are valued and useful, will the unsound parts be productive of injury. Something should be

done to counteract the evil. We have thought much of it, and we are prepared to announce our purpose. We intend to follow the commentator step by step, examining those portions of his work which relate to baptism; and thus, in successive numbers, to put our readers into possession of an antidote. Will friends who are acquainted with purchasers of this exposition take care to inform them that in the Baptist Magazine for 1851, the baptist side of the question will be presented to them, on the passages which Barnes endeavours to enlist in favour of pædobaptist views, or which he makes the occasion of adverting to the initiatory ordinance? May the blessing of the Spirit of Truth attend our effort; and may the interests of truth which are the real interests of all Christ's churches be promoted!

The Rev. W. Brock is preparing a memoir of the late Mr. Newbegin, missionary to Africa, for our next number. The portrait of Dr. Steane which is to embellish it is nearly ready.

Some of the most important of the Transferred Words in the Common English Testament have not yet appeared. It is intended to continue the series.

The writer of the review of the works of Dr. Cumming and Mr. Read, in our last number, has pointed out two *errata* which escaped his eye when he read the proofs. In page 677, column 1, line 17, "strange antitheses" should be "strained antitheses;" and in the 29th line of the same column, "Theological" should be "Illogical," making the sentence read thus: "Illogical rhetoric—especially where the rhetoric is of a high order like Dr. Cumming's—is perhaps the worst form which human language can assume."

Our Hammersmith friends have surmounted the difficulties which had interposed to retard the commencement of their new chapel. At three o'clock on Friday, December the 6th, the first stone is to be laid by S. M. Peto, Esq., and an address on the occasion delivered by the Rev. John Aldis. Their pastor, Mr. Leechman, was at the time of the last advices in Ceylon, and our readers will unite with us in the hope that after he has performed those services in India which he has undertaken at the request of the Committee of the Mission, he and his flock will have many happy meetings in their enlarged place of concourse.

The Rev. C. M. Birrell will be obliged if his correspondents will address his letters to "Wavertree, Liverpool," as, if they are merely directed "Liverpool," an additional postage is incurred before they reach him.

A deacon of the church in Belvoir Street, Leicester, under the care of Mr. Mursell, informs us that on Lord's day, Nov. 10th, after two sermons by their beloved pastor, and at a social meeting on the following evening, the sum of two thousand pounds was contributed in reduction of the debt on their place of worship. Our informant regards this as a confirmation of an opinion which he has long held, that it is a great error when collections are to be made to seek the aid of some popular preacher from a distance, in order to urge to that liberality which to be acceptable to the great Head of the church ought to be spontaneous.

Some of our friends anxiously inquire what course ought to be pursued in reference to the papal Bull by those Christians who acknowledge no authority in spiritual concerns but that of Christ. The Bull itself we have given at full length, and we intend to make a few observations bearing on the question in our Preface. We will venture to say here, however, that it appears to us that watchfulness and prayer are more seasonable than any appeal to the secular powers. It may be that quiescence may continue for some time to be our duty, while hostile claimants of authority over the consciences of men are engaged in active strife; but it may be that ere long our interposition may be required to avert injurious legislation. Till we see more clearly than is yet discernible what will be the course of the antagonist armies, it is as a body of reserve that we can do the most effective service. Yet, anxious as we are to repress rash effort, we dare not countenance misapprehension of the degree of danger. It will now be the great aim of the Romanists to persuade the people of this country that the dignitaries recently appointed by the pope are merely Roman catholic bishops to rule over Roman catholic flocks. Say so who may, we are prepared to maintain and prove that according to the standards of the Romish church, every baptist is as much amenable to the Romish bishop of the district in which he lives as the most devout communicant at the altar. Roman catholic advocates, it should be clearly understood, are not bound by their own disclaimers. They will be told by their ecclesiastical superiors—or they who trust in them will be told—that these gentlemen were in the position of minors assigning to other men their father's estates. The decrees of the Council of Trent are as binding upon Pius IX. himself, as the injunctions of Pius IX. are upon the meanest Italian friar. Were he to disclaim any power over baptized heretics which those decrees assume, he could fall back upon them at the first convenient opportunity, most gracefully. It is only want of space that prevents our adducing now conclusive proof of these assertions. It lies before us.

Supplement.

DECEMBER, 1850.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 30, 1850	£19,776	13	1
EXPENDITURE	19,632	10	3
BALANCE against the society	4,802	15	0

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.

Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq., Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.
Allen, Joseph H., Esq., Brixton.
Angus, Rev. Joseph, M.A., Stepney.
Birrell, Rev. Charles M., Liverpool.
Birt, Rev. Caleb E., M.A., Wantage.
Bowes, Rev. W. B., London.
Brawn, Rev. Samuel, Loughton.
Brock, Rev. William, London.
Cox, Rev. Francis A., D.D., LL.D., Hackney.
Green, Rev. Samuel.
Groser, Rev. William, Chelsea.
Hinton, Rev. John H., M.A., London.
Hoby, Rev. James, D.D., London.
Katterns, Rev. Daniel, Hackney.
Leechman, Rev. John, M.A., Hammersmith.
Leonard, Solomon, Esq., Bristol.
Murch, Rev. William H., D.D., Watford.
Mursell, Rev. James P., Leicester.
Newman, Rev. T. F., Nailsworth.
Noel, Hon. and Rev. B. W., London.
Overbury, Rev. Robert W., London.
Pewtress, Thomas, Esq., Gravesend.
Phillips, J. L., Esq., Melksham.
Pryce, Rev. E. S., A.B., Gravesend.
Robinson, Rev. W., Kettering.
Roff, Rev. Robert, Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Sprigg, Rev. James, M.A., Westbury Leigh.
Steane, Rev. Edward, D.D., Camberwell.
Stevenson, George, Esq., Blackheath.
Stovel, Rev. Charles, London.
Tucker, Rev. F., B.A., Manchester.
Webb, Rev. James, Ipswich.
Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. William Bowser, Charles Burls, and Charles Jones.

Missionaries	54
Native preachers and catechists	121
Net increase of members during the year	190
Number of members	5,008
Assistant teachers	203
Day schools	105
Day scholars	4,276

In these numbers Jamaica is not included, the churches there, consisting of about 30,000 persons, being no longer aided by the society.

Baptist Home Missionary Society.

Formed 1797.

OBJECT: "To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1850	£4,521	10	2
EXPENDITURE	4,522	17	11
BALANCE, against the society	430	0	0

Treasurer, JOHN R. BOUSFIELD, Esq., 126, Houndsditch.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Allen, Mr. J. H.
Bezer, Mr. H.
Bond, Mr. W. H.
Eastty, Mr. Nathaniel.
Green, Mr. Benjamin L.
Groser, Rev. William.
Haddon, Mr. John.
Hemming, Mr. T.
Heptinstall, Mr. W.
Hill, Mr. J.
Miall, Rev. William.
Moore, Mr. G.
Sarl, Mr. A.
Smith, Rev. James.

Auditors.

Mr. James Low and Mr. William Sarl.

Central stations	107
Village stations	193
Missionaries and grantees	107
Additions to the churches, in the year	589
Members	4,417
Hearers, about	23,000
Sunday schools	113
Teachers, about	1,000
Scholars, about	7,500

Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ principally by the employment of Missionaries and Readers in Ireland, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1849	£2,807	11	6
EXPENDITURE	2,743	16	2
BALANCE against the society	1,606	13	2
RELIEF FUND, expended in the year	626	14	0
BALANCE in hand	820	15	8

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, Rev. W. P. WILLIAMS, 33, Moorgate Street.

Auditors, Mr. WILLS KITSON and Mr. GEORGE GOULD.

Committee.

Beddome, Mr. William.
Bigwood, Rev. J.
Bond, W. H., Esq.
Green, Rev. Samuel.
Groser, Rev. William
Hanson, Mr. W. D.
Jay, Mr. Alfred.
Low, Mr. James.
Lowe, Mr. George, F.R.S
Miall, Rev. William.
Oliver, Mr. James.
Overbury, Rev. Robert W.
Peto, S. M., Esq., M.P
Rothery, Rev. Joseph.
Sanders, Mr. Joseph.
Stevenson, G., Esq.
Trestrail, Rev. Frederick.
Watson, Mr. Samuel.
Young, Mr. Thomas.

Chief stations	16
Sub-stations	54
Missionaries	16
Readers	7
Schools, about	80
Scholars on the books, about	2,000

General Baptist Missionary Society.

Formed 1816.

Income, year ending June 30, 1850	£1,887	8	4
Expenditure	1,689	8	8
Balance due to the Treasurer	255	19	6

Treasurer, Mr. Robert Pegg, Derby.
Secretary, Rev. J. G. Pike, Derby.

Committee.

Balm, Mr. J.
Bennett, Mr. W.
Harpe, Mr John.
Harding, Mr. Charles.
Heard, Mr. John.
Hill, Mr. Thomas.
Keetley, Mr. Jonathan.
Mallett, Mr. Henry.
Noble, Mr. J.
Roberts, Mr. Charles.
Stevenson, Mr. George.
Stevenson, Mr. William.
Trueman, Mr. George.
Wilkins, Mr. William.
West, Mr. Lambert.
Winks, Mr. J. F.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

Bible Translation Society.

Formed 1840.

Object:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

Income, year ending March 31, 1850	£1,695	5	8
Expenditure	1,644	2	4
Balance in hand	51	3	4

Treasurer, G. T. Kemp, Esq., Spital Square.
Secretary, Rev. Edward Steane, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, J., LL.D, Bradford.
Angus, Rev. J., M.A.
Birrell, Rev. C. M., Liverpool.
Bowes, Rev. W. B., London.
Brock, Rev. W., London.
Burls, C., Esq, London.
Burns, Rev. J., D.D., London.
Cox, Rev. F. A., D.D., LL.D.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Jackson, S., Esq., Camberwell.
Low, James, Esq., London.
Lowe, G., Esq, F.R.S., London.
Murch, Rev. W. H., D.D., London.
Mursell, Rev. J. P., Leicester.
Newman, Rev. T. P., Shortwood.
Overbury, Rev. R. W., London.
Pewtress, T., Esq., Gravesend.
Pike, Rev. J. G., Derby.
Pryce, Rev. E. S., B.A., Gravesend.
Robinson, Rev. W., Kettering.
Roff, Rev. R., Cambridge.
Russell, Rev. J., Greenwich.
Soule, Rev. I. M., Battersea.
Sprigg, Rev. J., M.A., Westbury Leigh.
Stevenson, G., Esq., Blackheath.
Tucker, Rev. F., Manchester.
Underhill, E. B., Esq., London.
Watson, S., Esq., London.
Webb, Rev. J., Ipswich.
Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

Particular Baptist Fund.

Formed 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1850	£2,511	9	8
EXPENDITURE	2,514	16	10

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., London.

Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

General Baptist Fund.

Formed 1726.

OBJECTS:—Created in 1726, by the voluntary contributions of several churches and individuals as "a permanent fund for the Education of Students for the ministry among the General Baptists, and for the better support of Necessitous Ministers of that denomination throughout the country." This Fund is connected with the body whose Annual Assembly is held on Whit-Tuesday in Worship Street meeting house, London, to which the Rev. Joseph Carlow Means of Chatham and the Rev. W. H. Black of London are Joint Secretaries.

INCOME, 1849-50	£134	3	11
EXPENDITURE	125	7	8

Treasurer, T. W. DUNCH, Esq., 15, Stepney Causeway.
Secretary, Rev. W. H. BLACK, Mill Yard, Goodman's Fields.

Baptist Building Fund.

Formed 1834.

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denominations throughout the United Kingdom."

INCOME, year ending July, 1850	£903	3	1
EXPENDITURE	888	14	6
BALANCE in hand	39	10	5

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. George.
Barnes, Mr.
Benham, Mr. J. L.
Bowser, Mr. William.
Bowser, Mr. A. T.
Danford, Mr. John.
Dixon, Mr. R. S.
Eastty, Mr. Nathaniel.
Haddon, Mr. John.
Merrett, Mr. Thomas.
Moore, Mr. G.
Oliver, Mr. James.
Peto, Mr. S. M., M.P.
Pewtress, Mr. Stephen.
Poole, Mr. M.
Rothery, Rev. J.
Soule, Rev. I. M.
Spurden, Mr.
Trestrail, Rev. F.
Warmington, Mr. Joseph.
Williams, Mr. R.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. W. BOWSER and N. EASTTY.
Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grant during the year to two churches	£40	0	0
Loans to six churches	800	0	

Baptist Union.

Formed 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1850	£106	15	1
EXPENDITURE, including last year's balance	151	0	2
BALANCE against the Society	45	5	1

Treasurer, GEORGE LOWE, Esq., F.R.S, 39, Finsbury Circus.

Secretaries,

Rev. EDWARD STEANE, D.D., Camberwell;

Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

Committee—Official Members.

Angus, Rev. Joseph, M.A., Theological Tutor of Stepney College.
Bailey, Mr. W., Secretary to the Particular Baptist Fund.
Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
Eastty, Mr. John, Secretary to the Baptist Building Fund.
Groser, Rev. William, Secretary to the Board of Baptist Ministers in London.
Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.
Williams, Rev. W. P., Secretary to the Baptist Irish Society.

Elected Members.

Allen, Mr. J. H., Brixton.
Betts, Rev. H. J., London.
Bigwood, Rev. J., London.
Birt, Rev. C. E., M.A., Wantage.
Brock, Rev. W., London.
Burditt, Rev. T., Saffron Walden.
Burns, Rev. J., D.D., London.
Buris, Mr. Charles, London.
Cox, Rev. F. A., D.D., LL.D., Hackney.
Fishbourne, Rev. G. W., Bow.
Godwin, Rev. B., D.D., Bradford.
Haddon, Mr. John, London.
Leechman, Rev. J., M.A., Hammersmith.
Low, Mr. James, London.
Murch, Rev. W. H., D.D., London.
Rothery, Rev. J., London.
Smith, Rev. James, London.
Stevenson, Rev. J., Walworth.
Wallace, Rev. R., Tottenham.
Watson, Mr. W. H., Walworth.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Secretary of the Baptist Union for Scotland.
In Ireland, the Secretary of the Baptist Union for Ireland.
In Hamburgh, the Rev. J. G. Oncken.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Revs. Drs. Cramp and Davies.
In New Brunswick, Committee of Correspondence of New Brunswick Association.
In United States, the Rev. Baron Stow, M.A., Boston.
In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
In East Indies, the Secretaries of the Bengal Baptist Association.
In Australia, the Rev. John Ham, Sydney.

Bath Society for Aged Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June 8, 1849	£385 17 3
EXPENDITURE	253 15 6
Capital, £4600 new 3½ per cent. Stock, £1000 3 per cent. Consols, 100 3 per cent Reduced.	
Claimants receiving aid	26
Number of Beneficiary Members	108

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.
Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Cary, Mr. S., Bristol.
Cater, Rev. P., Chelsea.
Clarke, Rev. T., Ashford.
Dobney, Rev. J. T., Oxford.
Fowler, Mr. W., Trowbridge.
Gotch, Rev. F. W., M.A.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Kelsall, Mr. H., Rochdale.
Leonard, Mr. R., Bristol.
Pryce, Rev. E. S., A.B., Gravesend.
Rodway, Rev. G. W., Bingley.
Russell, Rev. J., Blackheath.
Salter, Mr. S., Trowbridge.
Sheppard, J., Esq.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Denmark Hill.
Steane, Rev. E., D.D., Camberwell.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. E., Tiverton.
West, Mr. G., Bath.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending June 25, 1850	£85
Grants to Widows from the commencement to Midsummer last	5,732

Editor, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.
Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
Secretary, WILLIAM DAY HANSON, Esq., 33, Moorgate Street.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 27, 1850	£208
Grants from the commencement	2,971

Treasurer, Rev. Dr. MURCH, 57, Torrington Square, London.
Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isaiah, deceased.
Beddome, W., Esq.
Bosworth, Newton, Esq., deceased.
Cort, James, Esq.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M
Millard, P., Esq.
Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Thomas, LL.D.
Saunders, Alexander Esq., deceased.
Smith, Edward, Esq.
Smith, W. L., Esq.
Steadman, Rev. W., D.D., deceased.
Steane, Rev. E., D.D.
Summers, Rev. S., deceased.

Baptist Tract Society.

Formed 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1849	£96	9	8
EXPENDITURE	141	14	11
BALANCE due to the Treasurer	32	16	8½

Editor, Rev. W. NORTON.
Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.
Secretaries, Rev. R. W. OVERBURY, 6, Henrietta Street, Brunswick Square; Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Betts, Rev. H. J.
Blake, Rev. W.
Bowser, Mr. W.
Chalmers, Mr. W.
Kevan, Mr. N
Lewis, Rev. B.
Lush, Mr. R.
Merrett, Mr. T.
Peacock, Rev. J.
Rothery, Rev. J.
Price, Mr. T.
Whorlow, Mr.
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
Tract Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.
Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. JAMES HOBY, D.D.
Auditors, J. H. ALLEN, Esq., J. W. PEWTRESS, Esq., J. J. SMITH, Esq.
Communications may be addressed to 33, Moorgate Street.

Council.

Acworth, Rev. J., D.D., LL.D.
Angus, Rev. Joseph, M.A.
Birrell, Rev. C. M.
Birt, Rev. Caleb Evans, M.A.
Black, Rev. William Henry.
Brock, Rev. William.
Burditt, Rev. Thomas.
Burns, Rev. Jabez, D.D.
Cox, Rev. F. A., D.D., LL.D.
Crisp, Rev. T. S.
Davies, Rev. B., Ph.D.
Evans, Rev. B.
Godwin, Rev. B., D.D.
Gotch, Rev. F. W., M.A.
Green, Rev. Samuel.
Groser, Rev. William.
Hinton, Rev. J. H., M.A.
Jones, Charles Theodore, Esq.
Kemp, G. T., Esq.
Lowe, George, Esq., F.R.S.
Morgan, Rev. T.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P.
Newman, Rev. Thomas Fox.
Offor, G., Esq.
Orchard, Rev. G. H.
Owen, Rev. J. J.
Pottenger, Rev. T.
Price, Thomas, LL.D.
Read, James, Esq.
Overbury, Rev. R. W.
Roff, Rev. Robert.
Russell, Rev. Joshua.
Sprigg, Rev. James, M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Thomas, Rev. Thomas.
Trestrail, Rev. Frederick.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 26, 1849	£2,042	18	3
EXPENDITURE	2,270	14	3
BALANCE in hand, June 26, 1850	35	15	8

Present number of Students, 22.

President, Rev. T. S. CRISP.
Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.
Treasurer, ROBERT LEONARD, Esq. Secretary, GEORGE ASHMEAD, Esq.

Committee.

Anstie, Mr. G. W.
Cary, Mr. S.
Chandler, Mr. J. M.
Crisp, Rev. T. S.
Cross, Mr. W.
Cross, Rev. W. J.
Daniel, Mr. G. C.
Davis, Rev. G. H.
Gotch, Rev. F. W., M.A.
Hawkins, Rev. W.
Haycroft, Rev. N., M.A.
Jones, Mr. R.
Leonard, Mr. S.
Livett, Mr. A.
Livett, Mr. J.
Phillips, Mr. J. L.
Ranaford, Mr. O.
Reed, Mr. C.
Ryland, Mr. J. E.
Sheppard, Mr. John.
Sherring, Mr. R. B.
Shoard, Mr. John.
Smith, Mr. J. G.
Steane, Rev. E., D.D.
Whittuck, Mr. C. J.
Winter, Rev. T.

Stepney.

Instituted 1810.

INCOME, year ending September 11, 1850	£1,581	19	4
EXPENDITURE	1,517	16	2
BALANCE due in hand	55	10	9

Present number of Students, 20.

Theological Tutor, Rev. JOSEPH ANGUS, M.A.
Treasurer, GEORGE T. KEMP, Esq., Spital Square.
Secretaries, Rev. Dr. HOBY; Rev. S. GREEN.
Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, Mr. J. H.
Beddome, Mr. William.
Benham, Mr. J.
Bigwood, Rev. J.
Brawn, Rev. Samuel.
Brock, Rev. William.
Buris, Mr. Charles.
Cox, Rev. F. A., D.D., LL.D.
Danford, Mr. John.
East, Rev. David Jonathan.
Eastty, Mr. Nathaniel.
Fishbourne, Rev. George W.
Foster, C. J., Esq.
Groser, Rev. William.
Gurney, Mr. William B.
Leechman, Rev. John, M.A.
Lowe, Mr. George, F.R.S.
Murch, Rev. W. H., D.D.
Overbury, Rev. R. W.
Pryce, Rev. E. S., A.B.
Salter, Rev. W. A.
Smith, Rev. Thomas.
Smith, Mr. W. Lepard.
Soule, Rev. Israel May.
Steane, Rev. Edward, D.D.
Stevenson, G., Esq.
Stovel, Rev. Charles.
Trestrail, Rev. Frederick.
Warmington, Mr. J.
Wood, F. J., LL.D.

Auditors, Mr. B. L. GREEN; Mr. GEORGE GOULD.

Bradford.

Instituted 1804.

INCOME, year ending August 6, 1850	£1,004	8	5½
EXPENDITURE	939	1	6½

Number of students, sixteen.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.
Classical Tutor, Rev. FRANCIS CLOWES.
Treasurer, WILLIAM MURGATROYD, Esq., Bradford.
Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.
Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Bickham, T. Esq., Manchester.
Burras, Mr., Leeds.
Chapman, Mr. Sheffield.
Cheetham, James, Esq., Oldham.
Cooke, Mr., Bradford.
Coward, John, Esq., Liverpool.
Fawcett, James, Esq., Hebden Bridge.
Foster, G., Esq., Sabden.
George, W., Esq., Bradford.
Goodman, G., Esq., Leeds.
Greenwood, Mr., Haworth.
Gresham, Mr., Leeds.
Hainsworth, Mr. P., Farsley.
Harris, R., jun., Esq., Leicester.
Hepper, Mr., Shipley.
Illingworth, Miles, Esq., Bradford.
Kelsall, Henry, Esq., Rochdale.
Lawden, Mr. A., Birmingham.
Shaw, Mr., Salendine Nook.
Stead, Mr., Bradford.
Town, Mr. John, Keighley.
Town, Mr. Joseph, Leeds.
Vickers, W., Esq., Nottingham.
Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807.

Removed to Pontypool, 1836.

INCOME, from May 23, 1849, to May 21, 1850	£638	17	2
EXPENDITURE	601	10	7
BALANCE due to the Treasurer	146	13	8

Number of students, 12.

President, Rev. T. THOMAS.
Classical Tutor, Rev. GEORGE THOMAS.
Treasurer, W. W. PHILLIPS, Esq.
Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

Committee.

Bevan, Rev. T., Nantyglo.
Conway, B., Esq., Pontrhydyryn.
Conway, J., Esq., Blaenau.
Conway, Mr. W., Pontypool.
Davies, Mr. C., Pontypool.
Davies, Rev. D., Llanelly.
Davies, Mr. W., Talywaun.
Edwards, Rev. D., Newport.
Evans, Rev. D. D., Pontrhydyryn.
Evans, Rev. J., Caerleon.
Griffiths, Rev. Rees, Zion Chapel.
Hiley, Rev. F., Llanwenarth.
Isaac, Rev. D. L., Trosnant.
James, W. C., Esq., Pontnewydd.
Jenkins, J., Esq., Caerleon.
Jenkins, Mr. W., Caerleon.
Jenkins, W., Esq., Ponthir.
Lawrence, D., Esq., Pontypool.
Lewis, Mr. H., Abersychan.
Michael, Rev. J., Zion Chapel.
Price, Rev. W., Beulan.
Rowe, Rev. J., Risca.
Thomas, Rev. Evan, Bethel.
Thomas, Rev. M., Abergavenny
Thomas, Rev. T., Bethesda.
Thomas, Rev. W., Newport.
Thomas, Rev. W., Pisgah.
Tombs, Mr. D., Newport.
Williams, Rev. S., Nantyglo.

Haverford West.

Instituted 1839.

INCOME, year ending August 1, 1847 [The latest account received] . . £285 5 7

President, Rev. D. DAVIES, Haverford West.

Leicester.

GENERAL BAPTIST NEW CONNEXION.

Removed to Leicester 1843.

INCOME, audited Sept. 16, 1850	£434	17	5
EXPENDITURE, including last year's balance	503	5	8
BALANCE, due to Treasurer	68	8	3

Tutor, Rev. JOSEPH WALLIS.
Treasurer, W. P. BENNETT, Esq., Sawley.
Secretaries, Rev. J. GOADBY, Loughborough; Rev. J. F. WINKS, Leicester.

Committee.

Baldwin, Mr. G., Nottingham.
Crofts, Mr. W., Wolvey.
Farp, Mr. J., Melbourne.
Gray, Mr. B., Loughborough.
Heard, Mr. J., Nottingham.
Hill, Mr. T., Nottingham
Hodgson, Mr. J., Stubbing House.
Noble, Mr. J., Belgrave.
Pegg, Mr. R., Derby.
Roberts, Mr C., Bourne.
Soar, Mr. T., Castle Donnington.
Stevenson, Mr. G., Derby.
Stevenson, Mr. W., Long-Eaton.
Trueman, Mr. G., Nottingham.
Wherry, Mr. R., Wisbeach.

Baptist Theological Institution for Scotland.

Instituted 1846

INCOME, year ending August 3, 1849	£139	6	5
EXPENDITURE	149	13	8
BALANCE due to the Treasurer	10	7	3

Present number of students, 8.

Tutor, Rev. FRANCIS JOHNSTON, Greenside Place, Edinburgh.
Treasurer, WILLIAM HAMILTON, Esq., Edinburgh.
Secretary, THOMAS H. MILNER, Edinburgh.

Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.

Rev. EDWARD STEANE, D.D.
Rev. GEORGE BROWNE.
WILLIAM LEPARD SMITH, Esq.
Rev. JOSEPH ANGUS, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., who repaid all they had received. Three students are now upon this fund at Edinburgh.

GENERAL SOCIETIES.

Religious Tract Society,

Formed 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1850, including Jubilee Fund	£58,678	14	0
EXPENDITURE	58,627	16	6
BALANCE, in favour of the society	2,699	12	2

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.
Honorary Secretaries,
Rev. W .W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.
Corresponding Secretary and Superintendent, Mr. WILLIAM JONES,
56, Paternoster Row.
Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.
Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Weekly Tract Society,

Formed, December, 1847.

OBJECT:—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for 1849	£284	3	6
EXPENDITURE	252	2	7½
BALANCE in hand	32	0	10½

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.
Secretary, Rev. WILLIAM H. ELLIOTT, 12, Wharton Street, Lloyd Square.

Office, 8, *St. Ann's Lane, St. Martin's-le-Grand.*

English Monthly Tract Society.

Formed 1837.

OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1849	£1,464	13	1
EXPENDITURE	1,557	3	1
BALANCE in hand	13	8	7

Treasurer, MOSES POOLE, Esq., 13, Serle Street, Lincoln's Inn.
Honorary Secretaries, Rev. H. HUGHES, M.A.; Rev. J. LEIFCHILD, D.D.
Secretary, Mr. JOHN STABB, 20, Red Lion Square.
Collector, Mr. WADE, 27, Swinton Street, Gray's Inn Road.

Sunday School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1850, Benevolent Fund Account	£916	7	3
EXPENDITURE ditto	1,200	6	6
BALANCE in hand	18	4	3½
TRADE ACCOUNT, stock at depository	3,389	14	2
CAPITAL	3,250	0	0

President, Right Hon. the Earl RODEN, K.P.

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries.

Mr. WILLIAM H. WATSON. | Mr. ROBERT LATTER.
Mr. PETER JACKSON. | Mr. WILLIAM GROSER.*

* 27, *Red Lion Street, Clerkenwell.*

Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Offices, 60, *Paternoster Row.*

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1850	£91,634	12	7
EXPENDITURE	97,246	2	0
BALANCE, cash, stock, and exchequer bills, about	41,199	16	8
LIABILITIES, about	63,555	18	2

President, Right Hon. Lord BEXLEY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. ANDREW BRANDRAM, A.M., Beckenham; Rev. GEORGE BROWNE, Clapham.

Superintendent of the Translating and Editorial Department, Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	453,070
Testaments	686,525
Bibles issued from the commencement of the institution	8,840,891
Testaments	14,269,159
Total from 1804	23,110,050

Society's House, 10, *Earl Street, Blackfriars.*

British and Foreign School Society.

Formed 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £750 from the Council of Education)	£13,420	2	0
EXPENDITURE	14,229	3	10
BALANCE, due to the Treasurer, Dec. 31, 1849	957	2	8
Due to the Bankers	1000	0	0

President, The DUKE OF BEDFORD.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, HENRY DUNN, Esq., Central School, Borough Road.
Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Newington.

Voluntary School Association.

Formed 1848.

OBJECT:—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1850	£1,432	13	3
EXPENDITURE	1,384	14	0
BALANCE in hand	922	11	8

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.
Honorary Secretaries,
Rev. HENRY RICHARD, 10, Surrey Square; JOSEPH BARRETT, Esq., Lyndhurst Road, Peckham.
Assistant Secretary, CHARLES THEODORE JONES, Cedar Lodge, Denmark Hill.

Office, 26, *New Broad Street, City.*
Normal School for Young Men, 30, *Surrey Place, Old Kent Road.*
Normal School for Young Women, 15, *Charlotte Row, Walworth Road.*

Society for Promoting Female Education in the East.

Formed 1834.

OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1850	£1,753	18	0
EXPENDITURE	1,814	4	8
BALANCE in hand	100	3	8

President, Her Grace the Duchess Dowager of BEAUFORT.
Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.
Hon. Secretaries, Miss ADAM; Miss BRIDGES.
Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Sailors' Society.

OBJECT:—To promote the spiritual interests of seamen; the society comprehending "all denominations of Christians holding the essential doctrines of the protestant faith."

INCOME, year ending May, 1850	£2,683	1	0
EXPENDITURE	2,922	19	4

President, Rt. Hon. Earl DUCIE.
Treasurer, Sir JOHN PIRIE, Bart.
Honorary Secretary, Rev. THOMAS TIMPSON.
Secretaries, Rev. EDWARD MUSCUTT; Mr. THOMAS AUGUSTUS FIELDWICK.
Bankers, Messrs. HANKEY, Fenchurch Street.
Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

Society's Offices, 2, Jeffrey's Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—To promote religious instruction among Canalmen, Rivermen, and Railway labourers, by boat, barge, and domiciliary visiting, Scripture reading, Bible and religious tract distribution, particularly on Lord's day."

INCOME, year ending October, 1849	£352	7	11
BALANCE in hand	91	0	0

[*The Accompts for* 1850 *are not yet accessible.*]

Treasurer, JAMES NASH, Esq., 56, Walcot Place, Lambeth.
Secretary, Rev. JOHN TREMBRATH JEFFERY.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1850	£4,020	6	4
EXPENDITURE	3,687	17	8
BALANCE, in hand	346	2	9

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.
Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.; Rev. W. M. BUNTING.
Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May 21, 1850	£1,228	1	5
EXPENDITURE	1,124	12	9
BALANCE in hand	264	0	5

President, CHARLES HINDLEY, Esq., M.P.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.
Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 10, New Broad Street.

Christian Instruction Society.

Formed 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 27, 1850	£784	1	7
EXPENDITURE	587	2	4
BALANCE in favour of the society	131	6	4

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
Secretaries, Rev. ROBERT ASHTON, Putney, Surrey;
Mr. JOHN PITMAN, 9, Grove Place, Hackney.
Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Associations connected with the society	105
Visitors	2,135
Families visited	51,705

Letters for the Secretaries may be addressed to 60, *Paternoster Row.*

City Mission.

Formed 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 17, 1850	£21,090	8	10
EXPENDITURE	22,587	11	8
BALANCE in cash	1,215	19	2

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Rev. J. BEECHAM, D.D.
Rev. H. H. BEAMISH, M.A.
Rev. W. M. BUNTING.
Rev. J. CARVER, M.A.
Rev. J. CHARLESWORTH, B.D.
Rev. R. W. DIBDIN, M.A.
Rev. J. M. FISHER, M.A.
Rev. J. H. GRAY, M.A.
Rev. C. B. GRIBBLE, M.A.
Rev. J. C. HARRISON.
Rev. J. T. HOLLOWAY, D D.
Rev. J. LEILCHILD, D.D.
Rev. PETER LORIMER.
Rev. J. MORISON, D.D.
Hon. and Rev. B. W. NOEL, M.A.
Rev. R. REDPATH, M.A.
Rev. J. W. REEVE, M.A.
Rev. E. STEANE, D.D.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
Collector, Mr. ISAAC GRIFFITH, 42, Ely Place, Holborn Hill.

Missionaries employed	242
Visits during the year	1,018,436
Copies of scriptures distributed	3,090
Tracts distributed	1,197,953

Office, 20, *Red Lion Square.*

British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1850	£940	12	2
EXPENDITURE	1,205	17	11
BALANCE due to the Treasurer	210	19	6

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, JOHN SCOBLE.

Office, 27, *New Broad Street, London.*

British Anti-State Church Association.

Formed 1844.

OBJECT:—"The liberation of religion from all state interference."

INCOME, year ending May 1, 1850	£1,792	11	11
EXPENDITURE	1,947	5	6
BALANCE in hand	51	15	0

Treasurer, Mr. WILLIAM EDWARDS.
Secretary, Mr. JOHN CARVELL WILLIAMS.
Office, 4, *Crescent, Bridge Street, Blackfriars.*

Ragged School Union.

Formed 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from May 1, 1849, to May 1, 1850	£2,911	9	5
EXPENDITURE	3,000	18	6
BALANCE in hand	369	10	6
Deposited as a Reserve Fund	2,000	0	0

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.
Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.
Secretary, Mr. J. G. GENT, 15, Exeter Hall.
Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

Aged Ministers' Society.

Formed 1818.

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£520	5	10
EXPENDITURE	580	8	0

CAPITAL, stock yielding about £447 per annum.
Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.
Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq., JOHN WILKS, Esq.
Secretary, Rev. G. ROGERS, 70, Albany Road, Old Kent Road.

Widows' Fund.

Formed 1733.

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 20, 1850	£3,089	11	3
EXPENDITURE	3,178	17	5
BALANCE in hand	807	7	7

FUNDED PROPERTY producing an annual income of £2,336.

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.
Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.
Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to	109 Widows in England at £11 each.
Exhibitions	50 Widows in England at £12 each.
Exhibitions	2 Widows in England at £10 each.
Exhibitions	38 Widows in Wales at £8 each.
Exhibitions	27 Widows in Wales at £9 each.

Occasional donations to 12 widows amounting to £100.

Of the 163 English Widows, 82 were of the baptist, 59 of the independent, and 9 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1799.

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1848	£2,108	7	4
EXPENDITURE	1,446	15	6
STOCK purchased during the year, Consols	1,050	0	0
BALANCE in hand	316	7	6

CAPITAL, £18,000 in the 3½ per cents, and £8,500 Consols.

Annuitants	26
Number of members	164

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

INCOME for the year ending Dec. 31, 1849	£4,575	4	0
EXPENDITURE	4,584	4	10
BALANCE in hand	461	3	11
STOCK and estates yielding annually about	1,719	0	0

Orphans in the Schools, Boys 145, Girls 79, Total 224
Received from the commencement . . 1,434

President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.

Collector, Mr. W. H. CHAPLIN, 11, Stebons Buildings, Islington.

Matron, Mrs. BAIRD.

Principal Master, Mr. W. F. TARLTON. Principal Mistress, Miss SALIER.

Office, 32, *Ludgate Hill.*

New Asylum for Infant Orphans.

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1850	£1,927	5	0
EXPENDITURE	2,028	1	9
BALANCE in hand	39	5	5
STOCK, 3½ per cent. stock	1,300	0	0

Number of orphans 96
Received from the commencement . 145

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.

Sub-Treasurer, Rev. ANDREW REED, D.D.

Honorary Secretaries, DAVID D. WIRE, Esq.; Rev. T. AVELING.

Sub-Secretary and Collector, Mr. JOHN H. CUZNER.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Office, 32, *Poultry, London.*

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT:—"Educating and annually clothing one hundred poor children."

INCOME, year ending Dec. 31, 1849 (including dividends)	£369	0	0
EXPENDITURE	335	11	6
BALANCE in hand	139	9	0

To which is united,

The London Society Female Orphan Institution.

Founded 1830.

OBJECT:—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending Dec. 31, 1849 (including dividends)	£209	1	3
EXPENDITURE	220	3	6
BALANCE in hand	41	15	10

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman.
Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.
Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

Apprenticeship Society.

Formed 1829.

OBJECT:—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending Dec. 31, 1849	£153	8	0
EXPENDITURE	188	0	10
BALANCE in hand	9	17	10

Treasurer, T. CHALLIS, Esq., Alderman.
Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.
Rev. J. SPONG, Mortimer House, Mortimer Road, Kingsland.

In the year, 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Walthamstow Girls' School.

Established 1808.

OBJECT:—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1850	£1,631	10	9
EXPENDITURE	1,557	8	5
BALANCE, in hand	146	17	7

Treasurer, JOSEPH TRUEMAN, jun., Esq.
Cash Secretaries, Mrs. E. CAREY; Mrs. FOULGER.
Collector, Mr. HINE, 22, Montpellier Square, Brompton.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

Income, 1849-50, including receipts from the stations	£62,545	0	11
Expenditure	64,489	9	5
Balance, against the Society	1,538	14	8
Stock possessed for general and special purposes, about	23,933	0	0

Treasurer, Sir Culling Eardley Eardley, Bart.
Secretaries, Rev. Arthur Tidman; Rev. Joseph John Freeman.

Mission House, Blomfield Street, Finsbury.

European missionaries, about	171
Native agents, about	700

Wesleyan Missionary Society.

Balance against the Society from the year 1848	£13,358	16	1
Income, for the year ending Dec. 31, 1849	101,685	13	6
Expenditure	109,168	10	7
Balance due to the treasurers	10,841	13	2
The Treasurers are also under acceptances amounting to	10,833	9	7

Treasurers, Thomas Farmer, Esq., and the Rev. John Scott.
Secretaries, Rev. Dr. Bunting, Rev. Dr. Beecham, Rev. Dr. Alder, and Rev. Elijah Hoole.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	324
Chapels and other preaching places	2,992
Missionaries and assistant missionaries	427
Catechists, interpreters, day school teachers, &c.	781
Full and accredited church members	105,394
Scholars	78,548
Printing establishments	8

Church Missionary Society.

Income for the year ending March 31, 1850	£94,401	19	10
Expenditure	93,604	3	7
Balance, in Stock, at the bankers', and in the office	122,404	1	9

President, the Right Hon. the Earl of Chichester.
Treasurer, John Thornton, Esq.
Secretaries, Rev. Henry Venn, B.D., Rev. John Tucker, B.D., and Major Hector Straith.
Assistant Secretary, Rev. W. Knight, jun.

Mission House, Salisbury Square.

Stations	106
European English clergy	125
European Lutheran clergy	7
East-Indian ordained missionaries	2
European laymen	32
European Female Teachers	12
East Indian and country-born clergymen	4
East-Indian and country-born laymen	22
Native lay-teachers	1,339
Communicants	13,551

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

Income, year ending April 30, 1850	£6,157	4	4
Expenditure	6,389	4	5
Balance in favour of the society	894	14	1
Stock, belonging to the society	1,960	18	6

Number of stations	121
Number of missionaries	51
Number of grantees	59
Number of students	6
Lay preachers	96
Parishes in which the agents have stations	354
Towns, villages, and hamlets	440
Chapels	203
Rooms	241
Churches	119
Members	4,033
Admissions to churches during the year	633
Hearers	41,361
Sunday-schools	174
Teachers	1,652
Scholars	12,689
Day-schools	37

Treasurer, Thomas Thompson, Esq., Poundsford Park.

Secretary, Rev. James William Massie, D.D., LL.D.

IRISH EVANGELICAL SOCIETY.

Income, year ending April 30, 1850	£2,753	6	1
Expenditure	2,746	10	10
Balance, against the society	712	0	2

Pastors and missionaries	24
Scripture readers	16

Treasurer, T. M. Coombs, Esq., Ludgate Street.

Secretary, Rev. J. W. Massie, D.D., LL.D.

COLONIAL MISSIONARY SOCIETY.

Income, year ending March 31, 1850	£2,765	10	8
Expenditure	2,677	14	5
Balance in favour of the society	24	5	0

Treasurer, James Spicer, Esq.

Secretary, Rev. Thomas James.

Congregational Union.

Treasurer, Benjamin Hanbury, Esq.

Secretaries, Rev. W. Stern Palmer, and Rev. Algernon Wells.

Secretary of the Congregational Board of Education, William Rutt, Esq.

The Offices of these Societies are in Blomfield Street, Finsbury.

Wesleyan Methodist Statistics.

President, Rev. JOHN BEECHAM, D.D., Lloyd Street, Lloyd Square, Pentonville.
Secretary, Rev. JOHN HANNAH, D.D., Didsbury, near Manchester.
President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.
Secretary of the Wesleyan Schools, Rev. PETER M'OWAN.
Book Steward, Rev. JOHN MASON, 14, City Road, London.
Editors, Rev. G. CUBITT; Rev. W. E. THORNTON.
Secretary to the London Book Committee, Rev. JOSEPH HARGREAVES, 24, City Road, London.
Secretary to the Methodist Tract Committee, Rev. THEOPHILUS WOOLMER, 14, City Road, London.
Treasurers of the General Chapel Fund, T. MARRIOTT, Esq., and the Rev. ROBERT WOOD.
Secretary to the General Chapel Fund, Rev. F. A. WEST, Buxton Road, Huddersfield.

DISTRICTS AND CIRCUITS.

DISTRICTS	Great Britain 32	Ireland 11	Foreign Parts 25
CIRCUITS	446	56	326

MINISTERS.

In GREAT BRITAIN	916	Supernumerary and superannuated	183	On Trial	118	Total	1,217
In IRELAND	84		33		16		157
In FOREIGN STATIONS	323		12		64		399
							1,773
Ministers admitted into full connexion in 1850							67
Died, in the year							35
Ceased to be recognized as ministers							9

	NUMBER OF MEMBERS.				
	1845.	1847.	1848.	1849.	1850.
GREAT BRITAIN	340,778	339,379	338,861	348,274	358,277
IRELAND	27,926	24,633	23,142	22,221	21,107
CONTINENT OF EUROPE	1,941	1,809	1,714	1,829	1,856
ASIA	1,559	1,718	1,734	1,873	1,943
AUSTRALASIA and POLYNESIA	13,236	15,353	15,933	16,469	17,453
AFRICA	7,237	8,531	8,840	9,660	10,363
WEST INDIES, Antigua	14,850	13,730	13,419	12,820	12,589
St. Vincent and Demarara	12,836	13,548	13,852	14,001	13,542
Jamaica	25,662	23,633	22,824	21,636	20,717
Bahamas	3,544	3,569	3,313	3,291	3,352
Hayti	261	280	322	338	387
BRITISH NORTH AMERICA	18,433	18,132	15,600	15,829	15,660
Total under the care of the British and Irish Conferences	468,313	464,315	459,454	468,241	477,245

Increase on the year 9,004
Increase on the last five years 8,932

MISSIONARY SOCIETY.—*See page* 800.

The next Conference is to be held in Newcastle-on-Tyne, commencing on Wednesday, July 30th, 1851, at 9 o'clock, A.M.

Wesleyan Conference Office, 14, City Road, London.

Wesleyan Methodist Association.

Formed 1834.

President, Rev. WILLIAM PATTERSON, Northwich.
Secretary and Editor, Rev. ROBERT ECKETT, 6, Argyle Square, London.
Corresponding Secretary, Rev. JOHN PETERS, 15, New York St., Manchester.
Treasurer, JOHN PETRIE, Esq., Rochdale.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels	316
Preaching places, rooms, &c.	197
Members in society	22,178
Clear increase during the year	614
Members on trial	939
Deaths	469
Removals and Withdrawals	2,008
Itinerant preachers and missionaries	97
Local preachers	1,007
Leaders	1,376
Sunday schools	306
Sunday scholars	44,553
Sunday school teachers	7,102

HOME AND FOREIGN MISSION FUND.

INCOME, year ending August, 1850	£2,327	13	7½
EXPENDITURE	2,170	4	10½
BALANCE	446	2	5½
EXPENDED, in Jamaica	213	15	8½
Hamburgh	136	0	9
Ireland	47	19	11

The next Annual Assembly is to be held at Leeds, commencing on the last Wednesday in July, at nine o'clock.

Methodist New Connexion.

Formed 1797.

[The latest information obtained.]

	England.	Ireland.	Canada.	Total.
Chapels	269	14	46	329
Preachers	77	10	39	126
Local preachers	782	13	78	873
Members	16,119	709	3,556	20,381
Clear increase during the year	537	97	182	642
Sabbath schools	251	9	46	306
Sabbath sch. teachers	7,018	106	73	7,197
Sabbath scholars	40,340	807	1,043	42,190

MISSION FUND.

INCOME	£2,029	10	9

Primitive Methodist Connexion.

Formed 1819.

[The latest information obtained.]

Chapels	1,511
Rented chapels and preaching places	3,345
Travelling preachers	513
Local preachers	8,291
Members	95,557
Clear increase	6,661
Sabbath schools	1,194
Sabbath school teachers	18,169
Sabbath scholars	94,876

Roman Catholic Statistics.

ARCHBISHOPRICS.

Westminster.....Rt. Rev. Nicholas Wiseman, D.D., and Cardinal of the Church of St. Pudentiana.

BISHOPRICS.

Beverley.
Birmingham.
Clifton.
Haglestown.
Liverpool.
Merioneth and Newport.
Northampton.
Nottingham.
Plymouth.
Salford.
Salop.
Southwark.

CHURCHES AND CHAPELS IN GREAT BRITAIN.

ENGLAND.

	1825	1846	1850
Beds	1	1	1
Berks	5	5	5
Cheshire	5	14	17
Cornwall	2	7	10
Cumberland	4	9	9
Derbyshire	8	9	12
Devonshire	8	10	9
Dorsetshire	8	10	10
Durham	13	17	19
Essex	6	8	9
Gloucestershire	5	7	14
Hampshire	11	13	14
Herefordshire	4	2	4
Hertfordshire	1	2	3
Kent	5	12	14
Lancashire	85	99	111
Leicestershire	7	15	14
Lincolnshire	11	12	12
Middlesex	23	24	35
Monmouthshire	5	9	8
Norfolk	9	8	8
Northamptonshire	0	3	5
Nottinghamshire	5	3	3
Northumberland	13	22	22
Oxfordshire	8	7	8
Shropshire	7	9	11
Somersetshire	8	14	12
Staffordshire	19	33	34
Suffolk	6	6	6
Surrey	3	7	15
Sussex	6	8	6
Warwickshire	8	23	24
Westmoreland	2	2	2
Wilts	3	3	4
Worcestershire	7	12	11
Yorkshire	44	59	61
Isle of Man	1	1	2
Guernsey	1	1	1
Jersey	1	1	2
	370	512	577

SOUTH WALES.

	1825	1846	1850
Brecknockshire	1	1	1
Glamorganshire	0	1	3
Pembrokeshire	0	3	1

NORTH WALES.

Caernarvonshire	1	1	1
Denbighshire	2	1	1
Flintshire	4	3	3
England and Wales	378	522	587

SCOTLAND.

Aberdeenshire	10	10
Argyllshire	3	3
Ayrshire	2	3
Banffshire	11	10
Caithnesshire	1	1
Dumbartonshire	2	2
Dumfriesshire	2	2
Edinburghshire	5	6
Forfarshire	1	3
Invernesshire	19	19
Kincardineshire	1	1
Kircudbrightshire	4	4
Lanarkshire	5	9
Linlithgowshire	1	1
Morayshire	2	2
Peebleshire	1	1
Perthshire	2	4
Renfrewshire	3	5
Rosshire	1	1
Roxburghshire	1	1
Stirlingshire	2	3
Wigtonshire	1	2
	80	93

Roman Catholic Chapels in Great Britain (Jan., 1846)	602
Roman Catholic Chapels in Great Britain (Jan., 1850)	680
Colleges, in England 10, in Scotland 1	11
Convents	51
Religious Houses of Men	11
Missionary Priests in Great Britain	929
Roman Catholic Archbishops (4) and Bishops in Ireland	26

Hierarchy of the Established Church.

ENGLAND.

ARCHBISHOPS.

Canterbury ..... Dr. John Bird Sumner.
York ..... Dr. Thomas Musgrave.

BISHOPS.

Bangor .....Dr. C. Bethel.
Bath and Wells .....Hon. Dr. R. Bagot.
Carlisle .....Hon. Dr. H. Percy.
Chester .....Dr. John Graham.
Chichester .....Dr. A. T. Gilbert.
Durham .....Dr. Edward Maltby.
Ely .....Dr. Thomas Turton.
Exeter .....Dr. H. Phillpotts.
Gloucester and Bristol Dr. James H. Monk.
Hereford .....Dr. R. D. Hampden.
Lichfield .....Dr. John Lonsdale.
Lincoln.....Dr. John Kaye.
Llandaff .....Dr. Ollivant.
London..... .....Dr. C. J. Blomfield.
Manchester .....Dr. J. Prince Lee.
Norwich .....Dr. Samuel Hinds.
Oxford.....Dr. S. Wilberforce.
Peterborough ..... Dr. George Davys.
Ripon .....Dr. C. T. Longley.
Rochester.....Dr. George Murray.
St. Asaph.....Dr. T. V. Short.
St. David's .....Dr. C. Thirlwall.
Salisbury .....Dr. E. Denison.
Sodor and Man .....Dr. Robert Eden (*Lord Auckland*).
Winchester .....Dr. C. R. Sumner.
Worcester.....Dr. Henry Pepys.

IRELAND.

ARCHBISHOPS.

Armagh and Clogher.....Lord J. G. Beresford, D.D., Primate of all Ireland.
Dublin and Kildare .....Richard Whately, D.D., Primate of Ireland.

BISHOPS.

Meath .....T. Townsend, D.D.
Elphin, Kilmore, Ardagh John Leslie, D.D.
Down, Connor, Dromore Robert Knox, D.D.
Derry and Raphae...Hon. R. Ponsonby, D.D.
Cork, Cloyne, & Ross James Wilson, D.D.
Limerick, Ardfert, &c. William Higgin, D.D.
Killaloe & Clonfert ...Lord Riversdale, D D.
Tuam .....Hon. T. Plunkett, D.D.
Ossory, Loghlin, Ferns J. T. O'Brien, D.D.
Cashel and Waterford Robert Daly, D.D.

COLONIAL BISHOPS.

Australia—
Adelaide .....A. Short, D.D.
Melbourn .....Charles Perry, D.D.
Morpeth .....R. Allwood, D.D.
Newcastle.....Wm. Tyrrell, D.D.
Sydney.....W. G. Broughton, D.D.
Western Australia James Harris, D.D.
Antigua .....D. G. Davis, D.D.
Barbadoes .....T. Parry, D.D.
Bombay .....Thomas Carr, D.D.
Calcutta .....D. Wilson, D.D.
Cape of Good Hope...Robert Grey, D.D.
Ceylon .....J. Chapman, D.D.
Colombo .....J. Chapman, D.D.
Gibraltar .....J. Tomlinson, D.D.
Guinea .....W. P. Austin, D.D.
Jamaica .....A. G. Spencer, D.D.
Madras.....G. T. Spencer, D.D.
Malta .....G. Tomlinson, D.D.
Mauritius ....E. Hawkins, D.D.
Montreal .....F. Fulford, D.D.
New Brunswick .....John Medley, D.D.
Newfoundland .....E. Field, D.D.
New Zealand .....G. A. Selwyn, D.D.
Lyttelton .....T. Jackson, D.D.
Nova Scotia ....John Inglis, D.D.
Prince Rupert's Island D. Anderson, D.D.
Quebec.....G. J. Mountain, D.D.
Sierra Leone.....T. W. Weeks, D.D.
Toronto .....J. Strachan, D.D.
Van Dieman's Land . F. R. Nixon, D.D.
Victoria, Hong Kong .George Smith, D.D.

Jerusalem.....Samuel Gobat, D.D.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body.
Formed 1727.

Secretary to the General Body,
Rev. ROBERT REDPATH, M.A., 12, College Place, Camden Town.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Angus, Joseph, A.M.	1838	Stepney College.
Betts, Henry John	1848	32, Holywell Street, Westminster.
Bigwood, John	*	Grove Park, Camberwell.
Blake, W. A.	1850	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.	1848	New Church Street, Bermondsey.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, W.	1849	12, Gower Street.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cox, F. A., D.D., LL.D.	1811	Downs Park Road, Clapton.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	1848	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	13, Princes Street, Jubilee Street, Mile End.
Elliott, William H.	1842	12, Wharton Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	1847	9, Coborn Street, Bow Road.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Green, Samuel	1835	10, Barrett's Grove, Stoke Newington.
Groser, William	1840	11, Smith Street, Chelsea.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	Blackheath Hill.
Jones, John Andrews	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	Radcliffe Lodge, St. Peter's Sq., Hammersmith.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Murch, William Harris, D.D.	1828	57, Torrington Square.
Overbury, Robert W.	1835	6, Henrietta Street, Brunswick Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	4, York Place, Pentonville.
Robertson, John, M.A.	1850	1, Sylvanus Road, Hornsey Road.
Rothery, Joseph	1832	4, Gloucester Terrace, Hoxton.
Russell, Joshua	1847	Blackheath Hill.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street, East.
Trestrail, Frederick	1845	33, Moorgate Street.
Ward, William	1848	Francis Place, Maryland Point, Stratford.
Ware, Richard	1842	Hampstead.
Wheeler, J. A.	1850	14, Park Place, Highbury Vale.
Woollacott, Christopher	1828	4, Compton Street East, Brunswick Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	12, Marlborough Place, Walworth.

* To be returned as a member at the next Annual Meeting.

Congregational Board.

Formed 1727.

Secretary, Rev. Robert Ashton, Congregational Library, Blomfield Street.

deney, G. J.	1843	Ealing.
dey, John	1840	19, Surrey Square, Old Kent Road.
inslie, Robert	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
llon, Henry	1844	St. Mary's Road, Canonbury.
shton, Robert	1839	Putney.
veling, Thomas	1839	6, Nelson Terrace, Stoke Newington.
aker, W. R.	1843	Portland Town.
ean, William	1839	Tulse Hill.
ennett, James, D.D.	1829	49, Gibson Square, Islington.
inney, Thomas	1829	Saville Row, Walworth.
irch, George R.	1843	Finchley.
odington, John	1817	20, Thanet Place, Spa Road, Bermondsey.
rowne, George	1828	Clapham.
rown, James	1839	Gibraltar Place, Bethnal Green Road.
rown, J. B., B.A.	1846	Foxley Road, North Brixton.
unter, John	1835	Tulse Hill.
urder, H. F., D.D.	1811	Hackney.
urnet, John	1830	Grove Lane, Camberwell.
ergne, S. B.	1848	Upper Clapton.
ampbell, John, D.D.	1841	Tabernacle House, Finsbury.
ampbell, William	1841	Croydon.
arlile, James, D.D.	1841	Woolwich.
harlton, J. M., M.A.	1846	Totteridge.
layton, George	1805	Walworth.
obbin, Ingram, A.M.	1819	Cold Harbour Lane, Camberwell.
ollyer, W. B., D.D.	1801	Peckham.
Dickinson, J.	1846	Hounslow.
Davies, Rev. Ebenezer	1850	6, Richmond Road, Barnsbury Park, Islington.
Davies, George Palmer, B.A.	1850	Wandsworth.
Davies, John	1834	Upper Clapton.
Davies, S. A.	1829	5, South Terrace, Rye Lane, Peckham.
Davies, Evan	1842	Richmond.
Davis, Samuel	1843	33, Tredegar Square, Mile End.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Dobson, J. P.	1826	27, Doughty Street, Gray's Inn.
Dubourg, S. A.	1835	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	1, Oxford Ter., Middleton Rd., Kingsland.
Eldridge, Samuel	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Mill Hill, Middlesex.
Forster, William	1847	Kentish Town.
Freeman, J. J.	1837	London Mission House, Blomfield Street.
Gallaway, J. C., M.A.	1849	Myddleton Road, Dalston.
Gamble, H. J.	1847	Peckham.
Garvey, M. A.	1841	1, Molesworth Place, Kentish Town.
Gilbert, Charles	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.	1839	1, Norfolk Villas, Carlton Hill, St. John's Wood.
Good, A.	1848	Park Road, Upper Holloway.
Hall, John	1845	2, New Grove, Mile End.
Harris, John, D.D.	1843	Cheshunt College.
Harrison, J. C.	1842	80, Albert Street, Camden Town.
Harrison, John	1849	Isleworth.
Henderson, E., D.D.	1826	11, Park Terrace, Highbury.
Hill, James	1841	Clapham.
Hollis, B.	1846	22, Church Lane, Islington.
Hope, William J.	1831	Deptford Bridge.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Hoxley, J.	1848	29, Ampthill Square, Hampstead Road.
Hunt, John	1833	16, Brixton Rise.
James, Thomas	1817	4, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jenkyn, T. W., D.D.	1846	Coward College, Torrington Square.
Jeula, H. B.	1821	Greenwich.
Jeula, Matthew	1841	Church Street, Edmonton.
Kennedy, John, M.A.	1847	Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Knight, James	1792	Lark-Hall Lane, Clapham.

Leask, W.	1848	9, Holland Grove, Cranmer Rd., Kennington.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas	1837	15, Compton Terrace, Islington.
Littler, Robert	1845	28, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Machray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Marchmont, H.	1848	7, Northampton Ter., Lower Road, Islington.
Martin, David	1849	10, Southampton Row, Russell Square.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Massie, J., D.D, LL.D.	1848	Congregational Library.
Mather, J.	1843	2, Shepheard's Street, May Fair.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb	1828	64, Middleton Square, Pentonville.
Mummery, J. Vale	1847	Orchard Street, Hackney.
Neller, Frederick	1849	23, Brooksbys St., Barnsbury Park, Islington.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	4, Downing Terrace, Compton Rd., Canonbury.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Prout, E.	1849	London Missionary Society House.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	2, Copenhagan Place, Limehouse.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Robinson, John	1830	Park Village East, Regent's Park.
Rogers, G.	1838	70, Albany Road, Old Kent Road.
Rose, George	1826	Pelham Place, Bermondsey.
Russell, C., B.A.	1850	Chapel Street, Soho.
Seavill, T.	1850	Somer's Town.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	East India Road, Poplar.
Smith, John Pye, D.D. F.R.S.	1801	Guildford, Surrey.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	53, New Finchley Road.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	6, Kensington Crescent.
Thomas, David	1845	Stockwell.
Thompson, George	1849	Hackney.
Tidman, Arthur	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	3, Highbury Place.
Tyler, W.	1843	6, Princes Street, Spitalfields.
Unwin, W. J., M.A.	1849	10, Liverpool Street, Bishopsgate.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Upper Clapton.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Upper Clapton.
Wall, William	1794	Kingsland Crescent.
Waraker, J. T.	1843	Tooting.
Watson, John	1848	Hackney College.
Wells, Algernon	1837	Upper Clapton.
Wilkins, George	1844	7, King Street, Finsbury.
Williams, C.	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer	1847	Tottenham.
Woodman, E. F.	1841	33, Hart Street, Bloomsbury Square.
Woodwark, John	1837	Ampthill Square. Hampstead Road.
Wright, George	1849	13, Clapton Terrace.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson, Robert, M.A.	1836	Colebrooke Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young	m.	e.	
Alie Street, Goodman's Fields	P. Dickerson	Strict Bap. Asso... m.	a. e.	th.
Artillery Street		m.	e.	th.
Austin Street, Shoreditch	W. Miall	London Association... m.	e.	th.
Battersea	I. M. Soule	m.	e.	w.
Blandford Street, Manchester Square	W. B. Bowes	m.	a. e.	w.
Brentford (New)	T. Smith	m.	e.	w.
Brentford (Old)	C. H. Cole	m.	e.	w.
Borough Road, Southwark	J. Stevenson, A.M.	General Baptist m.	e.	w.
Bow	G. W. Fishbourne	m.	e.	th.
Bloomsbury Chapel	W. Brock	m.	a. e.	th. m.
Brick Lane, Old Street	J. A. Jones	m.	e.	th.
Brixton Hill		Association... m.	e.	
Buttesland Street, Hoxton	J. Rothery	m.	e.	th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.	Association... m.	a. e.	th.
Chelsea, Paradise Chapel	W. Groser	m.	e.	th.
Church Street, Blackfriars' Road		Association... m.	a. e.	th.
Church Street, Paddington	J. Burns, D.D.	General Baptist... m.	e.	th.
Clapham	B. Hoe	m.	e.	w.
Commercial Road	G. W. Pegg	General Baptist... m.	a. e.	th.
Cumberland Street, Curtain Rood	C. Smith	Strict Bap. Asso... m.	e.	w.
Deptford (Lower Road)	J. Kingsford	m.	a. e.	w.
Deptford (Florence Place)		m.	e.	w.
Devonshire Square	J. H. Hinton, A.M	Association... m.	e.	th.
Eagle Street, Holborn	R. W. Overbury	Association... m.	e.	w.
East Street, Walworth	J. Moody	m.	a. e.	th.
Eldon Street, Finsbury	W. Williams	Welsh... m.	a. e.	
Greenwich (Lewisham Road)	J. Russell	Association... m.	e.	w.
Greenwich (Bridge Street)	W. Gwinnell	m.	a. e.	f.
Hackney (Mare Street)	Dr. Cox and D. Katterns	Asso... m.	a. e.	th.
Hammersmith	J. Leechman, M.A.	m.	a. e.	tu.
Hampstead (Holly-Bush Hill)	J. Castleden	m.	e.	tu.
Hampstead (New End)		m.	e.	w.
Hatcham		m.	e.	th.
Henrietta Street, Regent Square	C. Shepherd	Association... m.	e.	th.
Highgate	S. S. Hatch	m.	e.	
Horsley Street, Walworth	Jonathan George	Association... m.	e.	w.
Homerton Row	D. Curtis	m.	e.	th.
Hoxton, Old Town	H. B. Simmonds	m.	e.	

Islington Green	G. B. Thomas	Association	m.	e.	w.
Rotherhithe (Jamaica Row)	W. Bidder		m.	e.	w.
John Street, Gray's Inn Lane	B W. Noel, M.A.		m.	e.	th.
John's Row, St. Luke's	J. Newborn		m.	e.	w.
Kennington, Charles Street	T. Atwood	Association	m.	e.	w.
Kensington (Silver Street)	W. G. Lewis, jun.	Association	m.		w.
Keppel Street, Russell Square	J. Robertson, M.A.	Association	m.	e.	th.
Lion Street, Walworth	W. Howieson	Association	m.	e.	th.
Lambeth (Regent Street)		Association	m.	e.	th.
Mason's Court, Shoreditch			m.	e.	th.
Maze Pond, Bermondsey	J. Aldis	Association	m.	e.	
Meard's Court, Soho			m.	e	th.
Mill Yard, Goodman's Fields	W. H. Black	Seventh-day	*Sat*, m. *and*	e.	f.
Mitchell Street, St. Luke's	J. Shover		m.	e.	
New Park Street, Southwark Bridge		Association	m.	e	w.
Northampton Street, King's Cross			m.	e.	th.
Peckham (Rye Lane)	G. Moyle		m.	e.	w.
Phillips Street, Kingsland Road	T. Pepper		m.	a. e.	
Pimlico, Carmel Chapel	J. Stenson		m.	e.	w.
Poplar (Cotton Street)	S. Cowdy	Association	m.	e.	w.
Praed Street, Paddington	W. Underwood	General Baptist	m.	e.	w.
Prescot Street, Goodman's Field	C. Stovel	Association	m.	e.	f.
Redcross Street	D. Whittaker		m.	e.	w.
Romney Street, Westminster	H. J. Betts		m.	e.	
Salters' Hall, Cannon Street	S. J. Davis	Association	m.	e.	w.
Shacklewell	John Cox	Association	m.	e.	th.
Shakspear's Walk, Shadwell		Association	m.	a. e.	th.
Shouldham Street, Paddington	W. A. Blake	Association	m.	e.	th.
Soho Chapel, Oxford Street	G. Wyard		m.	e.	w.
Somer's Town	J. Aldis		m.	e.	th.
Spencer Place, Goswell Street	J. Peacock	Association	m.	a. e.	th.
Stepney Green	J. Angus		m.	a. e.	w.
Stratford		Strict Bap. Asso	m.	e.	th.
Tottenham	R. Wallace	Association	m.	e.	th.
Trinity Square, Southwark	B. Lewis	Strict Bap. Asso	m.	e.	
Unicorn Yard, Southwark	W. H. Bonner		m.	e.	th.
Vernon Square, Pentonville	O. Clarke	Association	m.	a. e.	w.
Victoria Street, Shadwell	S. Milner		m.	e.	w.
Waterloo Road	J. Branch	Association	m.	e.	th.
Wandsworth	W. Ball		m.	e.	
Wild Street	C. Woollacott	Strict Bap. Asso	m.	a. e.	th.
Windmill Street, Finsbury	J. A. Wheeler		m.	e.	
Worship Street	B. Mardon, M.A.	Old Gen. Bap.			

DECENNIAL INCREASE OF BAPTISTS

IN THE CITY OF NEW YORK AND ITS IMMEDIATE VICINITY.

From the New York Recorder.

The first table shows the number of baptist churches in the city of New York and its vicinity ;* their names ; the names of their pastors ; the number of their members, and the years of their organization, as reported in the minutes of the New York and Hudson River Associations for 1840. The second table presents the same statistics of those associations for 1850.

Churches.		Pastors.	No. of Members.	Year of Organization.
First,	New York,	Wm. Parkinson,†	356	1762
Bethel,	...		96	1770
Oliver Street,	...	Spencer H. Cone,	817	1795
Abyssinian,	...	William Moore,	259	1808
North Beriah,	...		466	1809
South,	...	Charles G. Sommers,	415	1822
Stanton Street,	...	George Benedict,†	734	1823
Ebenezer,	...	Leonard G. Marsh,	99	1825
North,	...	J. H. Brouner,†	224	1827
Amity Street,	...	Wm. R. Williams,	236	1832
Zion,	...	J. W. Gibbs,	189	1832
Welsh,	...		45	1833
Sixteenth,	...	J. S. Backus,	168	1833
E. Broome Street, ‡	...	Zelotes Grenell,	294	1838
Berean,	...	Aaron Perkins,	192	1838
Tabernacle,	...	W. W. Everts,	729	1839
Sixth Street, §	...		156	1840
First,	Staten Island,	Samuel White,	151	1785
First,	Brooklyn,	Silas Ilsley,	532	1823
East,	...	R. E. L. Taylor,	67	1840
Bethel,	Williamsburg,	C. F. Frey,†	31	1839
First,	New Rochelle,		16	1809
	Total Churches, 22.	Pastors, 17.	Members, 6,272.	

Churches.		Pastors.	No. of Members.	Year of Organization
First,	New York,	S. H. Cone, D.D.,	577	1762
Oliver Street,	...	E. L. Magoon,	513	1795
Abyssinian,	...	J. T. Raymond,	382	1808
North Beriah,	...	J. S. Backus,	227	1809
South,	...	C. G. Sommers.	404	1822
Stanton Street,	...	S. Remington,	565	1823
Ebenezer,	...	L. G. Marsh,	97	1825
North,	...	A. C. Wheat,	314	1827
Amity Street,	...	W. R. Williams, D.D.,	234	1832
Zion,	...	J. R. Bigelow,	335	1832
Welsh,	...	Thomas H. Davies,	107	1833
Sixteenth,	...	J. W. Taggart,	656	1833
Cannon Street,	...	H. J. Eddy,	350	1838
Berean,	...	J. R. Stone,	426	1838
Tabernacle,	...	Edward Lathrop,	794	1839
Bethesda,	...	N. B. Baldwin,	114	1841
Norfolk Street,	...	T. Armitage,	677	1842
Laight Street,	...	W. W. Everts,	289	1842
Sixth Street,	...	J. T. Seeley,	454	1843
Bloomingdale,	...	Stephen Wilkins,	163	1843
Twelfth Street,	...	S. A. Corey,	215	1843
Mariners',	...	I. R. Steward,	110	1843
Harlem,	...	S. S. Relyea,	54	1844
Providence,	...	Samuel Wills,	62	1845
German,	...	J. Eschmann.	107	1846
Broadway,	...	J. Dowling, D.D.,	174	1847
Shiloh,	...	L. Parmely,	71	1847
Union,	...	O. B. Judd,	62	1847
Rose Hill,	...	S. S. Wheeler,	43	1849
Olive Branch,	...	W. S. Clapp,	165	1849
First,	Brooklyn,	J. L. Hodge,	604	1823
Pierrepont Street,	...	B. T. Welch, D.D.	351	1841
Central,	...	John W. Sarles,	151	1847
Concord Street,	...	Sampson White,	40	1847
East,	...	A. Haynes,	82	1847
Strong Place,	...	E. E. L. Taylor,	156	1849
First,	Williamsburg,	M. J. Rhees,	245	1839
First,	Staten Island,	Samuel White,	180	1785
North,	...	B. C. Townsend,	148	1841
West,	...	William Pike,	28	1841
First,	Tarrytown,	A. P. Buel,	59	1844
First,	Green Point,		11	1847
First,	New Rochelle,		24	1849
First,	Yonkers,	H. D. Miller,	33	1849
	Total Churches, 44.	Pastors, 42.	Members, 10,979.	

* Deceased. † Now called Cannon Street. ‡ Subsequently disbanded.

BRIEF NOTICES.

Continued from page 767.

A Glimpse of Hayti, and her Negro Chief. Liverpool: Howell. London: Arthur Hall and Co. Square 32mo., pp. 131.

As internal evidence will assuredly fix the authorship of this small volume on our friend Mr. Birrell, we are glad to find that there is nothing in it unworthy of his reputation. C. M. B., who writes from Wavertree, Liverpool, tells the reader that he will find "some observations made during a recent visit to the magnificent but unfortunate 'queen of the Antilles,' interwoven with the more prominent passages of her tragic history." The voyage across the Atlantic, mountain scenery in the tropics, the mulatto insurrection, Toussaint L'Ouverture, European treachery, and the prospects of the island, furnish the author with abundance of interesting topics.

The Christian Garland; or a Companion for Leisure; consisting of Original and Selected Pieces in Poetry and Prose. London: R. T. S. 16mo. pp. 252. Cloth gilt.

A beautiful five-shillings worth, adapted to the purposes of those who desire to make presents to their female friends.

Light for the House of Mourning: a Book for the Bereaved. By JABEZ BURNS, D.D., *Author of "Light for the Sick Room," &c. &c. Second Thousand.* London: Houlston and Stoneman. 24mo. pp. 224. Cloth gilt.

Consolatory and instructive pieces, original and selected, in prose and verse, suited to the perusal of those who have suffered from bereavement in any of its diversified forms.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Christian Almanack for the Year 1851. Being the third year after Bissextile, or Leap Year. *London: R.T.S. 16mo., pp. 64. Price 8d.*

The Scripture Pocket Book for 1851. Containing an Almanack, also a passage of Scripture for every Day, with an arrangement by which the Bible may be read in the course of the year; and a variety of Useful Information. *London; R.T.S. 32mo., pp. 191.*

The Educational Pocket Book and Almanack for 1851. Being the Fifteenth Year of the Reign of Her present Majesty, Queen Victoria. *London: W. F. Ramsay. 32mo.*

Ramsay's Pocket Almanack and Diary for 1851, being the Fifteenth Year of the Reign of Her Present Majesty, Queen Victoria. *Brompton: W. F. Ramsay. Stiff paper covers.*

The Last Enemy, and the Sure Defence; an earnest call on men to prepare for Death. By W. LEASK. *London: B. L. Green. 24mo., pp. 174.*

"No Popery!" The Cry Examined. By EDWARD SWAINE. Fifth Edition. *London: Jackson and Walford. 12mo., pp. 21.*

A Universal Geography, in Four Parts: Historical, Mathematical, Physical, and Political. By the Rev. THOMAS MILNER, M.A., F.R.G.S. Illustrated by Ten Maps. With Diagrams and Sections. *London: R.T.S. 12mo., pp. 526.*

On the Construction of Locks and Keys. By JOHN CHUBB, Assoc. Inst. C.E. *Excerpt Minutes of Proceedings of the Institution of Civil Engineers. Vol. IX. By permission of the Council. London. 8vo., pp. 36.*

Ancient Egypt: its Monuments and History Monthly Series. *London: R.T.S. 24mo., pp. 192. Price 6d.*

London in the Olden Time; or, Sketches of the Great Metropolis, from its Origin to the End of the Sixteenth Century. Monthly Series. *London: R.T.S. 24mo., pp. 192. Price 6d.*

The Bible of Every Land; or, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every language and dialect into which translations have been made: with Specimen Portions in their own Characters; and Ethnographical Maps. Part XI. Classes V. and VI. Polynesian and African. *London: S. Bagster and Sons. 4to., pp. 63.*

The Eclectic Review. Edited by THOMAS PRICE, LL.D. Contents. I. Merivale's Roman Empire—the Character and Career of Cæsar. II. The Pulpit—its Defect and Capabilities. III. Wordsworth's Growth of a Poet's Mind. IV. Germania—its Courts, Camps, and People. V. The Manufacture of Sugar. VI. A Fable for Critics. VII. Havernick's Introduction to the Pentateuch. VIII. Memorials of Theophilus Trinal. IX. The Present Position and Policy of Austria. Nov. 1850. *London: Ward Co. 8vo, pp. 126.*

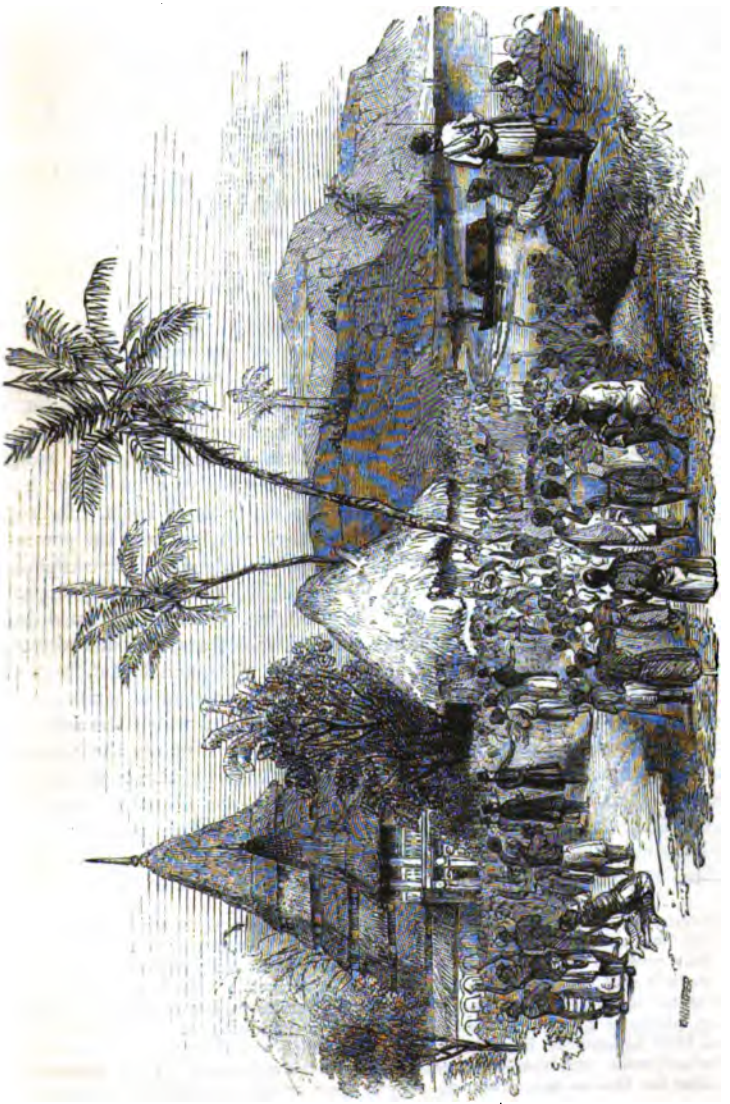
The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. November, 1850. *Edinburgh: Johnstone and Hunter. 8vo. pp. 47.*

The Herald of Peace. November, 1850. *London: A. Brockway. 4to., pp. 11.*

Pleasant Pages for Young People, a Journal of Home Education, on the Infant School System. Containing Moral Lessons, Object Lessons, Natural History, History, Geography, and Drawing. By S. PROUT NEWCOMBE. *London: 24mo., pp. 63. Price 6d.*

Half Hours with the Best Authors. Part VIII. *London. 8vo., pp. 96. Price 6d.*

THE MISSIONARY HERALD.



THE MELA OF KALEE.

INDIA.

CALCUTTA.

In a few brief lines, under date of September 17, the Rev. J. THOMAS refers to the general state of the mission, and expresses the happiness the brethren will feel in welcoming the deputation.

I have hardly a moment left to notice your last kind letter of the 18th July, which came to hand a few days ago. Accept my thanks for it, and be assured we shall do all in our power to make the deputation comfortable, and I hope their coming among us will be productive of much good. I suppose they will visit most, if not all, of the stations, and thus learn how much all stand in need of being strengthened.

The news from the stations is, on the whole, encouraging. Brother Page baptized eight converts last month in the district of Barisal, and there are more hopeful candidates.

Brother Phillips baptized *four* at Saugor, and Mr. Greenway, of Cawnpore, writes that he also baptized *four*.

We are not without our trials, but are upheld, and in a measure prospered.

LIBERTY OF CONSCIENCE IN INDIA.

By the help of the *Friend of India*, we are enabled to lay before our readers portions of a very remarkable document that has just appeared in Calcutta. It will be remembered that, at the commencement of the year, the government of India promulgated an act, the provisions of which removed those penalties to which a convert from Hindooism was exposed on renouncing caste, and joining some other religious body. This liberty of conscience has been enjoyed in Bengal since 1832. The earlier enactment having been productive of none but good effects, it was resolved to extend its privileges to all parts of India. By rigid Hindoos this step is regarded as an assault on their religion, as if the power of persecution was a privilege to be cherished and freely indulged. Their complaints are loud of a breach of covenants into which the British government is supposed to have entered, never to interfere with their religion. Pledges, it is said, long since made, have been broken. In the extremity of their fears, the maintainers of the privilege to persecute, to burn innocent widows alive, and to suffocate the dying with the mud of the Ganges, have met and appointed a committee to discover the best course to pursue. The document, from which the following extracts are made, is the result. It is very long. It recounts the supposed pledges of government, and recommends a deputation and a petition to the imperial parliament. It is addressed "To the Hindoo gentlemen about to appeal to England against the act which qualifies the renouncers of their own religion to inherit paternal estates." If only one half of their fears are justified by the state of the Hindoo mind, there are bright days at hand for missions in India.

The government had promised not to interfere with our religion. They have now broken that promise in various ways, and have, more especially of late, taken up arms to inflict severe blows upon our religion; i. e. they have promulgated the celebrated Act XXI. of 1850 against the Dayabhaga and our other scriptures, with the secret design of destroying the Hindoo and advancing the Christian religion. Government has paid no attention to the petition which we presented on the 24th February on the publication of the above Draft Act; on the contrary, it has discharged that Act like thunder against us. If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindoo population. Those persons who far from embracing Christianity, cannot now even speak favourably of it for fear of losing

their patrimony, will then easily, fearlessly, and with smiling faces go to church to be baptized, i. e., to be initiated in Christian doctrine. In this age, religious awe or shame has been well nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renouncement of our religion. Add to this the delusive snares which the *tender hearted* missionaries have spread like so many hunters in ambush. Under these circumstances, if there were no considerations of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and without doubt reduce to ashes the Hindoo religion and the temporal welfare of the Hindoos. We now hear of two or four boys being annually converted to Christianity. Persons will henceforward begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c., of the Hindoos will be at once abolished, and the Christian religion be speedily prevalent. There will be no happiness in any one's family. Nothing will be heard any where but lamentations and cries. The father will sigh for the son, the brother for the brother, the friend for the friend, the wife for the husband—and wander about like one who cries in the wilderness. The four cardinal points will be filled with bewailings. Many a dispute will arise and lead to civil and criminal suits on account of property—destroying thereby the wealth and reputation of the people. Where of two sons, one becomes a Christian, the other continues a Hindoo, and both on the father's death own the common dwelling house, there will be in one part of the residence the Dole, the Doorgapoojah, the Shradh of the father and mother, the reading of Puranas, and the feasting of Brahmins; in the other part, the reading of prayers, the preaching of sermons, the Lord's supper, and other Christian ordinances and Christian feasts. Moreover, if two persons, one of whom is a Christian, inherit property, the apostate will easily go and touch those things and those places which he is not spiritually qualified to touch or frequent. The orthodox brother, though witnessing with the eye and the ear, will not be able to forbid or call illegal such illicit conduct, because, though opposed to the Hindoo religion, it will not be opposed to the law. He will be obliged silently to bear such actions though they are very reprehensible according to the Hindoo religion. In whatever aspect you view the destructive law which has been lately promulgated, you will see that the preservation of the Hindoo religion is impossible. To reflect on our calamity thus brought about would drive us mad.

It ought also to be taken into consideration, that the present is the most fearful of all the acts of injustice which the government has done to the Hindoos. For the law which unfortunately for us is now promulgated, will undoubtedly prove a weapon of destruction to the Hindoo race, and eradicate the tree of Hindooism. Government, having now by means of this law opened the gates which had hitherto served as an obstruction to the abolition of the Hindoo religion and Hindoo caste, has removed the thorns from the way of Hindoos embracing Christianity. The missionaries have never failed to oppose us; they have laboured and are labouring to eradicate our religion by fraud, force, or policy, and to make the Christian religion predominant over all others. Under the influence of their spell children have fled from their mother's bosom—parents have been bereft of sons, brothers of brothers, wives of husbands. The four corners of the world are filled with lamentations, because of the outrages of missionaries in all places, all towns, all villages. How many hundreds of Hindoos, wounded by their cruel darts, are spending their time in continual sorrow. But even such outrages could be borne, for there was no great alarm in the mind. We had the assurance in our minds that as long as the government did not interfere in these things—i. e., as long as they did not engage in a wrong course of conduct in their favour, so long the outrages of missionaries, even though a thousand-fold, were not to be reckoned as of any consequence. But now that those persons who are lords of the country, and in whose hands are entrusted our lives and properties, have taken the club in their own hands, and begun to oppress us through partiality for our opponents; and are determined to destroy Hindooism and advance Christianity, we have no safety.

MONGHIR.

From the following letter, dated August 27, 1850, our brother PARSONS and the assistant teachers appear to have had a most interesting and encouraging tour. The various incidents cannot but excite at once gratitude to God for his favour, and earnest prayer that these favourable appearances may quickly ripen into a glorious harvest.

Having lately returned from a five weeks' interesting tour amongst many villages in our neighbourhood, in which myself and dear companions were cheered by the unusual readiness to listen to the gospel message, which we witnessed amongst the villagers, I address myself to the pleasant task of relating some incidents of our work. I trust they will be regarded as evidences of the great facilities the Lord has given us for sowing the incorruptible seed of the blessed gospel; and those very facilities will constitute an obligation to be most diligent in this department of Christian labour. We mourn that we reap so little, and, for myself, I chide my apathy that I do not feel more acutely on this subject. Had we much success, that would involve us in much responsibility and labour of another description, but while we have less of that, we have unlimited opportunities for spreading the knowledge of Jesus among multitudes, who, if they are slow to believe, are nevertheless willing to hear, the glad tidings of salvation.

My companions on my late tour were our esteemed native brethren, Nainsookh and Soodeen. We set out with the prospect of visiting only the Gunduck and Balan rivers, but the rise of the river, just as we were on the spot, having afforded us the opportunity of passing through a small stream from the Balan into the Bya river, we took the advantage of returning by that route, and so visiting many villages in that direction also. Altogether we proclaimed our blessed message in upwards of ninety villages. Our time would not allow of our tarrying so long in each village as to secure the opportunity of gathering the majority of the population together to hear. We were sometimes in the village towards the middle of the day, and then our hearers were comparatively few, the most of the people being scattered in their fields. In other villages, we were present towards the evening, and then our congregation would amount sometimes to 100, or even 150 persons, men, women, and children, who listened, at times, to three consecutive addresses; and in one place, until the stars were twinkling in the heavens above us. To assist in perpetuating the remembrance and impression of our discourses, we left behind us upwards of 250 portions of scripture, and nearly 300 religious tracts.

Some particulars of our efforts and experience are as follows.

The fakeer.

In Jufra we had pretty good congregations, without much interruption. A shameless fakeer, of the Aghoree sect, with a necklace of bones on his neck, and two wreaths of bones on his head, all which he said were human bones, endeavoured to draw off the attention of the people, but in vain. Accustomed to be regarded with the utmost dread by the Hindoos, he could not stand before the fearless bearing of Christians, who had no superstitious horror of his displeasure.

At Moonsee we sat a good part of the day under a tree on the ghaut, addressing the knots of people who successively assembled there. Some conversed with the utmost good temper of a circumstance which took place in the village many years ago, when our late dear brother, Gungajeet, was dragged by the leg out of the village, and beaten severely for having become a Christian.

Discussion.

In Ramgunge we had a long and lively discussion with a Pundit and another brahman. The Pundit admitted and avowed that the tendency of the assertion, that a plunge in the Ganges will cleanse the sins of thousands of births, is to encourage men in sin, and alas! gloried in it. Against the detestable doctrine, so rife among the Hindoos, that God is, in fact, the doer of every act, sinful as well as holy, inasmuch as he has foreordained, from the time of a man's birth, every act he shall perform, Nainsookh argued with good effect that such an assertion is absurd, since on that supposition we have God and his shasters set in opposition to each other, the latter forbidding what the former causes men to do.

In Khugureea, on two successive days, we found large companies assembled in a shop in the bazar, to hear the recital, explanation, and singing of the Ramayun. The voices, the music, the pleasure apparent on every countenance, and the mutual smiles of cordiality and approbation, would have been really entertaining, but for the sorrowful consideration that the homage paid was to a false god, and the whole affair an act of rebellion against Jehovah. Both days, Nainsookh had long discussions with individuals present, but could not succeed in getting the attention of the company at large. It was certainly remarkable that, though they were all met together professedly to honour Ram, their favourite deity, yet no one was angry that the Christians came amongst them, nay, although they well knew that the first thing we should do would be to prove Ram a false god, and his worship sin, yet so far from showing us any enmity, no sooner were we seen passing up the street before the shop, than half a dozen voices invited us, and seats were placed for us. Oh, when will they give our Beloved an invitation to their hearts!

The serpent feast.

Passing over my journal of several days, during which we visited many villages, in many of which we had large congregations, and in all but one a cordial and attentive hearing,—

In Ujhowr, the day being a Hindoo fes-

tival, called the Naugpunchumee, or feast of serpent-worship, all the houses had been surrounded with a streak of cow-dung on the walls, and many people had in their hands a bunch of neem-leaves, or of koosh grass, which they had gathered to use in the rites of the day. Having preached there to a large and attentive assembly, we went forward to the next village, called Chutowna.

The mela of Kalee.

There we found a mela in process of assembling at a small thatched temple, to do honour to the goddess Kalee, who is worshipped under the name of Bis'hur, or the antidote to poison. The mela was a small one, as compared with that of Hajeepore, &c., yet there were not less, I should think, than a thousand persons on the spot, from all the villages within a few miles round. We no sooner landed than we were surrounded by a crowd of hearers, and as the mela thickened, our congregation increased, each of us speaking in turn, till first we were obliged to retreat to the back of the temple, to avoid the noice of the music, &c., and then, near twelve o'clock, as the confusion of the people's voices, and their crowding for books prevented us from speaking, and as some persons interested in the poojah made repeated noisy attempts to draw the hearers away from us, saying we had made a second mela, and interrupted theirs, we had to retire to the boat. Still the crowd followed us, and pressed towards our boat, so that there was the greatest danger of some child's being pushed off the steep bank, and drowned in the rapid current beneath it. Therefore, as it was in vain to distribute books, and impracticable to speak with profit to such a tumultuous assemblage, we moved our boat forward to a distance from the fair. There several respectable persons followed us, with whom we were able to converse with advantage, and many were supplied with books, with far more discrimination than could have been used in the crowd. Even at that distance, no sooner did we go on shore, than an eager crowd came from the fair, and Nainsookh and myself had discussion with a Pundit, till heavy rain compelled us to betake ourselves to shelter. Meanwhile, the zemindar, who owns the village, having arrived, the sacrificing of goats began in good earnest, and the confusion was too great for us to attempt any thing more.

To be continued.

CEYLON.

By the Overland Mail we are favoured with the following long and gratifying letter from our brethren of the deputation. Its cheering account of the mission in Ceylon is calculated to excite thanksgiving to God, and urges us to renewed effort to sustain a work so greatly blessed. May we speedily have the pleasure of sending to that important field one or two well-qualified men. Mr. RUSSELL'S letter is dated Colombo, October 11, 1850.

Through the mercy of our heavenly Father, my brother, Rev. J. Leechman, and myself, arrived safely at Point de Galle, in this island, on the 24th September. Our voyage thither was not unattended with either danger or discomfort. The advantages of steam-boat travelling, great as they are, have their discount. The perpetual noise and shake, the number of passengers, the smallness and heat of the cabin, and the inconvenience of the sleeping-places, prevent your taking needful rest. In Egypt we had to travel, without halting anywhere, till we got to Suez. At Cairo we were only permitted to stay two hours in the dead of the night. At one, A.M., we started in the caravans for the desert, and after a terrible jolting, and a most interesting journey, reached Suez at seven, P.M., Saturday. Sunday morning the baggage arrived on camels, and attention to it was indispensable. The cholera had prevailed so much in the place a fortnight before, that more than 100 had died daily. In a population of three or four thousand, it was stated that from twelve to fifteen hundred had died. When we arrived low fever was prevalent, and it was very hot.

The Red Sea.

We were ordered on board the "Hindostan" in the evening. We found the accommodation generally less convenient than in the "Ripon," and our cabin smaller, and so close you could not breathe in it without a sense of oppression. Next morning we passed the spot where it is thought the Israelites passed over, and afterwards had a fine, clear view of Mount Sinai in the distance. Very few passengers slept in the lower cabins. Some slept outside their cabins, on couches, on benches, or the floor. A few slept among the stewards, in the upper saloon, to whose use it is appropriated, and others on the deck. We tried all ways, but in consequence of sleeping in the upper saloon one night, I met with a fall. You are there called at five

o'clock, and have to find your way in the dark as you can to your cabin, in doing which I fell through an opening, which I could not see, nine or ten feet, into the lower saloon. I was a little stunned, but providentially fell on my feet, and only bruised them a good deal. The doctor was at my side in a few minutes, and expressed his astonishment that I had not received more injury. I was confined to a couch for a week, and the feet have been so tender since as to prevent my walking as usual. They are now, however, nearly well. Every bruise people get is slow of healing, for they are weakened by the excessive heat. One of our passengers died of cholera caught at Suez, and at first there was great alarm lest it should spread, but it was a solitary case. Another died of apoplexy four days afterwards, occasioned by the heat. That it is a dangerous voyage in the hot season, which sometimes reaches from April to September, is no hypothesis, and September seems by general acknowledgment to be the worst month. We stopped a night at Aden, and saw its dark volcanic hills. A day or two afterwards, in the Arabian Sea, we found it much cooler.

At Ceylon.

We got to Galle at daybreak, at which time Mr. Allen came on board to meet us. We were much delighted to see him. I was dressing when he came, and on going on deck to greet him, my eyes were struck with the peculiarity and richness of the eastern vegetation. We were in a small, beautiful bay; the waves were dashing against rocky shores, and throwing up showers of spray. The walls of the old Dutch fort were green with verdure, and everywhere, as far as the eye could see along the low coast, cocoa-nut and other trees were thickly growing down to the very edge of the water. We had not been long at the hotel in Galle, before the Rev. Mr. Clark (Presbyterian) called, and invited us to dinner, and showed us much kindness.

We were off next morning by five. The road is near the coast all the way, through a perpetual forest, to me a scene of enchanting beauty. The coast all the way is well peopled; native villages and houses succeed each other with little interruption, among which our Wesleyan friends are labouring.

Colombo.

We passed through the fort at Colombo. The fort, I find, generally means the part of the town that is regularly fortified, containing here, besides the soldiers' quarters, the governor's house and gardens, public buildings, and several streets. There are there an Episcopal church, a Scotch church, and a Wesleyan chapel. We then entered the Pettah, or suburb, which is very extensive and populous. Here is the Baptist chapel, called the Pettah chapel, and other churches and chapels also. Mr. Allen's house is about four miles from the fort, but it is a continuous street almost all the way to it. We found Mrs. Allen and their children well. He is pretty well, but somewhat broken by the climate and hard work. The work required by the mission, as it now exists, is far, far too much for one man. It is necessary for you to send out one or two more without fail, and without delay. God has graciously prospered our mission here; a great work has been done, and it deserves to be sustained. An ample field is open, I need not say how few the labourers are. Do try and send more.

We arrived here the 25th; on the 28th several of the native preachers met us, and we had a lengthened conversation with them, and made appointments to visit their stations.

The Lord's day.

On the 29th, Lord's day, brother Leechman preached in the morning at the Pettah chapel. The service begins in the morning at half-past eight, and it is always in English. The chapel was well filled. It is a respectable place of worship, but too small for such a town as this. I then went with brother Allen to the Grand Pass Baptist chapel, where the service begins in the morning at eleven, and is always in Cingalese. The chapel is nearly as large as the Pettah, from which it is two or three miles distant, in a very populous and busy part of the town. I was much affected, and could not but praise and magnify the Lord to see the chapel well filled with natives, all neatly dressed in their peculiar costume, with their dark skin and fine black eyes, and jet black hair. Their whole conduct was as decorous and reverential as among our own people at home. Ranesinghe, the native preacher, is a very intelligent young man. He gave out a hymn, which they stood up to sing; he then read and prayed, and I preached, and he interpreted, sentence by sentence, and the people were very attentive. In the evening I preached at the Pettah. The place was quite full with English and Portuguese, and a few Cingalese who understand English.

The mission schools.

On Monday morning we went all of us to the Grand Pass chapel, to meet the master and children of the school there, and also those of the school at Dematagode, who came by appointment. Of the Grand Pass school, Don Hendrick is teacher. He has been engaged in teaching ten years, and is a member of the church. He has on the books fifty-three boys, varying in ages from five to sixteen. Forty-one were present, mostly dressed in little white linen jackets, and a white or coloured cloth round the waist, which reaches to the knees or feet;

their hair is generally combed back from the forehead, and tied in a knot behind, and they all wear combs. In many of the country places the little jackets were dispensed with. None of them wear shoes or stockings. We heard the first and second classes read the bible in Cingalese. Most of them read well, and we then questioned them at some length on what they had been reading, and generally on scriptural truth. They attend from ten to four daily, except Saturdays. Twelve of them can write and do a little ciphering. They all attend the Sunday school. There was a girls' school, but it was given up for want of funds—a sad thing. The Cingalese girls greatly need to be taught. We then examined the Dematagode school in the same manner. We spoke to the children through an interpreter, and gave them a little cheap treat of bread and fruit, with which they were highly pleased. In the evening we attended the prayer meeting at the Pettah chapel, and rejoiced greatly to mingle our prayers and praises with those of God's people here.

The church in the Leper Hospital.

On Tuesday morning, Oct. 1st, between six and seven, we visited the Leper Hospital, higher up on the other side of the beautiful river, close to the mouth of which Mr. Allen lives. We crossed it in a native boat, very safe with its outrigger, but with hardly room for your feet. There were twenty-three lepers—a truly sad spectacle. It is a different kind from that of Palestine, but very bad. De Sylva, one of the native preachers who visits the hospital twice a week, met us there. He has in it a little church of six members. We asked him which of them had been last admitted as a member, and examined him at considerable length. His answers and manner were satisfactory. We felt no doubt that he was a man taught of God. It was a scene not soon to be forgotten. Our good and kind friend, Mr. Ferguson, also accompanied us.

Mattakooli.

After tiffin, or luncheon (by the by, the meal times here are, ten for breakfast, about two tiffin, and about seven in the evening dinner; a cup of tea or coffee is taken about seven in the morning, and also soon after dinner), we visited the Mattakoolie school, about two miles in the jungle; master, George De Alwis, a candidate for baptism, about thirty boys. There is a bishop's school near, with about thirty-five boys. No school for girls. Our boys learn to read and write, and a little arithmetic. They write on leaves. We heard them read in Cingalese, in which all the instruction is given, and spoke to them through an interpreter, and examined their writing. We inquired the meaning of two of the Cingalese copies, and were told they were "The gospel of God," "Forgive my sins mercifully." Ranesinghe, from Grand Pass, met us, and acted as interpreter.

There is no church here, but preaching Sunday afternoon and Wednesday evening. There are four candidates for baptism. We asked one, an old woman, "Do you wish to devote yourself to Christ?" "Yes." "Why do you wish so?" "To whom can I go but to him? He died for us, I wish to live for his glory."

Hendella.

The next day we went to Hendella, in the jungle, six or seven miles from Colombo. Don Philip Bastion De Sylva is native preacher, the same we met at the Leper Hospital. The chapel is a mere shed. There is a church of twenty-five members, fifteen of whom met us. The usual attendance is from fifty to seventy. De Sylva preaches at Welliserre also, where three of the members live, and there is a small chapel and an attendance of about one hundred. There are at the two places five or six inquirers. They have a small Sunday school, ten or twelve boys. Two of the members teach little day schools in the jungle on their own account. No girls' school. We both gave them short addresses through the interpreter, and they were very attentive. We particularly exhorted them to exertion to spread the truth, and to try and form a Sunday school for girls.

Kottigahawatte station.

Thursday, Oct. 3rd, we went to Kottigahawatte. The chapel is large and good, with a dwelling house for the native preacher, and a large garden. It is seven miles from Colombo, in the jungle. Isaac Whytoo Nadan is native preacher; he is fifty-one, and has been long in the work, an intelligent, earnest man. He has a reader and seven day schools connected with the station; one, for girls. The scholars from six out of the seven schools, met us there, and we examined them all carefully. As a specimen of some few of their names, I give that of one of the masters, Don Balthazar Dias Frikkeremesondere Gemewardine. His abilities are not quite so extensive. There is a church of eighty-three members, and ten inquirers. The native preacher, generally called Whytoo, attends sixteen services every month, and visits the people every Monday. We asked one of the members, "What is the duty of church members?" He replied, "With his whole heart and soul to worship Christ." Another said, "To teach others to love Christ, and to love his neighbours." Several answered when we asked if they felt bound to fill up their places on Lord's days and at the Lord's supper, that they did, and that they felt it their duty to contribute to the cause of God, and to help one another in

affliction. "If one offends another, what then?" "He must ask of him to forsake his wicked temper. He must speak first to the offender, and if he is sorry, forgive; if he is not sorry, he must take another member or two to him, and speak." They said further, in answer to our inquiries, "We must do everything we can to honour and help our ministers. We must try to instruct our children in the knowledge of Christ." We then addressed them successively, and though the whole service had been long, there was the greatest interest and attention to the last.

Byamville.

Friday we went to Byamville, ten miles from Colombo, where John Melder, native preacher, has a neat, good chapel and house. We examined five schools at length, and conversed with and addressed the members, and thanked God for the wonders of mercy which we saw and heard.

Kandy.

Our dear brother Leechman stayed at Colombo, and took the service at the Pettah chapel, morning and evening, on Lord's day, Oct. 6th, and I accompanied our brother Allen to Kandy. Mr. Leechman joined us there on Monday. The road is as fine as one of our best in England, and carries you through splendid scenery. It is about seventy miles, the fare £2 10s. each. Ascending an elevation of 1800 feet, and stopping for breakfast, you run it in about eleven hours. We were very kindly received by a Mr. Tytler, a Presbyterian, who in default of a Scotch church, worships at the Episcopal church. Mr. Leechman stayed with a Dr. Reed. We found it much cooler there than at Colombo. Next morning at eight I accompanied my host to the Church of England Sunday school, and opened it with prayer. At half-past ten I accompanied brother Allen to the Baptist chapel. The Sunday school was beneath, there were not many children, but an adult class of about eighteen, who had just finished the parable of the sower. I went through it in examination, and they answered correctly and intelligently. Mr. Allen preached in Cingalese, after which I administered, by the help of an interpreter, the Lord's supper. Mr. James Sylva, native preacher, and about eighty members, were present. I trust we felt the presence of our blessed Lord and Master. In the evening I preached in English; the chapel was quite full, many coloured people there, all very attentive. They sang English hymns very well.

Gahalaya.

On Monday Mr. Allen and myself went to Mahagama, or Gahalaya, the wildest place and the wildest people I have seen. James Perera is schoolmaster there, and is doing good.

Matelle.

On Tuesday we all (brother Leechman having arrived) went to Matelle, sixteen miles from Kandy, a very hilly and bad road. We were obliged to provide for a relay of horses. Thomas Garnier, the native preacher, was Mr. Daniel's servant for fourteen years, and employed by him in preaching. Matelle contains, with contiguous villages, a population of five or six thousand inhabitants. We were deeply affected with its spiritual destitution.

With respect to the work here generally, Church of England friends and Wesleyan friends are exerting themselves, and success be to them as far as they are making known Christ. Buddhists, devil worshippers, Roman Catholics, and irreligious men, called Christians, are actively and powerfully exerting their influence. Baptists in many places are known and respected, and the people willing to hear them. The mission, even in its present enfeebled state, is doing great good; but the native teachers and schoolmasters decidedly require the help and oversight of a European missionary. And these classes of men will die out if not replenished. I would say to the Committee, send out men of God, dear brethren: you have done too much here now to abandon the work. What will our divine Lord and Master say to us if we give it up or suffer it to decay!

To Colombo.

We returned to Colombo on Thursday last, and to my great joy I found there my brother-in-law, Rev. J. J. Freeman. He had reached the island on his way back from his long and interesting journey in Africa, and hearing at Galle that we were here, had followed us.

We will give you our views of things more in detail another time, but Mr. Allen's health is certainly not robust, and it is necessary for one or two brethren to be sent out as soon as possible.

We have met with great kindness from Mr. and Mrs. Allen and the friends here. Affectionate respects to the Committee.

AFRICA.

By an unexpected opportunity, Mr. SAKER has been able to communicate to us the following account of his embarkation and passage across the Bay of

Biscay. We trust that a voyage so auspiciously commenced will be closed under the blessing of God, and that our brother will be able to renew his labours in Africa with renovated health and strength.

Oct. 31, 1850, *at Sea.*

DEAR BRETHREN,

I fully intended writing you from Liverpool, or from the vessel while in the river, but our embarkation was at last so sudden, and the motion of the vessel so disturbing from the time that we went on board, that I could not do what I wished. I commenced writing, but could scarcely complete two notes ere I was obliged to desist.

Our captain informed us he should sail at two o'clock on Saturday morning. He was ready twelve hours earlier, and we left the river at three o'clock on Friday afternoon. Before five the steamer, which had taken us beyond the banks, returned, and with it our pilot. We had a fair wind all night, and all next day. Sabbath day it changed, and we were driven to the Cornish shore. Monday we passed inside the Scilly Isles, with a fair wind, which has continued till this morning. Since then it is calm. We are fairly across the Bay, and are taking a course for the Island of Madeira.

We are, for shipboard-life, exceedingly comfortable. Our captain tries to make all things pleasant, and we are well supplied with all things needful. We worship in the cabin every evening; we may soon have worship also in the mornings. It was too stormy for a public service on deck on the sabbath, so we had a short meeting in the cabin.

FRANCE.

MORLAIX.

The following communication from Mr. JENKINS, dated October 11, 1850, conveys interesting intelligence of his proceedings and prospects. Surrounded by very great difficulties, the good cause yet goes on, and we cannot but hope that this "sowing time" will ere long yield a plentiful harvest unto Christ.

A journey.

I lately made a somewhat long journey into the country for the purpose of announcing the gospel of Christ. The most remarkable thing that occurred is, that I had an opportunity to explain the word of God to a few persons in the house of a Breton family at Pontrieux. I trust this little beginning will increase. The chief of this family bought a bible some time ago, and later he bought a book called "Traites-Roussell," being Mr. Roussell's tracts against the errors of Rome. He has since asked me to procure him *Le Culte de Dimanche*, or fifty-two short sermons by Mr. Roussell. In a letter I received lately from this friend, he says, in reference to the bible, "As for me, I acknowledge freely that I am satisfied with one book, the bible. It is in this book I have put all my affection and belief. Since the last time you were at our house, I read it oftener. It is this book that will have me to change, reproaching my bad conduct. Indeed, my bible does not cease to repeat that I must change—that I must be regenerated—that I must become like a child—that all my works are bad. I have tried to overcome my faults, but still I fall into them. At last I was so discouraged, that I put my bible and my projects aside for a while. But a thought of what I had heard preached came to me, that I can do nothing of myself, that I must have God's help, and pray him to assist me; and I, who know not how to pray, resolved to do so."

Mr. Le Tiec, who lives two or three leagues from Pontrieux, bought lately seven large French bibles, for which he paid thirty-three francs, to place them among his circle of acquaintances.

The pastors' conference.

On the 22nd and 23rd ult., the pastors of the Finisterre held a meeting at Quimper. Sabbath morning, the 22nd, MR. Le Fourdrey preached from Matt. xix. 16. In the afternoon I preached in Breton from John xviii. 37, 38; and in the evening I preached in French from Luke xi. 28. Monday we had a conference together, when different matters were under consideration, but principally the opposition to the distribution of the scriptures in this department. We deplored this opposition, and it was resolved that the pastor Le Fourdrey be invited to write to the government on the subject, though we fear that, while the affairs of France remain in the present state, not much more liberty is to be expected. We must put our trust in the

Lord. Monday evening Mr. Le Fourdrey preached from Eph. vi. 10—18. Our next meeting is to be held at Brest, in February next.

The colporteur.

Mr. Humbert, the Christian friend whom I mentioned in my last letter as disposed to come to labour with us in connexion with the Liverpool society, is arrived here. Humbert is a truly suitable man for the work, being pious and devoted to the cause of the Redeemer, and having much experience in scripture distribution, as he was for thirteen years colporteur of the Bible Society.

Prospects.

I regret myself that the fruit of our labours in converting sinners to Christ has not been greater, though it is evident that more good has been done in this respect than one would think by the number of those who have openly joined us in the Lord. As there is a season for sowing, and a season for reaping, so in the work of commencing to propagate the gospel, especially in catholic countries, some time is required in the preparatory work, before we can expect, in ordinary circumstances, to see much fruit, though much important labour is done. Such we find to be the case here. However, considering the progress of the good work since the close of 1847, I humbly think we have much reason to praise the Lord and take courage.

I think it is evident, whatever may be the tendency of the higher regions of society, that there is a strong under current among the people, which carries away gradually the very foundations of Rome, and will at last open a wide passage for the spread of the gospel. The duty of wisely persevering in this work is evident, though the times are trying.

Our brother mentions his desire to obtain a situation, as a teacher in England, either in a school or private family, for a young person recently baptized in Paris, on which account she is compelled to leave her present situation. We shall be happy to aid him in this matter, should any of our readers afford us the opportunity.

JAMAICA.

FALMOUTH.

By the following letter, from the Rev. ROBERT GAY, and the accompanying extract from the *Falmouth Post*, we are made acquainted with the damage done by a fearful storm to the large and noble chapel erected by WILLIAM KNIBB. The appeal of our afflicted brother meets with a generous response on the spot, yet not to such an amount as will enable him to restore the building to its former stability and strength. It will give us great pleasure to be the medium of forwarding to him any contributions that our friends may be anxious to bestow, in order to repair a chapel consecrated by so many precious and glorious associations. It is a monument of the fervent zeal and holy ardour of KNIBB, and we would not willingly let it fall into decay. It would be a reproach on his memory to do so. We therefore commend the object to the sympathy and liberality of our friends.

With this letter I send you a copy of the *Falmouth Post*, containing a report of the late calamitous visitation of lightning, by which our chapel has been nearly destroyed. The south-eastern portion of the building has been rent and shaken to the very foundation. The upper courses of masonry have been thrown down, and nearly 200 squares of glass have been broken. The window frames have been literally torn to pieces, and the organ greatly injured. The whole appearance of the place is such as to astonish every beholder.

Four distinct streams of the electric flame are traceable, which have rent the masonry, and charred the timbers in their passage. It is truly wonderful that the building was not entirely consumed. The engines were promptly on the spot, and hundreds of the inhabitants rushed to the rescue of the building amidst all the severity of the storm. The damages are estimated at about £300, towards which all classes of the community seem willing to contribute. Our sincere thanks are due to the magistrates and merchants individually for the assistance they have rendered, and the sympathy they have expressed. The same wrathful flash which so

nearly destroyed our chapel, glared upon the still unburied remains of my beloved child, who had died that morning.

I need not say that the cup of my sorrow was full; but God has graciously helped me. "In the midst of wrath he hath remembered mercy." Our poverty is so great, and so general, that I fear we cannot raise all the money required to repair the chapel. And we should be exceedingly grateful if you can obtain a little assistance for us in this our time of need.

THE THUNDER STORM IN FALMOUTH.

"We are glad to state, that with the exception of the injury sustained on Thursday last by the baptist chapel in this town, not a single report has reached us of damage being done to any property of value. The windows of many houses in Falmouth were broken, and a few persons suffered from the effects of the lightning, but they have all recovered, and are, no doubt, grateful to a merciful Providence, who was pleased to spare their lives. We regret, in common with every class of our fellow parishioners, the affliction of that portion of the community who worship their Creator within the walls of the noble edifice, which was erected under the superintendence of the late William Knibb. It was struck in four different places, the apex of the triangular front-face has been partly demolished, and the glass windows over the south and north entrances were literally shattered to pieces. The body of the chapel, and the well-constructed roof, remained untouched; the organ was slightly injured, but we regret to learn that the entire front of the building will have to be taken down. The estimated amount of damage is £300; and we feel certain that the appeal to our fellow parishioners, which has been made by the Rev. Mr. Gay, in a letter which appears in the first page of this day's publication, will be liberally responded to. Subscription lists have been placed in the hands of several parties, who have offered their services, and we trust that every person who can spare a shilling will contribute towards so philanthropic an object. We would earnestly recommend that a petition be presented to the members of the House of Assembly, for we are confident that, under existing circumstances, the grant of a small sum of money would be approved of by every individual in the island."

HOME PROCEEDINGS.

During the past month Mr. TRESTRAIL has finished his engagements in South Wales, and has also visited Salisbury, Downton, Brighton, and Lewes. Mr. UNDERHILL was also at Brighton for the Lord's day previous to the public meeting, and has attended a meeting at Wallingford. Messrs. TUCKER of Manchester, and BURTON of Great Grimsby, have visited the churches constituting the North of England Auxiliary. Our friend, Mr. JOHN HILLS, writes from Sunderland to say the meetings in that town were very effective, and the contributions beyond the previous year. We hope to hear the same good tidings of others.

We have great pleasure in publishing the following letter, and are glad to have so kind a response to the hint thrown out in the last Herald.

Abingdon, Nov. 19, 1850.

DEAR SIR,

By the last Herald I see that you request friends to inform you respecting any proceedings in the country on behalf of our Mission Society likely to interest. I have great pleasure in informing you that I have recently made a tour through the churches of the East Gloucestershire Auxiliary in connexion with brother Hull of Blockley, and brother Hall of Arlington, and that the attendance on all occasions was most encouraging. I took with me the box of gods you were kind enough to supply me with for my own meetings, which tended considerably to increase the interest. I shall hope to return them very shortly, but I have yet three or four more places in this locality to which I am anxious first of all to take them.

At Abingdon and Oxford, the Rev. G. H. Davies of Bristol, and the Rev. John Clarke, attended as deputation, the early part of last month. With us the meeting was considered one of the most effective we have had for some time past. We had also an admirable attendance of children at the afternoon juvenile meeting.

Wishing you continued encouragement, and hoping that the details of home proceedings may be made more and more extended in the Herald,

Believe me, dear sir,
Yours most faithfully,
ROBERT H. MARTEN.

Mr. PRYCE of Gravesend, has forwarded a note, received by him after his

recent journey into Hants, from a friend at Emsworth, who says, "I presume any hint, be it ever so trivial, would not be out of place. What I would suggest is just what we are doing here. Every first Monday in the month we hold our missionary prayer meeting, at which our pastor reads extracts from the Herald. At the close of the meeting, *we invariably have a collection;* and several times three and four shillings have been collected. I feel confident that not one farthing less is put into the missionary boxes, or that any one contributes the less for it. These twelve small collections in all the churches would amount to a considerable sum. Perhaps this may be the practice. If so my hint is not necessary."

We fear this is not the *general* practice. It does prevail in some churches, and we were glad to hear Mr. Todd of Salisbury, at the annual meeting there, a short time since, strongly urging it on all present, as he had found it so useful in his own church.

By the time this meets the eye of our readers, Mr. Wheeler will, we hope, have embarked for Western Africa. The designation services were held at John Street Chapel, on the 25th November, when Revs. Messrs. Noel, Hinton, Brock, and Overbury took part in them.

Mr. Jones, the owner of the ship "William Carey," has written to the Committee offering free passage for four missionaries and their wives to Calcutta, in that vessel, which will sail early in January. This is a truly noble offer, and is a matter of the deepest regret that it cannot be accepted even for one, inasmuch as there is only one candidate for mission work, and that only known to the Committee ten days ago.

Several friends have recently sent letters to the Mission House for brethren abroad, evidently under the impression that we have some peculiar means of forwarding such communications. Except now and then, when parcels of goods are forwarded, we have no other means than by the Post Office, which is open to all. We merely mention this to prevent a misapprehension.

The progressive increase in the funds noticed in our last number has not kept up through this month. We hope our friends will therefore continue and increase their exertions, that the Committee may have some prospect this year of the income exceeding the expenditure, and thus relieving the Society of a portion of its debt.

FOREIGN LETTERS RECEIVED.

Africa	Clarence	Becroft, J.	August 18.
		Wilson, J., & ors.	August 20.
Asia	Agra	Williams, R.	August 22.
	Calcutta	Thomas, J.	September 17 and 19.
		Wenger, J.	September 7 and 18.
	Colombo	Russell, J.	October 11.
	Howrah	Morgan, T.	September 6.
	Intally	Pearce, G.	September 4.
	Monghir	Parsons, J.	August 27.
Bahamas	Nassau	Capern, H.	September 20.
Germany	Emden	Tapper, E. H., & ors.	October 15.
Jamaica	Brown's Town	Clark, J.	October 11.
	Calabar	Tinson, J.	October 13.
	Falmouth	Gay, R.	
	Jericho	Cornford, P. H.	October 11.
	Kingston	Oughton, S.	October 10.
	Yallahs	Graham, R.	September 30.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1850.

	£	s.	d.
Annual Subscriptions.			
Bult, Mr. B. E.	0	10	6
Evans, James, Esq., by "Record"	2	0	0
Hassall, Mrs.	1	1	0
Donations.			
A. E. Z.	5	0	0
Brunier, Miss	5	0	0
Educational Committee of Society of Friends, for *Trinidad Schools*	40	0	0
Friend	5	0	0
Friend, by Rev. A. Saker	10	0	0
Nutsey, Mr. Isaac	0	3	0
S. G.	2	0	0
Do., for *Jamaica Theological Institution*	1	0	0
Wilson, Mrs. J. Broadley	30	0	0
London and Middlesex Auxiliaries.			
Blandford Street—			
Ladies' Association, for *Barisal School*	5	0	0
Bloomsbury Chapel	74	18	11
Hammersmith	5	12	8
Hope Chapel—			
Contributions, Juvenile, for *Schools*	2	8	4
Romney Street—			
Collection	5	0	0
Shakspeare's Walk	0	3	6
Berkshire.			
Wantage—			
Collection	8	5	2
Contributions	8	19	7
Do., Sunday School	0	6	9
Cornwall.			
Petherwin, South	2	16	1
Port Isaac—			
Mair, Mrs.	0	3	0
Redruth—			
A Friend	1	0	0
Devonshire.			
Bovey Tracey—			
Collection	1	15	7
Contributions	2	10	10
Do., Sunday School	0	9	9
Lynton—			
Nicholson, Captain Joseph, for *Native Preachers, Chittagong*	10	0	0
Plymouth, George St., on account	25	0	0
Ringmore	0	7	10
Tiverton—			
Sunday School, for *Paul Ruttan, Dinagepore*	5	0	0
Torquay—			
Collection	3	0	0
Contributions	2	1	0
Gloucestershire.			
Chalford—			
Collection	0	12	3
Slimbridge—			
Collection	0	15	0
Stonehouse—			
Baptist, Mr., for *Native Preacher, Calcutta, under care of Rev. C. B. Lewis*	15	0	0
Stroud—			
Collections	14	10	6
Contributions	5	10	0
Do., Juvenile, for *Jamaica Schools*	3	8	0
Tewkesbury—			
Contributions	21	17	0
Hampshire.			
Broughton	12	5	0
Guernsey	10	5	6
Jersey	8	4	7
	18	10	1
Acknowledged before	15	0	0
	3	10	1
Hertfordshire.			
Hitchin—			
Friend, by Mrs. Dodwell, for *Intally School*	4	0	0
St. Albans, on account	10	0	0
Tring—			
Olney, Mr. D.	5	0	0
Huntingdonshire.			
Bluntisham—			
Contributions	5	12	0
Kent.			
Borough Green—			
Semark, Mr.	0	10	0
Crayford—			
Sunday School, for *Intally School*	2	0	0
Foot's Cray—			
Contributions, for *African type and printing*	10	12	6
Smarden—			
Pierce, Mr. J. J.	0	10	6
Lancashire.			
Bolton—			
Collections (less materials for box of clothing £1 7s. 1d.)	10	0	4
Contributions	9	3	8
Colne—			
Collections	6	0	3
Haslingden, Ebenezer—			
Collections	6	8	3
Liverpool—			
Houghton, John, Esq.	25	0	0
Padiham—			
Collection	3	8	8
Sabden—			
Collections	8	10	5
Contributions	8	18	3
Do., Sunday Schools	9	11	4
Leicestershire.			
Arnsby—			
Collections	5	15	6
Contributions	2	10	0
Do., Sunday School	0	7	6
Blaby—			
Collection	5	13	2
Contributions	0	14	0
Leicester—			
Belvoir Street—			
Collections	44	13	9
Contributions	48	14	1
Do., Sun. Schools	3	7	7
Charles Street—			
Collections	13	14	6
Contributions	25	7	8
Do., Sun. School	3	16	0
Loughborough—			
Smith, Rev. James	0	10	6
Monk's Kirby—			
Collection	1	16	0
Sheepshead—			
Collections	8	1	6
Contributions	4	13	6
Sutton in the Elms—			
Collection	3	12	0
	173	7	3
Acknowledged before	141	1	10
	32	5	5
Lincolnshire.			
Burgh—			
Collection	12	2	0
Grimsby—			
Collections	11	2	10
Contributions	1	8	0
Norfolk.			
Foulsham	4	0	0
Northamptonshire.			
Guilsborough—			
Collection, &c.	4	14	6
Nottinghamshire.			
Collingham—			
Collections, &c.	6	19	5
Contributions	24	0	7
Do., Sunday School	0	10	0
Oxfordshire.			
Tew and Chadlington	4	11	0
Shropshire.			
Bridgnorth—			
Collections	11	11	1
Contributions	19	19	0
Do., Sunday School Boys	1	11	7
Somersetshire.			
Bristol—			
L. S. D., for *Haiti Chapel*	1	0	0
Taunton—			
Collections (net)	11	7	0
Contributions	14	10	3
Winscombe	4	12	0
Suffolk.			
Suffolk, on account, by Mr. S. H. Cowell	70	0	0
Sussex.			
Hastings—			
Collections, &c.	12	3	10
Warwickshire.			
Alcester—			
Collections	13	16	11
Contributions	3	9	7
Birmingham, on account, by Mr. Hopkins	57	5	6
Christie, Mr. Jas., A.S.	2	0	0

	£	s.	d.
Smethwick—			
Collection	2	0	0
Worcestershire.			
Upton on Severn—			
Collections	6	18	9
Contributions	3	8	1
Do., Sunday School	0	11	5
Yorkshire.			
Armley—			
Collection	0	12	6
Baldersley—			
Collection	3	8	8
Contributions	2	3	10
Blackley—			
Jesland, Mr. B.	1	1	0
Boroughbridge—			
Collection	3	9	6
Contributions	4	14	2
Bradford—			
Collections—			
Westgate	32	13	0
Do., Public Meeting	30	0	11
Sion Chapel	10	10	10
United Juvenile Service	8	5	10
Bramley—			
Collections	6	0	0
Contributions	1	0	0
Brearley—			
Collection	4	9	1
Contributions	2	2	0
Do., Sunday School	0	17	3
Chapelfold—			
Collection	2	0	0
Dishforth—			
Collection	1	9	6
Contribution	1	0	0
Farsley—			
Collections	5	16	10
Contributions	8	6	0
Gildersome—			
Collection	2	0	0
Contributions	0	13	0
Halifax—			
Collections	12	13	10
Contributions	15	11	11
Haworth, First Church—			
Collection	6	5	6
Contributions	9	2	1
Hebden Bridge—			
Collection	12	15	6
Contributions	6	13	0
Horsforth—			
Collection	4	12	0
Huddersfield—			
Collection	1	4	0
Hunslet—			
Collection	0	18	6
Keighley—			
Collection	1	10	0
Contribution	1	1	0
Kirkstall—			
Collection	0	12	9
Leeds—			
Collections—			
South Parade	19	15	6
Do., Public Meeting	8	17	2
Second Church	6	3	6
Contributions	32	18	4
Do., for *Chitoura*	2	18	6
Do., for *Africa*	2	18	6
Millwood	1	7	3
Milnsbridge—			
Collection	4	0	0
Pole Moor—			
Collection	3	0	0
Contributions	1	0	0
Rawden—			
Collection	6	6	1
Contributions	6	0	0
Shipley—			
Collection	9	10	7
Steep Lane—			
Collection	4	1	6
Contributions	2	0	0
Sutton—			
Collection	5	18	9
Contributions	2	14	4
Green, Mr. John	5	0	0
Wakefield—			
Collection	7	1	2
Contributions	0	10	10
SOUTH WALES.			
Cardiganshire—			
Aberystwith—			
Collection, &c.	10	4	0
Pont-rhydfendiguid	0	6	6
Swyddffynon—			
Collection	0	8	8
Monmouthshire—			
Magor—			
Sunday School, for *Dove*	0	12	0
SCOTLAND.			
Dunfermline—			
Inglis, Mr. James	4	0	0
FOREIGN.			
Jamaica—			
Western Union, by Rev. John Clark	13	18	0
Do., for *Haiti Chapel*	3	0	0
South Russia—			
Liebenau	5	16	8

The following are the particulars of contributions from Leeds acknowledged, without the items, in the last Annual Report:—

	£	s.	d.
Collected after Sermons and Public Meeting	38	1	9
Do, after Prayer Meetings	4	17	7
Collected by Master R. Bilborough	1	15	9
Do, by Friends at Gildersome	1	9	0
Do., by Misses Illingworth	1	5	0
Do., by Miss Dean and Miss Binns	1	19	0
Do., by Miss Gresham	0	12	0
Do., by Miss Wales	1	12	0
Do., in Master Joe Gresham's box	0	10	0
Do., Misses Owen and Wright's box	0	8	11
Subscriptions—			
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Holliday, Miss, Shipley	0	10	0
	76	18	3
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	67	3	5

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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IRISH CHRONICLE.

THE fable of Cassandra, endowed by Apollo with the gift of prophecy, but doomed never to be believed, aptly illustrates the fate of all who strive to arouse a people to duty, by proclaiming a coming danger.

The prophets of God, whenever they urged their nation to obey God's behests, in order to avert predicted evil, did but stretch out their hands to an *unbelieving* people. They were "as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument," for their words were listened to, but not obeyed.

Religious—nay, even political, social, and sanitary—reformers have, from age to age, when they appealed to the claims of truth and of duty in vain, ever urged upon their generation they judgments which inevitably threaten those who are deaf to the obligations of truth and of right. But *threatened* evils rarely terrify. The desolating billows must break at their very feet, before a sense of their own danger will awaken a people to action. Communities seldom, if ever, prepare to meet an *approaching* danger, however clearly distinct may be the utterances of the oracle which proclaims the invasion near.

For many years the claims of Ireland as a mission-field have been placed prominently before our churches. Truth and justice, Christian obligation and duty, the ties of a common citizenship, have all been urged as arguments to induce British Christians to battle with the evils which afflict that unhappy land. And by pen, in pulpit and on platform, have our agents been proclaiming that unless popery be *there* grappled with and overcome, unless it be struck more deadly blows *there*, where its heart is; it would most certainly and speedily rear its hydra head on our own loved shores. A smile, largely mingled with contempt, greeted such predictions. The pope, it was said, might perhaps hold for a time his sway over Ireland, but English common sense and papal fear would for ever prevent the attempt to play off his arrogant assumptions here. Well, the attempt is made. The synod of Thurles, which denounced all kind of education in Ireland not under Romish supervision, and likewise every missionary effort for the evangelization of the people, is now followed up by the division of Great Britain into Romish bishoprics. The signs and indications of this act of papal insolence were neglected. The consummation of the act has awakened, even to the very confines of the nation, an undefined feeling of dread and danger. But the actions of fear and affright are ever wild and erratic. Men are to apt to lose their reason in their terrors.

We have no sympathy with the "No Popery" cry; we do not believe in the policy, the wisdom, or the scripturalness of attacking error, save by proclaiming, as do our agents in Ireland, antagonistic truths. We have no fear of a much increased growth of popery in our own land—the land of bibles, of free thought, and discussion. We *do* dread, however, its re-action in Ireland. Can any one tell the real object of creating Romish bishops here? Is it truly and only but the development of Roman catholicism when enjoying full toleration? Or is it a *ruse* to attract attention from the sinister doings and the insidious and strenuous efforts of the papal priesthood in Ireland to recover its waning power? Is it designed to mask the secret machinations and the wily policy there employed to check the growth of mind by suppressing education? to rivet more firmly on the spirit of men the fetters of degrading and soul-destroying superstitions? to extinguish the light of truth in that island of the west, and to bind Ireland as the most obedient daughter of the church, more indissolubly than ever to the footstool of the pope? We urge our friends to look at the subject thoroughly, not to be driven from their "propriety" by any feeling of imaginary danger to religion in this land from the papal bull; not to allow party watchwords or popish Jesuitry

to induce them to relax or to withdraw their efforts for Ireland's evangelization; for, surely *there* and not *here*, the great battle of freedom is to be fought. *There* and not *here* will be won the great and crowning victory over every form of superstition, will-worship, and priestcraft, which now exalt themselves against the freedom of humanity and the claims of God.

ANCIENT IRISH CHRISTIANITY.

The ancient Christianity of Ireland was not Romanism. It neither corresponded with the doctrines and discipline of the papacy, nor acknowledged its supremacy. From its beginning, through the age of St. Patrick and his immediate successors, and for several centuries afterwards, the Christianity of Ireland was distinguished by several points of known and avowed opposition to the peculiarities of popery. The opposition became more defined and apparent as the papacy developed its character, and as the churches of Britain and western continental Europe surrendered their liberties to its usurpations, and added its inventions to the ancient faith. Romanism in Ireland is the creature of English usurpation and Italian intrigue. It is the badge of national degradation and foreign authority; it has been the source and cause of the greatest social evils—the parent and instigator of most of those national peculiarities by which Irishmen have been made contemptible in the eyes of the civilized world. The venerable Bede says that the ancient Irish observed "only such works of charity and piety as they found in the prophetical, evangelical, and apostolical writings."

St. Bernard, in his life of Malachy, says that "they rejected auricular confession, as well as authoritative absolution." They confessed to God alone, as believing that God alone could forgive sins; they would neither give to the church of Rome the tenths nor the first-fruits, nor would they be legitimately married, that is, according to the forms insisted on by the Romish church. Before the council of Cashel, in 1172, marriage was regarded as a civil rite, and was performed by the magistracy; at that council the priests were ordered to perform the ceremony, and therefore we find the ancient Irish Christians denounced as "schismatics and heretics" by St. Bernard, and as being in reality, "pagans, while calling themselves Christians. Henry the Second, in his letter to Adrian, alleges "that as the Irish were *schismatics and bad Christians*, it was necessary to reform them, and oblige them to own the papal authority, *which they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England," which he says, "had ever been devoted to the holy see."—*Life and Labours of St. Patrick.*

THE CHANGE TO ROMAN CATHOLICISM.

"It was not till the 6th Lateran council of Trent, in 1546, that they reluctantly consented to the new arrangement. The inferior clergy could not for a long time give up their ancient usages, and still nominated to ecclesiastical office and dignities. The Irish church, as it was then called, had not put on her gaudy robes of popery. The Druids, whose relics of worship now remained, had been routed entirely, and this "land of saints" had her colleges and schools in every part; strangers flocked thither for education from neighbouring nations, and from these colleges men emanated into England, France, Switzerland, and Italy, to re-establish colleges and monasteries. Ireland was then catholic, but not Roman catholic. The authority of the pope she had not acknowledged, and this I have found, by reading the early history of the nation, is the reason why they still shrink from being called Roman catholic, considering it a term of reproach, although they have gradually submitted to all her terms and creeds, yet, as it is in regard to the English yoke, as bishop Hughes, of New York, has said, it was incomplete conquest that put it on, and it never *has* nor ever *can* sit easy."—*From Lights and Shades of Ireland. By an American.*

THE MISSION OF THE BAPTISTS IN IRELAND.

"Besides saving souls and collecting churches, some of the nonconformists in Ireland have placed before the public mind principles of the utmost importance to the religious welfare of the people. The *baptists* have carried on their operations there by great effort and self-denial. What have they effected? What are their prospects? Have they exerted a greater influence than can be indicated in their reports? In the great coming struggle with antichrist, is an especial work assigned to them? Comparatively, they are a small body, will they be lost among their friends in the battle-field? If the strength of the Lord's host be reckoned by numbers only, they will stand for one of the smaller divisions; but if it be a struggle for principles, they *may* occupy an important place in Jehovah's army.

. . . . . .

"The baptists have always been a peculiar people. They have held one view especially by which they were distinguished from the whole of Christendom. They consequently became a marked people. They have suffered in the public estimation, in their influence, and in their standing in society, from their firm adhesion to what they consider an important truth. They have been moved to do so by their love for truth and their fidelity to God, but it is worth while to inquire, will their stern maintenance of their distinctive doctrine serve them at all in the great conflict which is before the church? The bearing of the baptists' peculiar view on the theological controversies of the future, is a subject of great interest, especially when considered in relation to the papacy.

. . . . . .

"It is, however, in relation to popery and Puseyism that the importance of the baptists' mission is best seen. In the general struggle with a bigoted ecclesiasticism, in the broad conflict with sin, other divisions of the evangelical force will be able to present a broader front, and present a wider influence, but when some of the distinctive features of popery are the subjects of contention, the baptists will be found of essential service in meeting it hand to hand and foot to foot. Indeed, as the sword fish follows the monster of the deep, so the baptists should track the man of sin, to give him mortal thrusts. Like the creature referred to, they may be small as compared with their huge antagonist, but their power is in their principles, not in their number."—*From an Essay, by the Rev. B. C Young, of Cork.*

Our venerable friend, Mr. M'CARTHY, the oldest agent of this society in Ireland, furnishes us with a most interesting letter, of which the following is an extract. He was privileged in his young days to sow the seed, and now in his old age, he is gratified to see that the word of the Lord both "grew and multiplied."

I have long been of opinion that friendly interchanges between the ministers in this country, would be productive of very beneficial results in our missionary field. I never feel so happy in my labour as on such occasions. Practically to carry out this feeling, agreeably to an arrangement made with brother Wilson and brother Berry on the 9th of July last, I started for the hills of Kilcooly. As soon as I ascended these lofty and majestic mountains, many feelings of a very pleasing nature, about some of my bygone days, arose in my mind. It could not be otherwise; as about thirty years ago God made me the instrument of the conversion of seventeen souls here. I baptized them, both men and women, and formed them into a church. I was the first baptist minister that ever visited this little world of palatines. Time has proved it was not a mere intellectual change, but a heart-conversion, they had experienced, as some of these died rejoicing in Christ; and more of them are living witnesses of the Lord Jesus. Their joy was great at once more seeing their old father in the gospel. On Wednesday the 10th, I preached in the beautiful glen of Renaghmare. The place was too straight for the people. My text was from Joel ii. 27, And indeed, he was in the midst. On Thursday the 11th, I preached at the picturesque valley of Boulay. Here, again, the hearts of the people seemed to yield to the power of the gospel. In so short a time, I could hardly believe, the introduction of the gospel, with the establishment of schools, could have improved the places, the minds, and the manners of the people so much as it has done. It would be endless here to recite

the various conversations, and the curious remarks some of them would make. With gladness they rallied round their old preacher. Many of them recited some of the texts preached years ago, and also some portions of my sermons. But above all this, they said they had reason to bless God, who had opened their hearts and disposed them to receive the truth from my lips. On Friday, the 12th, brother Wilson and I visited Ballingarry, and the widow M'Cormick's house, which in every part shows that the combat between the police and the people, while it lasted, must have been fierce enough. It was highly gratifying to me to be informed not one of those brought under the influence of the word of God, had any thing at all to do with this sanguinary ourage. Saturday 13th, we went on an exploring mission to Kilkenny. Lord's day 14th, in the forenoon I again preached at Renaghmore. We had to change our place of preaching for one double the size of where we had preaching on Wednesday evening. The people heard with the most earnest attention, and we had strong indications of the divine presence. In the evening, I preached again at Boulay. This was in the school-house; which is not only a suitable place for the school, but also large, and commodiusly fitted up for preaching. Several came from Renaghmore. The house could not conveniently contain more than we had. Indeed, brother Wilson has before him a fine prospect of usefulness in this hill-country, and is alive to the eternal interest of the souls committed to his charge. On the 19th, I took a reluctant, and perhaps a final farewell of my beloved palatines, whose forefathers had to fly before the bloody sword of persecution, out of their own country, and take refuge in these mountains, then wild, rude and uncultivated hills and dales, sooner than submit to the dogmas of the man of sin.

Another old and respected missionary, Mr. THOMAS of Moate, writes to us as follows:

I have the pleasure to state that I have had very good congregations at Moate. There was scarcely a single seat unoccupied last Lord's day morning. The people came considerable distances from the country. Continued efforts have been made to prevent any from attending, and money and influence have been employed to accomplish it, and to scatter and take away the children from the Sunday-school which I commenced, and also to disperse the day-school. I have preached six times this week, and travelled about 120 miles, besides much discussion and exposition. I preached twice at Mount Sharon; the people appeared glad to see me, and treated me with great respect; the house was filled each time. At Clonola I inspected the school, preached twice, and baptized a worthy person, of high character, good conduct, and conscientious piety. Her brother, a pious, and fine-minded youth, to whom the Lord was also pleased to make me useful, wished to be taken out, and baptized with his sister, but illness for the present prevented his confession of faith in the Redeemer. An aged man of eighty-nine, whom I often visited, and spoke to, declared "that his only hope of salvation was in the blood of the Lord Jesus, he is on his dying bed. On the deck of the steamer from Athlone to Killaloe, there were a number of persons from various quarters; the subject of religious and civil liberty was introduced; I spoke a great deal; they seemed greatly pleased, and when I was leaving, at William's town, they all came forward and shook hands with me, though I did not expect it. I trust I spoke fearlessly, faithfully, and affectionately.

Mr. Thomas writes respecting the schools under his supervision:—

The inspection of the schools at Clonola gave me much pleasure. Though the children were very poor, and badly clad, they were clean, and went through the examination very well—spelling, reading, writing, arithmetic, and repeating the scriptures from memory. There are fifty-three in attendance in the Clonola school: thirteen Protestants, and forty Roman Catholics: in the Moate school forty-five; twenty-five Protestants, and twenty Roman Catholics. They committed a great number of chapters to memory.

Some interesting Letters from Messrs. M'Kee, M'Donnell, and others, omitted for want of room.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

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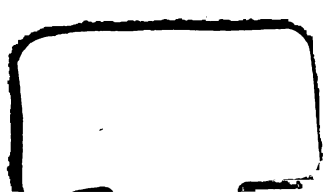
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